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(BIMONTHLY.)

VOLUME LXXIV.—FIFTH SERIES, VOLUME VIII.

J. W. MENDENHALL, D.D., LL.D., EDITOR.

NEW YORK: HUNT & EATON
CINCINNATI: CRANSTON & CURTS
1892

X 706362

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NEW YORK:
HUNT & EATON.
CINCINNATI:
CRANSTON & STOWE.
SUBSCRIPTION PRICE, POSTAGE INCLUDED, $2.50.

[Entered at the Post-office, New York, N. Y., as second-class mail matter.]

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The Busy Men and Women's Commentary.

METHODIST REVIEW.

JANUARY, 1892.

ART. I.—THE VIRGIN-BIRTH—ITS EXPECTATION AND PUBLICATION.

CHRISTENDOM declares that Jesus was *born of the Virgin Mary*. Thereby is held that Mary, the lawful wife of Joseph, without carnal knowledge of man, gave birth to her perfectly human son Jesus. Alleged universal counter-experience, and fondly dreamed fathomings of the mysteries of life's origin and transmission, may not rise up in judgment with the belief that humanly Jesus had no father, so long as stand fast the less graspable biblical beliefs that the first woman had no mother, and the first man neither father nor mother. With Augustine,* the mysterious event and all its sufficient causes are held beyond dispute and gainsay. As, however, the softening of *ad hominem* arguments and the abating of faulty premises can but the more comfortingly cause to appear the ever-broadening bases by which the tops of the mountains of truth are verily upheld, it is the present aim to ask, of the Scriptures chiefly, when the idea and knowledge of the virgin-birth entered the public mind? and what evidence there is that the hostile Jews of Christ's day knew of and denied such claim? It is proposed to ask whether, upon crossing the vestibular thresholds of Matthew and Luke, gospels penned from sixty to eighty years after the events they narrate, a torch is not handed us the rays of which set Jesus's being and life in a light had by none who knew him in the ministering days of

* "Hoc pie credimus, hoc firmissime retinemus, natum Christum de Spiritu Sancto ex virgine Maria."—*Sermo* li.

his flesh save Mary? whether in order to put ourselves in their places, know their struggles, and feel their infirmities we must not humbly empty ourselves of much knowledge gained solely from later events?

With expectation of the Messiah—the Prophet like unto Moses (Deut. xviii, 15, John i, 45), the eternal Son of David (2 Sam. vii, 11, 12, Psa. lxxxix, 3, *f.*, Luke i, 32, 33), the Redeemer of his people (Isa. lix, 20, Luke xxiv, 21)—glows page on page of Holy Writ. That, however, he was to be humanly fatherless is not so apparent. The clearest form of the expectation, namely, that he was to be virgin-born, is claimed to be read but once (Isa. vii, 14). Leaving until later a consideration of this passage, the records will be applied to the following all-inclusive, mutually exclusive theories.

Either virgin-birth was a feature of the Messianic expectation or it was not. The first theory divides itself into (1) an expectation B. C., which may be (*a*) indefinite, or (*b*) personally definite; and (2) a credential A. D.

An indefinite anticipation of this kind must have left its deep impress upon life, both public and private. A keen lookout for this most unique and vital event in the life of the Jew and the race must (1) have called forth some official method for clearly discerning this mark in the eagerly awaited Messiah. Such alone could prevent fraud on the part of intentional deceivers and imposition on the part of guilty maidens seeking to justify their condition; such alone could screen the selected virgin from public scorn and the arm of the law. But, while officials strained their eyes to sight the new moon, no such official watch is known or hinted in this case. At least such was not on hand to deter Joseph from granting Mary leave to withdraw, and all Jerusalem was surprised by the strangers' rumor of the birth of David's eternal heir. Further, besides the doors for fraud and vice thus opened upon society, such an indefinite anticipation (2) could have been no less blighting upon maidens of piety just in proportion as they coveted the blessing—if a blessing they could esteem it. If every maiden having such holy wish, especially those espoused to royal heirs, procrastinated the wedding-march to her husband's house until all hope of a virgin-birth had died by expiration of time, the line of David must early have become extinct.

True is it that the definite focusing of this expectation upon Mary banishes these specter ills, but only to bring into sight others more fearful. The limitation of anticipation to Mary might have been secured by (1) a process of continuous division, as in the cases of Achan and Joshua. Or (2) the Romanist's doctrine of Mary's immaculate conception by her mother would here be acceptable, for European art galleries swarm with scenes of Mary's birth and her girlhood's reception in the temple by the bowing and bedizened priesthood. Or (3) the conjunction of Daniel's "weeks" with the espousal of Joseph, a royal heir —perhaps the very last—to Mary, herself of David's seed, might have converged all thought upon her. But in this phase of the matter the thoughts, the words, and the acts of both Joseph and Mary become utterly unintelligible and psychologically impossible. If by birth, blameless childhood, espousal to Joseph, or by any other method Mary was thus marked and singled out, why those divorce plans in Joseph's mind? Gabriel having predicted to her the conception of the Messiah, Mary's response to the angel, "How shall this be, seeing I know not a man," is diametrically opposed to the idea of a virgin-birth having been entertained on her part.

Let the expectation of the virgin-birth as to definiteness or indefiniteness be what it may, it is thinkable (1) that Mary should at once have communicated to Joseph the message of Gabriel, and the glad news of the nearing fulfillment of the most definite and marvelous prophecy on record, for that she truly interpreted and fully consented to the angel's message before any corroboration on the part of Elizabeth is shown by her final word to Gabriel, "Be it unto me according to thy word."* Furthermore, (2) her sudden and apparently unmotived departure from home and from under the eye of her bridegroom's friend, her lonely week's travel through Ephraim's mountains, and her sojourn in a strange city, were all highly unwise and calculated to discount her claim. Again, (3) her condition in due time appearing, according to custom the mediator between the contracting parties (*pronuba*) doubtless gave Joseph notice. But notice of what? That the long-foretold, hourly expected, perhaps even definitely located vir-

* Irenæus, Tertullian, and others go so far even as to claim that the conception took place upon her pronouncing these words. See their notes on the passage.

gin-conception had actually taken place in Mary? The thought is inconceivable. The words in Matthew are, that "she was found with child of the Holy Ghost." Surely against such a conception there is no law. The honored cause no less than the honorable fact being certified to Joseph by those who were equally convinced thereof, he was *not* "a righteous man" to think of shunning her as one who had "wrought folly in Israel" (Deut. xxii, 21). That he after Mary's conception, as well as Mary previously, was divinely and privately informed of the real state of the case is perfectly clear. Does, however, the evangelist teach that the Holy Ghost's agency was known *to others* at the time of the event, or does he give it as the true explanation and ripened belief long current in the Church at the time of his writing? Upon this theory also (4) the dream-angel adds to what Joseph already knows and has long expected—dire uncertainty alone, for, while the naming of the child *Emmanu-El* (a name formed like *Samu-El*, *Jo-El*, and *Dani-El*) was as distinct a feature of the Isaiah passage as was the announcement of the virgin-birth, Joseph is here told that he shall name Mary's child *Jesus*—a name in sense and structure unconnectable with the other.* Since, again, (5) Joseph's unique and publicly recognized relation of adoptive foster-father could as well be decreed *after* birth as before; and as the angel's language implies no haste, as in the warning to flee to Egypt, every sense of propriety would have suggested, as every law of evidence demanded, a delay of the formal marriage until after the birth. Unwedded motherhood, which for all others had been deepest shame, had been highest glory for her. The course taken,† however, according to the thought and code of all civilized peoples, gives color to a belief the exact opposite of the theory and of the facts stated, and has thrown into the world a bone of endless controversy. Marriage, moreover, (6) for the usually alleged sake of legitimating his birthright claim to the throne of his father David, presupposes two great improbabilities: general agreement, name-

* So far as recalled no apostolic Father ever calls Mary's son *Emmanuel;* certainly no New Testament writer so calls him, or even pens the word independently, while every such writer in every book (save John iii) does call him Jesus.

† Said by Chrysostom (Homily IV) to have been taken *ἵνα πᾶσαν πονηρὰν διαφύγῃ ἡ παρθένος ὑπόνοιαν*, in order that the Virgin might escape every evil insinuation, a view just the opposite of the present theory.

ly, that in such a remarkable case as this inheritance could not be from his mother alone, and that in a claim to the Messianic throne prenatal adoption could give an unquestioned title.

These are but samples of the thorns and thistles besetting the pathway of the theory that the virgin-birth was a feature of the Messianic expectation in time B. C. Passing thence to time A. D., the theory demands the expected virgin-birth as *a*, if not *the*, Messianic credential. Under this view the presence or the absence of this mark must have provoked intense and all-absorbing discussion, for silence can be accounted for only on the ground (1) of universal and discussionless knowledge and belief of such birth—that is, that all accepted him; or (2) of total and debateless ignorance and disbelief of it—that is, that none held him to be the Messiah. On the contrary, it is recorded that there arose a division in the multitude because of him (John vii, 42). Some believed and some disbelieved. What proportions this discussion must have assumed, and what a "burning question" it must have become, can scarcely be imagined by post-pentecostal theology. (1) An atoning, "God-like" death upon the cross, a declaration of divine Sonship by the resurrection from the dead, an ascension, a declared sitting at the right hand of the Father, a shedding forth of the Holy Spirit upon all believers, with the fulfillment of minute prophecies and clear promises as to one and all of the same, were no evidence of his Messiahship, shed no light upon his nature, for those with whom, and as long as, he *lived*. Nor, again, (2) was it by new teaching and doctrine that he was to certify himself to the world. While he did teach with authority, and not as the tradition-mongers, he ever avowed that he came not to destroy the law and the prophets, but to fulfill them. To the end he taught that eternal life hangs upon the keeping of the commandments. All apparently new commandments are in essence but the old commandment which was from the beginning—that of perfect love. A new teacher he was, but his teaching was neither new nor identifying. Nor, furthermore, (3) could miracles, genuine and supernatural, indubitably distinguish him. The fact that God works miracles through a man of Nazareth (Acts ii, 22), the son of Joseph (John i, 45), can it convince that the same is the virgin-born Messiah of expectation? One may turn six water-pots of water into wine (John ii, 6, *ff.*), and still the Galilean sea (Mark iv, 37, *ff.*);

but the son of Amram's loins turns all the waters of Egypt into blood (Exod. vii, 20, *ff.*), and parts the Red Sea (Exod. xiv, 16, *ff.*). One may walk upon the water (Mark vi, 49), multiply loaves and fishes (Mark vi, 37, *ff.*), bid lepers show themselves to priests for certification of being cleansed (Luke xvii, 12, *ff.*), and raise the widow of Nain's son (Luke vii, 11, *ff.*); but Shaphat's son makes iron to swim (2 Kings vi, 6), multiplies the cruse of oil (2 Kings iv, 2, *ff.*), bids Naaman be cleansed of his leprosy in Jordan (2 Kings v, 10, *ff.*), and raises the Shunammite's son (2 Kings iv, 20, *ff.*). One may heal the centurion's servant without going to him (Luke vii, 2, *ff.*), but the sick are laid where the evening shadow of Peter may fall upon them and they are healed every one (Acts v, 15, *f.*). The hem of one's garment may wholly heal a suffering woman (Mark v, 25, *ff.*), but handkerchiefs or aprons from Paul's body also cure many of their diseases (Acts xix, 12). One may raise Jairus's daughter (Mark v, 35, *ff.*), but Peter raised Dorcas, and Paul, Eutychus (Acts xx, 9, *f.*). One may even be in a resurrected state, and, taking a piece of broiled fish, may eat before the eleven (Luke xxiv, 41, *ff.*). But before this Lazarus, brother of Mary, is in a resurrected state, and at the Bethany supper sits at meat with the company (John xii, 1, *f.*). As far as recorded, the miracle of the resurrection of the body of Jesus of Nazareth essentially differs nothing in outward appearance and efficacy from that mediated by the bodies of non-Messianic sons of men.* Lacking, then, the great final evidences of his being and mission later given in his exaltation, and undecided by his miracles, was it sheer stubbornness which led the authorities again and again to ask, "Who art thou" (John viii, 25)? "By what authority doest thou these things" (Matt. xxi, 23)? "What sign showest thou unto us" (John ii, 18)? "How long dost thou hold us in suspense? If thou art the Christ, tell us plainly" (John x, 24, R. V.). Was it aversion to truth which led the masses to say, "When the Christ shall come, will he do more signs than those which this man hath done" (John vii, 31, R. V.)? "We have heard out of the law that the Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man" (John xii, 34)? Some said, "This is of a truth the

* "Miracles, *as such*, are *no test of truth*, but have been permitted to, and prophesied of, false religions and teachers."—*Alford*, on Matt. xii, 27.

Prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the Scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was" (John vii, 41, *f.*, R.V.)? Was it a closing of the eye to the light which led his forerunner to ask from prison, "Art thou he that cometh, or look we for another" (Matt. xi, 3, R. V.)? or which led Philip, one of the first confessors of his Messiahship, in sorrowful confusion as late as the last supper to beg, "Lord, show us the Father, and it sufficeth us" (John xiv, 8)? In such a chronic state of query, if this unique and identifying virgin-birth was expected by all, and was claimed by himself and friends, some mention of it by friend or foe is psychologically demanded; some record of its discussion must appear in our documents if they are of historic value.

But long and varied, fierce and deadly, as waxed the controversy over him and his claims, the subject of the manner of his birth was never broached. That (1) during Jesus's life Joseph was regarded as his procreator our records show no doubt; that the relation was held to be merely adoptive they give no hint. Physical fatherhood was professed by Joseph's taking home his pregnant espoused.* Doubtless without note or comment was the child enrolled in the census of Quirinus as of the house of David. At circumcision Joseph exercised the father's function of naming the child. At the proper season "*the parents* brought in the child Jesus, that they might do concerning him after the custom of the law" (Luke ii, 27, R. V.). As no law was made for the case of one virgin-born, and as no exception to the law is here mentioned, "his father and his mother" were doubtless deemed to be such physically, the one as much as the other.† In speaking to Jesus of Joseph, Mary uses nothing but "thy father" (Luke ii, 48). Contradicting

* Such would be the reasoning *a fortiori* from Deut. xxii, 29.

† The phenomena in connection with the translation of these terms of relationship are very interesting:

Luke ii, 27, ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον.

Vulgate, Cum inducerent puerum Jesum parentes ejus.

Wiclif, 1380: his fadir and modir leddan the childe.	Tyndale, 1534; Cranmer, 1539; Geneva, 1557: the father and mother.	Rheims, 1582 (Roman Catholic): his parents.	Authorized, 1611: his parents.	Revised, 1881: his parents.

Here, with undoubted text before them, all the earlier translators saw nothing

apocryphal disproportioning of respect, it is told that through life, a Jewish lad true to the fifth commandment, "he was subject unto *them*." Where, during life, any querying is mentioned, as "Is not this Joseph's son" (Luke iv, 22)? "Is not this the carpenter's son" (Matt. xiii, 55)? "Is not this Jesus, the son of Joseph, whose father and mother we know" (John vi, 42)? the query is ever as to *his identity;* as to *his relation to Joseph, never.* Nor do the peculiarly worded genealogies of Matthew and Luke oppose this view. That in Matthew, penned two generations later, closes: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (Matt. i, 16). Are we taught that this language was literally copied out of some official roll upon which each new relation had been entered as it was consummated; or does he give a table compiled and characterized by himself in the light of subsequent events, and expressive of the facts as known to the Church at his writing? Plainly the latter, for an officiary which protested against Pilate's superscription would never at any time have penned the last clause. The list agrees not with parallel lists in the Old Testament, and it is inconceivable under what category any *concrescive* genealogy, official or family, would contain of women only the five named, or would omit names enough, and at the right places, to throw the list from Abraham to Christ into three tables of double-sevens separated

against their rendering *γονεῖς, parentes*, as "his father and mother." Exactly the same phenomena occur in verse 41.

Luke ii, 33, best manuscripts, *ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες*; poor manuscripts, largely Latin, *ἦν Ἰωσὴφ καὶ ἡ μήτηρ θαυμάζοντες*.

Vulgate, Erat pater ejus et mater mirantes.

Wiclif: his fadir and his modir weren wondrynge.	Tyndale, Cranmer, Geneva: his father and mother.	Rheims: his father and mother.	Authorized: Joseph and his mother.	Revised: his father and his mother.

Luke ii, 43, best manuscripts, *οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ*; poor manuscripts, *οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μητὴρ αὐτοῦ*.

Vulgate, Non cognoverunt parentes ejus.

Wiclif: his fadir and modir.	Tyndale, Cranmer: his father and mother.	Rheims: his parents.	Geneva, Authorized: Joseph and his mother.	Revised: his parents.

In the last two passages it is noticeable how, in contrast with the fearlessness of the earlier versions, and the faithfulness of the Rhemish (Roman Catholic), the Authorized entertained some motive for differentiating the relations. The Revised restores to consistency.

by David and the captivity. Again, "Jesus himself, when he began to *teach*, was about thirty years of age, being the son (as was supposed) of Joseph, *the son* of Heli," etc. Luke penned this perhaps two generations after the time of which he treats. The unevenness of form at the beginning clearly betrays a belief, at the time of writing, in something extraordinary. But does he mean to say that at about the year A. D. 26 men speak to their neighbors of Jesus (1) as "being the son (as is supposed) of Joseph;" or (2) as "being the adopted son of Joseph;" or (3) as "being the son of Joseph," with no more suspicion thereon than that he is the son of Mary, or than that John is the son of Zebedee? Plainly neither of the former, for no such forms of speech are recorded. Plainly he meant the latter, for, just at this period of life, Philip thus discovers the Messiah to Nathanael: "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John i, 45).

The absence of all allusion to the virgin-birth by friend and foe is by some attributed to the necessary inclusion of that fact in the term Son of God as autonymous to procreation by man. But, (2) however much truth later events and later Christology may have found in or brought into that term, did it *then* imply the exclusion of the man's sonship? If it did, then every Old Testament use of it demands that sense, begetting only confusion there. The term also, even more distinctly than the Isaiah passage, must have begotten anticipation of a virgin-birth in time B. C., which has been found so conflicting with the records. But the whole claim is in direct opposition to the thought and words of both Philip and Nathanael (John i, 45–49). Philip had found and fully distinguished the Messiah. On theory, his distinguishing mark is that he is the virgin-born Son of God, as opposed to being the son of Joseph or of any man. Overjoyed, he findeth Nathanael, to whom he discloses the one found, by giving name, residence, and parentage: It is Jesus of Nazareth, the son of—Mary? No. Of God? No. The son of *Joseph!* Nathanael, of course, objects to the definition. The Israelite in whom is no guile stoutly demurs. To what? To the impossibility of Jesus's being the Messianic virgin-born Son of God if he is the son of Joseph? Not in the least, but to his hailing from cross-roads

Nazareth.* Led to the stranger, by one question he gains like precious faith with Philip, and cries in true Hebrew parallelism and synonymousness, "Rabbi, thou art the Son of God; thou art King of Israel" (R. V.). But that this expression indicates views as to his parentage different from those held and worded by Philip is unhinted. And this is all the more notable as being written by John, than whose gospel no book of the twenty-seven is more authentic, and than which none purposes more plainly to convince of the deity of Jesus Christ. Yet his language as to Joseph's relation is in no case qualified, as is that of Matthew and Luke. That, therefore, during Jesus's life the claim to be the Son of God was understood to exclude all human progenitorship is not at all evident.

Nor, again, (3) was the expectation of the virgin-birth a remnant of the true faith preserved alone in saintly circles, nor was it an esoteric teaching of Jesus. True, the Baptist declared to the official commission of inquiry, "In the midst of you standeth one whom ye know not" (John i, 26). But with the next breath he twice confesses similar Messianic ignorance himself, saying, "I knew him not" (John i, 31, 33). (The tense is that of continuous past action, meaning, "I was not knowing him as the Messiah until I saw the Holy Ghost descending upon him.") This John could not have truthfully said if in the circle in which he had grown up was whispered the unforgetable fact of the identifying virgin-birth of his kinsman, or if, as even Meyer will have it, at the meeting of the prospective mothers he, the forerunner, had recognized and saluted the Messiah. The same agrees not with the unbelief of his nearest relatives, be they brothers or only cousins. Such private teaching must, moreover, have been discovered by spies, or tried by some of those who walked no more after him, or by Judas. And, finally, Jesus flatly denies any private doctrine: "I have spoken openly to the world; in secret spake I nothing; ask them which heard me" (John xviii, 20, *f.*).

But, lastly, upon this theory nothing is so astounding and inexplicable as the absence from our records of all hint that during

* While it is unfair to suppose from the expression "son of Joseph," as Lücke and De Wette have done, that the history of Jesus's birth as given in Matthew and Luke was *unknown to John* (Alford), it is just as unfair to imagine that it *was known to Philip.*

his life-time the hostile Jews ever turned the subject of his birth into bitter scorn and mockery. That our writings are not one-sided and partisan is clear from the fact that revilings upon other subjects are unhesitatingly set forth. "A gluttonous man and a wine-bibber" (Luke vii, 34), who "receiveth sinners, and eateth with them" (Luke xv, 2); "thou art a Samaritan, and hast a devil" (John viii, 48); the mockings upon the cross—all these sneers are honestly spread upon the records. Not shunned is the Jewish perversion of the account of the resurrection, which "was spread abroad among the Jews, and continueth until this day" (Matt. xxviii, 11, *ff.*). But there is never a breath of Jewish scandal as to his birth. That *later*, for fifteen hundred years, the Jews regarded a perversion of his claim of virgin-birth as their keenest weapon is but too clearly seen in both Christian and Jewish literature. Since the year 1645 the Talmud has been purged of its score or more base allusions to Jesus, doubtless because they had surreptitiously crept in or because the Jews knew them to be baseless.

Such is the reception which the records give to the theory that the virgin-birth was a feature of the Messianic expectation. Turning thence to the alternate theory, apart from much which has been suggested for lack of space, the reader is simply invited to read the gospels under the light of the theory that the virgin-birth was *not* anticipated, nor during Jesus's life once thought of as a credential. In so doing it is believed that every difficulty will either wholly disappear or be largely minished.

But it is honestly and fearfully objected that so interdependent and vitally joined are definite prophetic expectation and stupendous miracle, that dissipation of the former annihilates all belief in the latter; that the twain having become one flesh, what God hath joined together no man, without slaughtering the faith, may put asunder. To many the acceptance of this miracle seems largely to depend upon its having been prophesied. A moment's thought, however, will show that the expectation-begetting power of definite prediction as an aid to faith in miracles is greatly overestimated, if not practically *nil*. Take, for example, the resurrection of Jesus the third day. If *definite* prophecy is anywhere on record it is the one concerning this event at the *other* end of Jesus's earthly life. With prophecies hourly fulfilling themselves before their eyes; with

such fresh proofs of prescience as the finding of the colt and the furnished supper-room, the betrayal by Judas and denial by Peter; with an observation of Jesus's resurrecting power in public and private; with the possession of the same power themselves; with the knowledge of the predicted miraculous *beginning* of his life; with clear prophecies of his resurrection in the Old Testament; with the solemnly more than thrice repeated definite prediction of death and resurrection, and with the first of these events literally fulfilled—that not one of his followers, not even *his mother Mary*, expected or for a moment dreamed of his rising from the dead that first day of the week, but that spices were brought for permanently interring the body, and that even his words were remembered by his foes alone, is a striking case of the incertitude of the expectation-begetting power of a *definite* prediction. A chronometrically precise prediction of the date of his rising not only failed to prepare his followers therefor, but totally hinders our understanding of the history—*is, in fact, actually in the way.*

As expectation from a definite prediction is exactly the trouble in the case of the virgin-birth, it will not grieve our readers to learn that *all* do not hold to the existence of such a feature in the Messianic expectation. True, on the one hand, Strauss, the mythist, vows that such expectation existed, and that out of it, as from fertile soil, grew the *myth* that Jesus was so born.

Renan, the romancer, holds that when the enthusiast Jesus took up the role of the Messiah the fabulous birth was in order, corresponding with a misunderstood chapter of Isaiah where it was believed to read that the Messiah would be born of a virgin.

Harnack, the great modern church historian, teaches that the dogma grew out of the Isaiah passage, but no passage in his writings is recalled where he can be made to confess belief in Jesus's virgin-birth any more than Strauss and Renan.

Bishop Pearson, the learned seventeenth century expositor of the Creed, prefaces his proof (?) of the perpetual virginity by striving to establish the expectation of the virgin-birth by all Jewish interpreters.

But, on the other hand, Alford, the conservative nineteenth century Dean of Canterbury, scorns the latter's proofs of the perpetual virginity, and says as to the other (on Matt. i, 23–25): "Can it be shown that the birth of the Messiah from a παρθένος

[virgin] *was a matter of previous expectation?* Certainly Pearson (on the *Creed*, article iii) fails to substantiate this."

Weiss, the continuator of the Meyer Commentaries, affirms that the existence of such an expectation cannot be proved.

Having found the *absence* rather than presence of such expectation, and accepting the fact of the virgin-birth, one can have nothing in common with the first three authorities, but will hold with the last two to the fact, but not to the expectation.

The second question then arises, If the virgin-birth was not anticipated nor discussed as a credential when was the fact published? While Jesus's Messiahship—his office—was made known to Elizabeth, the shepherds, and others, nothing shows that the facts of his birth, of his person, were included therein or added thereto. Joseph never broaches it—quite naturally. If it took an angel to assure him of the honesty of his chastely walking Mary, after taking her to wife, in the absence of all prodigies in the child he might well have despaired of being believed. Dying, probably, before Jesus's manifestation, he doubtless took all his knowledge to his grave. Nor, again, would Mary during the same time be inclined to reveal the matter. Daring not to tell Joseph, finding a divine providence convincing him when necessary, she may well have trusted the same to bring forth the truth when and where proper. So fixed, indeed, became this frame of mind in her that Luke twice notes it: "But Mary kept all these sayings (or things), pondering them in her heart" (Luke i, 19, 51).

While, then, (1) many believed on him as the Prophet who was to be raised up from the midst of them, like unto Moses (man's supposed fatherhood not excepted) (Deut. xviii, 15, Matt. xxi, 11, Luke xxiv, 19, Acts iii, 22); and while (2) all knew him as claiming to be the (Heb.) Messiah, the (Gr.) Christ, the (Lat.) Anointed King of Israel, the son of David in the sense that Solomon was, yea, to be the Son of God in the same sense, but greater degree, than were angels (Job xxxviii, 7, Psa. xxix, 1, *marg.*, lxxxix, 6, *marg.*), Solomon (2 Sam. vii, 14, Psa. ii, 7, *f.*), and Israel itself (Exod. iv, 22, Hos. xi, 1, Isa. lxiii, 16, Jer. xxxi, 9, 20); yet, (3) that the sufferer upon the cross was *not* the physical son of Joseph, but *was virgin-born*, was undreamed by any, was known by none—save Mary.

In harmony therewith says Peter in his second post-Pente-

costal speech to the Jews: "Ye denied the holy and righteous One, . . . and killed the Prince of life. . . . And now, brethren, I wot that in *ignorance ye* did it, as did also *your rulers*" (Acts iii, 17). Is Peter truthful here? If not guilty of a *lapsus linguæ*, or of a euphemism for "unbelief," he can only mean that to the last man of them (Mark xiv, 66, *ff.*) there was an *ignorance* of the uniqueness of his person which now by his exaltation had been made manifest. Of his works, words, and claim to be the Messiah, the Son of God, they were *not* ignorant. If, as some claim, Sonship of God necessarily implied miraculous birth, their rejection of him was in *unbelief*, not in *ignorance*. *Ignorance* can only mean that before his death, resurrection, and exaltation there was totally unknown a decisive evidence as to his nature, which, by these last events, had been otherwise made known with power.

For, then, the publication of the fact of his virgin-birth there appears before his exaltation no moment when Mary's regard for modesty or for personal safety would have dared whisper it, or when faith could have grasped it. But in the light of the resurrection and exaltation of her Son, of the outpouring of the Spirit, the continuous working of mighty miracles, and the conversion of thousands, what more natural than that the long-closed heart should open and that the long-sealed lips should attest to the other Marys, to Peter, to John and Luke, the long-pondered, the now believable (John iii, 4, 13, xvi, 12), the now explained and explanatory fact, of his virgin-birth?

Finding, then, and needing, no prophetic expectation of the virgin-birth, merely to keep promise, Isa. vii, 14 must be asked if it is truly predictive; if it could honestly beget such expectation.

Ahaz, in perplexity or error, in his siege by the two kings, was given a sign or warning by Isaiah (see Revised Version); whatever the circumstances, to be a sign to him it must be fulfilled, or have a fulfillable sense, *in his time*. If *virgin-birth* was the *pivot* of the matter *later*, it must have been in Ahaz's time, giving the world *two* miraculous births; or if none such occurred, then Isaiah's word failed; neither of which conclusions satisfies. The meaning to Isaiah and Ahaz is believed to have been this:

An *almah* (now pubescent and probably unmarried) shall conceive (doubtless as a married woman, with no hint at supernaturalness) and bear a son, and shall call his name (either because of the

plenteous butter and honey-eating times, or from the mighty deliverance he brings) Immanu-El, God is with us.

As so read, the sign had nothing more extraordinary than other temporal signs and prophecies made by Isaiah and other prophets. This may be called groundless judgment, and the passage held to be distinctly predictive on the ground that (1) the Greek *parthenos* always means one sexually ignorant, (2) that in the Jews' Greek translation (the LXX.) *parthenos* and the Hebrew *almah* coincide in use and meaning, and (3) that *almah* always means one sexually ignorant. But as none of these statements is strictly or universally true* it cannot be admitted

* In order that English readers may at a glance see the true relation of these words we tabulate condensed passages below.

1. The Greek *parthenos* (abstract *parthenia*, parthenon at Athens = virgins' abode) is almost universally used of sexual ignorance. For rare exceptions, see Thayer's Lexicon and Ellendt's Lexicon.

2. The Greek word *parthenos* and Hebrew *almah* are not coincident. The Hebrew *bethulah* (abstract *bethulim*) is the technical term for one sexually ignorant, one yet in her father's house. The Hebrew *naarah* is the feminine to *naar*, a youth, one whose puberty is evinced by a base, hoarse voice. *Naarah*=female of same age. *Almah* is the feminine to *elem*, from a root meaning to be strong, full of sap, especially sexually ripe. Note the use of these words. The first three passages which the LXX. translate by *parthenos* are bracketed at the right.

Bethulah (*bethulim*), Gen. xxiv, 16: The damsel was fair, a *bethulah* (virgin, Vulg. *virgo*), neither had any man known her. Exod. xxii, 16, 17: If a man entice a *bethulah* (virgin, Vulg. *virgo*) and lie with her, he shall pay dowry of *bethuloth* (virgins, Vulg. *virgines*). Deut. xxii, 13–21: I found not the tokens of *bethulim* (virginity, Vulg. *virgo*). } LXX. *parthenos.*

A word not excluding but sometimes implying sexual knowledge.

Naarah. Gen. xxiv, 14: Let the *naarah* (damsel, Vulg. *puella*) to whom.
Gen. xxiv, 16: The *naarah* (damsel, Vulg. *puella*) was very fair.
Deut. xxii, 20: If tokens of *bethulim* (virginity, LXX. *parthenia*, Vulg. *virginitas*) were not found in the *naarah* (damsel, LXX. *neanis*, Vulg. *puella*), stone her.

Note the discreet exchange of *bethulah* for *naarah* when the case is proved; Luther changes from jungfrau to dirne (=Eng. wench). Here *bethulah—parthenos—virgo—jungfrau*—virgin is carefully distinguished from the *naarah—neanis—puella—dirne*—damsel by the proof of unchastity, and yet in Gen. xxiv, 16, *the same LXX. translate both Hebrew words by parthenos.*

Ruth ii, 5, 6: Whose *naarah* (damsel, LXX. *neanis*, Vulg. *puella*) is that? *Ans.* The Moabitish *naarah* (damsel, LXX. *pais*, Vulg. Moabitess) that came with Naomi. Here the *naarah* was a widow, doubtless so known to the answerer, as "all the city was moved about" the women (chap. i, 19).

Judg. xix, 1, *ff.*: A Levite took a concubine (see also 2 Sam. xx, 3, and Ezek. xxiii, 20, *paramour*) who played the harlot, and went to her father's house four months. Her husband went to bring her back, and when the father of the *naarah* (damsel, LXX. *neanis*, Vulg. *ejus*). . . saw his son-in-law, etc.

This use by the LXX. of *parthenos* (Gen. xxiv, 9–16) for the word *naarah*, which

that the Seventy instinctively knew and marked Messianic passages. From usage noted, therefore, whether the Hebrew *almah* of Isa. vii, 14 is a *parthenos* (strictly) or a *neanis* (as the other Jewish translators give it), and even whether the Greek *parthenos* is a *bethulah* or a *naarah*, depends not upon any inherent definiteness of meaning in the words, but solely upon the facts in any given case. In the face of a sufficient fulfillment in Ahaz's day, of the unbroken laws of procreation, and of the usage of language, it was psychologically impossible beforehand to read in or into Isaiah's words any such event as took place in Mary. *After, however, the miraculous unexpected had established itself* in addressing a people tied to the letter, used to instruction and persuasion by verbal coincidences and interpretations most fanciful, one himself so habituated would allege as corroboration of, and otherwise established fact, its prediction in the verbally coincident Isaiah passage. This is believed to be the rabbinical character and the true secret of the five enigmatical fulfillments in Matt. i, ii, given in support of facts actually resting upon other and solid grounds.* The kind father, eager to lead to desirable conclusion, builds ofttimes an

sometimes implies knowledge of men, entirely upsets any claim built upon their alleged critical translation of *almah* (Isa. vii, 14) by the same word.

Having seen two different Hebrew words for which the LXX. use *parthenos* we now refer to three different Greek words they use for *almah:*

(1) *Parthenos.* Gen. xxiv, 43: The *parthenos* (maiden, Vulg. *virgo*) which cometh to draw, let her be the *ishshah* (woman, LXX. *gunê*, Vulg. *mulier*). Exod. ii, 8: Pharaoh's daughter said, Go. And the *parthenos* (maid, Vulg. *puella*) went. Isa. vii, 14: A *parthenos* (virgin or maiden, Vulg. *virgo*) shall conceive, etc.

(2) *Neanis* (plural *neanides.* For possible uses of this word see above, Deut. xxii, 20; Ruth ii, 5; Judg. xix, 1–5). Psa. lxviii, 25: Minstrels followed the *neanides* (damsels, Vulg. *juvenculæ*). Cant. i, 3: The *neanides* (virgins, Vulg. *adolescentulæ*, love thee. Cant. vi, 8: There are threescore queens, and fourscore concubines, and *neanides* (virgins, Vulg. *adolescentulæ*) without number. Note these three classes. If the latter were true virgins why did the LXX. incorrectly say *neanis* instead of correctly saying *parthenos?* If they were *not* true virgins, what does the use of the Hebrew *almah* prove as to its meaning?

(3) *Neotês*, a young woman. Prov. xxx, 19: The way of a man with a *neotês* (maid, Vulg. *adolescentia*). Same remark as before.

Hebrew, *almah.*

3. *Almah* is not proved to mean one sexually ignorant.

* Matt. i, 22, *f.*, ii, 5, *f.*, 15, 17, *f.*, 23. Notable is it that, (1) No other New Testament writer makes such or any use of them. (2) One (ii, 23) cannot be found in the Old Testament. (3) At least three, if not all the other four, would never strike

argument upon premises as held by a child which he would not for one older, nor later for the same child grown wiser. The Saviour himself, lacking better holding points, used conventional premises. As, therefore, each mind and age advances in knowledge, the truth we hold will often find itself resting actually upon grounds other than those once premised. What! will we make the word of none effect? God forbid; nay, we will establish it. He who has himself been born again, and is now risen with Christ, can have no aversion to miracles—which are such. Will he see Jesus as he was, he must learn him as did the twelve. He will turn down the leaves of Matt. i, ii, Luke i, ii, John i, 1–18, so far as they make known virgin-birth and pre-existence. Reading the gospels and onward into Acts, he will there learn Jesus as they of his time came to know him. Ever querying more sharply, Who is this? Who art thou, Lord? there will wrestle *a man* with him until the breaking of the day and the shedding forth of pentecostal power by the risen and glorified One. Gasping, "Tell me, I pray thee, thy name," he will read in Luke, the beloved physician, of the virgin-birth, and in John that he has striven with *God*. Casting a glance at Matthew, to his predicted fulfillment, will he say, Now believe we, *not because of thy speaking*, for we have heard for ourselves and know that this is indeed the Saviour of the world, he who is now in the bosom of the Father, who was in the beginning with God, and who became man, *being—— Born of the Virgin Mary.*

a person knowing the Old Testament alone as at all Messianic. (4) The other synoptists, in all their use of the Old Testament, never see any such fulfillments. (5) As the earlier editions of Meyer on Matthew asserted that none of the synoptic gospels in the form now before us came from an eye-witness of the events, one is not grieved, but faith is strengthened to learn from last editions (7th and 8th, § 4) that the peculiar fulfillments discovered and alleged in chapters i, ii, were not in the documents which Papias, Irenæus, and all the church Fathers say Matthew composed for the Hebrews in the *Hebrew letters and language*, but are the aids to faith contributed by the zealous Jewish Christian who published the Matthew document in its present form for the Greek-speaking Jews of the Diaspora. See also Weiss, *Einleitung*, § 47.

Wilbur Fletcher Steele.

Art. II. — GENESIS OF THE NEW TESTAMENT.

[Second Part.]

Speaking more specifically, careless "higher critics," in disparagement of the integrity of the Bible, have said more than once that it was the Council of Trent which decided what books should and what books should not constitute the Bible. How absurd! That council did not convene until the year of our Lord 1545. Hence the canon of the Old Testament, we are safe in saying, had been decided on fifteen hundred years before that council assembled; and the New Testament books, as to their constitution and divine authority, had been established beyond possible disturbance or change more than a thousand years before that council met. What, therefore, if the Council of Trent, or earlier church councils or synods from the second century down, had voted at various times, as they did, that the books now composing the Bible are canonical, and that all others are apocryphal? What if the papal Church had added to the canon seven books, as it did, not now found in our Protestant Bible? Are we to be disturbed on these accounts? Or what if those people had wrangled day and night about the authorship of the books of the Bible? What if they had even cut out with shears, or had mutilated in other ways, such writings of the Bible as they judged unfit? What if they had pasted into the Bible the rulings of church councils and other theological dogmas to their entire satisfaction? Need the world be troubled? These councils, be it remembered, appeared too late on the scene to do harm. Such ecclesiastical actions and decisions have nothing more to do in affecting the questions now before the Christian world than if they never had taken place. They have no more significance in the judgment of thoughtful people than would the vote to-day of any American church assembly that all the books now constituting the Bible, and no others, are canonical; no more significance than would the vote of some Methodist conference or of some Congregational council to reject the Epistle of James, and insert in its place the sermons of John Wesley or those of President Edwards. The action of five hundred thousand church councils after the second century, as it appears

to us, would not and could not make the slightest difference as to the original constitution or authority of the Old and New Testament Scriptures.

But this "higher criticism" distemper has not been confined to church councils. More than one early and scholarly Christian, as well as others of later and of late date, while exercising the right of private judgment, have claimed that certain books now in the Bible ought to have been rejected, and that other books which are just as good as any of those now composing the Bible ought to have been made canonical. In different communities this individual judgment, a form of "higher criticism," began within three hundred and fifty years after Christ.

Certain leaders in the Eastern Church about that time objected to the Apocalypse because of its contents: they could not understand it, and concluded that it was not inspired, and that it should therefore be dropped from the Bible.

Here was the exercise of private judgment. So, likewise, certain members in the Western Church at an early date objected to the Epistle to the Hebrews because their private judgment suggested to them that Paul would not have written some things contained therein.

There were persons who objected to the Second and Third Epistles of John on the ground of their brevity; they reasoned, as they thought wisely, that if John had composed those letters he would have written more at length.

Still others objected to the Epistle to Philemon because of its private character. There were Christian scholars who thought that the Epistle of Barnabas and the first Epistle of Clement ought to have equal authority with the canonical New Testament writings.

Augustine made little distinction between the Apocrypha and the other books. Origen wanted to insert in the Bible the Book of Baruch, and Athanasius wanted to reject the Book of Esther. This Book of Esther, especially because the name of God does not appear in it, was looked on coldly by a large number of the early critics. Jewish rabbis more than once expressed the opinion that it should be excluded from the canon. It was omitted from the list of canonical Old Testament books given by Melito of Sardis. It was likewise omitted

from the list given by Gregory Nazianzen. Athanasius was inclined to rank it with the non-canonical books, and Luther suspected it. Luther's "higher criticism" extended to other books, and with regard to some of them was pronouncedly heroic. His final judgment was, that "Isaiah borrowed his whole heart and knowledge from David," and that "the history of Jonah is so monstrous that it is absolutely incredible." "The Epistle to the Hebrews is," said Luther, "void of apostolic authority." He also said that "St. James's epistle is truly an epistle of straw;" and he added that "the Epistle of Jude allegeth sayings and stories which have no place in Scripture."

Though more mildly expressed, Melanchthon's judgment coincided with Luther's. Erasmus, one of the most learned fathers of the Reformation, thought that Hebrews, Second Peter, and Revelation should have no place in the sacred volume. Zwingle rejected the Apocalypse, and Œcolampadius placed James, Jude, Second Peter, Second and Third John, and the Apocalypse along with the Apocrypha. Calvin did not consider Hebrews to be the work of Paul, or Second Peter to be the work of the apostle whose name it bears. He likewise criticised the book of Revelation because it was to him unintelligible, and the pastors of Geneva were prohibited by him from all attempts at its interpretation; and the celebrated Dr. South scrupled not to pronounce it a book that either found a man mad or left him so.

But more than this; there are scholars in our day who feel at liberty, practically, to reject portions of the Bible, and it is well to bear in mind that they have just as good reasons and rights for doing so as had Augustine, Erasmus, Luther, or Calvin. There are among us, too, preachers who never take a text from the Old Testament; others who never take one involving the rigors of the law or the doctrine of future punishment; and still others there are who regret that the words devil, hell, and the like appear in the Bible.

Overzealous prohibitionists wish that the account of the wine-miracle at Cana had been expunged from the gospel record, and are much troubled by reason of Paul's advice to the dyspeptic Timothy.

The stalwart Arminian easily dispenses with the eighth chapter of Romans, and the stern Calvinist can get on admirably

without the ninth chapter of that same epistle. The extreme Unitarian votes down the first chapter of the Gospel according to John; and of what conceivable use to the Universalist is the twenty-fifth chapter of the Gospel according to Matthew?

Many of the "higher critics," first and last, have assailed the scientific and historic subject-matter of the Bible, asserting that it is full of errors. Others of them judge that the materials composing the Bible are not well proportioned. One would prefer a Bible having more poetry, and others would prefer one having less. Some, if left to decide in these matters, would suggest more history and biography, others less. There have been and are differences of opinion as to how much propheey and how many proverbs should enter into a Bible compilation. A few extremists in the school of "higher criticism" have suggested that the Bible would be much improved by the building into it of passages from Sophocles, Euripides, Homer, and Virgil; they would introduce into it passages from the British and American poets and essayists, and for spice would insert choice passages from McDonald, Dickens, George Eliot, and some, perhaps, from Robert Ingersoll, while their rejection of what is now in the Bible would be such as to make an honest man cringe. In fact, if "higher critics" all along had had their way and their say not much, if any, of the original Bible would be left in our possession.*

But our readers need not be told that the world's second sober thought often reverses, and frequently is better than its first; we trust that such at length will be the outcome and experience of our friends, the modern "higher critics."

A few examples of this improved second thought may be instructive. The Jewish rabbis in the days of Ezra and later on, for instance, thought that the books of Moses were so much more sacred than the Psalms of David that the manuscript rolls of the two should not lie so as to touch one another. But modern Christian judgment would far sooner lose from the Bible the writings of Moses than the Psalms of David.

* A few years ago we were informed by the author of a book entitled *The Religion of Humanity* that the Free Religious Association had commenced to write a Bible for humanity, and that "one scholar has been toiling long in the British Museum, collecting and sifting the materials of which it might be composed." We hope he is still at work; we are anxious to see this new Bible.

Many of the rabbis refused to rank Daniel on a par with Ezekiel. But the Christian world now lifts Daniel onto at least as high a plane as the one accorded to Ezekiel; Daniel it is who had the vision of the coming Son of man, which Christ appropriated to himself.

It is now acknowledged that no book of the Bible teaches more beautifully the lesson of an overruling Providence than does Esther, though omitting throughout the name of God. And this offense is now fully pardoned, for no slight was intended; the name of Deity was omitted because the book was designed to be read in Jewish homes during feasting times, and it was far more reverential to omit, under such circumstances, direct mention of the name of God.

The very reason that led Luther to reject the Epistle of James, namely, that it emphasized "works," leads others to feel that the Bible would be defective without that epistle; and had Luther lived longer and got further away from his antagonism to every thing papal he would not have asserted so emphatically as he did his right of "private judgment" as to what books should, and what ones should not, be included in the Bible.

The reasons that have led one man lightly to esteem the eighth chapter of Romans, and another to object to the first chapter of the Gospel according to John, and still another to pass by the twenty-fifth chapter of Matthew, have led others to feel that the Bible would be incomplete if deprived of these very portions. The book of Revelation, though among those the oftenest criticised in the past, is now regarded as one of the most wonderful of the prophetic books, and one of the sublimest productions in the realms of literature. The apocryphal books, which some of the church fathers and many of the papal councils decided to be of the same value and authority as the other Scriptures, are now decided by the world's best scholarship to be utterly unworthy of a place in the sacred volume.* Bible statements relating to scientific matters which once occasioned no little uneasiness are now used as evidence of Bible

* The apocryphal books of the Old Testament are not found written in the Hebrew tongue; they were never received by Jews as canonical; none of them are found in the catalogue of Melita, Bishop of Sardis, in the second century. Most modern critics agree that for the most part they are nothing but romances which sprang up after the return of the Jews. The judgment of Dr. Kitto is approved by nearly all modern scholars. He says: "Every attentive reader must perceive

inspiration, while the researches of antiquarians are daily verifying historical statements of the Bible that formerly were disputed. Indeed, there is a wide-spread conviction, which is ever deepening, that the "higher critics" have been too much in haste while announcing conflicts between the Bible and the facts of science and history; and that after the philosophies and the sciences have run their small or mighty rounds of investigation, and after men of the broadest culture have returned from their most daring explorations in the heavens above and in the earth beneath, and after the remaining hidden treasures of Bible lands are brought to light, even then the Sacred Book will be found by curious hints or by explicit statements to have anticipated, or at least to be in harmony with, the grandest discoveries that shall be made.* Nor will it be surprising if the very high critics belonging to the Free Religious Association, when compiling their Bible for humanity, shall be compelled to select their account of the origin of life from Moses, their psalms and songs of praise from David, their sublimest epic from the Book of Job, their most beautiful ones from the Books of Esther and Ruth; and their most startling prophecies from Isaiah, Jeremiah, Ezekiel, and John. What more inspiring epistles could they select than those of Paul, and where else, in the whole world's literature, except in the gospels, could they find their portraiture of the ideal man? In a word, when these Bible-makers come to us bringing the results of their most careful searchings, is it not possible that they will have in their hands nothing except the Old and New Testament Scriptures?

With regard to the authorship of the books of the New Testament we need not hesitate to say that now, after years of adverse criticism, the trend of the best scholarship, as in

that these fourteen books lack the majesty of inspired Scripture, and that there is in them a variety of things wicked, false, and disagreeing with the oracles of God."

As to the New Testament Apocrypha, we are sure all "higher critics" will accept the statement of Ernest Renan. "It will be remarked," he says, "that I have made no use of the apocryphal gospels. These compositions can in no wise be put upon the same footing as the canonical gospels. They are flat and puerile amplifications, based upon the canonical gospels, and adding to them nothing of value."

* We would enlarge on these matters had the ground not been canvassed in *The Bible and the Nineteenth Century.*"

the case of the Old Testament, is decidedly toward the traditional view.*

We must now take up the historic thread that was broken off in order to give place to a review of the foregoing "ill-advised statements" regarding the genesis and composition of the New Testament.

The rapid spread of Christianity during the apostolic age, and in the years immediately following, called for many manuscript copies of the writings of the apostles; but these original documents were in process of time worn out, and of necessity gave place to copies that were fresher and in consequence more desirable. Still, there are in existence a few manuscripts of very early date. There is no reason for doubting that the old Syriac version was made either during the first century or, at the latest, in the first of the second. Two other Syrian versions were made, the one as early as the fourth, the other in the tenth, century. The different Egyptian versions were made in the second and third centuries. The various Arabic versions or translations are properly assigned to the seventh and eleventh centuries, inclusive. The Ethiopic version is no doubt correctly referred to the first half of the second century.

There are other important extant versions belonging to the fourth, fifth, ninth, and tenth centuries.

Portions of the New Testament were also translated into the Saxon tongue as early as 706. The first English version was made in 1290. Wiclif's translation was completed in 1380, and Tyndale's printed edition of the New Testament was published in 1526. At that time also began an enthusiasm among the people for Bible-reading such as never before had been known. As a result several other editions followed in rapid

* This is especially true of the younger professors in the German universities, and they are the men who soon will be taking the places of the destructive critics. It is gratifying, also, that some of our American "higher critics" are "traditional" with regard to John's gospel, notwithstanding the many doubts that have been expressed as to its genuineness. Professor Ladd speaks of "our unshaken confidence that the fourth gospel is by the hand of the apostle John." "For myself, I firmly believe," says Professor Thayer, "that the fourth gospel, in spite of all counter-indications from within and without, will yet vindicate itself as the work of the apostle John." These are only the beginning of concessions yet to be made. See Schürer's article on the Fourth Gospel, in *Contemporary Review* for September, 1891.

succession, all paving the way for the so-called English version of the Old and New Testament Scriptures, which was completed in the seventeenth century.

During the years that witnessed this evolution of the English Bible there had been from time to time certain perils that threatened its integrity. That is, after Romanism had taken the place of Christianity the Scriptures for a time fell into disuse; the edicts of popes and of councils came to be regarded as of greater authority even than the revelations of the Bible. The Council of Toulouse (1229) positively forbade the general reading of the Bible. Said the Romish priests to Tyndale, "We would better be without God's laws than the Pope's bulls." The Council of Trent decided that the traditions of the Church ought to be added to the Holy Scriptures in order to supply their defects, and that those traditions should be regarded as of equal authority with that of the Scriptures. This council also accepted the apocryphal books as authoritative, and ordered their enrollment in the sacred canon. In various ways and at various times papal ecclesiastics attempted the corruption of the text of the Latin Bibles held in their possession, and several manuscript copies were altered to suit church interpretations. In some instances the original text of valuable Bible manuscripts was washed out and the legends of monks were inscribed in its place.

Not only were there these papal attempts, but other profane hands sought to corrupt the text. In the reign of Charles I. there arose a general traffic in Bibles. They were made for sale, and made to gratify the gross notions of the people. The Stationers' Company printed an edition that would answer the desires of modern New Lights, in which the "not" was omitted from several of the commandments. "Thou shalt steal" and "thou shalt commit adultery" was the reading. In this edition the mistranslations, interpolations, and omissions were astounding! The danger was that these changes would be handed on, and that the reading public could not distinguish, except with great difficulty, if at all, among the several English Bibles, the spurious from the genuine.

Did we say there was danger of this? We should not have said so, for, according to our working hypothesis, the Bible is a God-made and not exclusively a man-made book, and we now

add, a God-protected book; therefore emergencies and contingencies have been provided for.

It is not uncommon to trace the hand of Providence in the great historic events of this world. In our own national history the dullest student has not failed to see the leadings of the Infinite One. Take a single case that happened during the war of the rebellion. For months the Confederates had been at work preparing something named the *Merrimac*, with which to sink Northern shipping. With no special design of preparing to meet it a something had been constructed, by whose direction or authority it is now impossible to tell, named the *Monitor;* just in the nick of time it appeared and wrought its victory. Men who had not believed in Providence up to that day then believed! But the evidence of divine interposition is far less conclusive in this case of the *Monitor* than in the case of the provisions which have been made for protecting the Bible against any essential change or corruption of its text, and against the possibility of its destruction.

This conclusion calls for a moment's attention. The care with which the early Jewish scribes guarded the integrity of the Old Testament has been often remarked. At the time when the New Testament was finished and added to the Old, the great thoroughfares of Rome were in readiness on which to carry it to nations near and remote. There was at that time universal armistice between the Roman empire and all nations of the earth, of longer duration than ever before or ever afterward. It was likewise the age of Rome's political supremacy. Beginning with Spain, and passing through Gaul, Germany, Italy, Greece, Asia Minor, Syria, Palestine, Egypt, and Carthage, round to the Pillars of Hercules, we find that those countries were then subject to the same central power. At that time to be a Roman citizen secured a passport anywhere in the civilized world. It was an age, too, when the same language prevailed in all countries bordering on the Mediterranean Sea—a language which scholars have decided to be remarkable in its strength and flexibility, and adapted in a special degree for enshrining and transmitting ordinary facts and spiritual truths.

Was it not a marvelous accident, if accident it were, that brought the completed Bible onto the stage at that epoch, arranging that this remarkable language, with local modifica-

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tions modifying its elegance but not its power of accurate delineation, should be the vehicle of intercommunication, and that the words and life of Jesus, humanity's Redeemer, should be held in its deep, rich, and versatile embrace?

By various agencies the Holy Scriptures had been circulated to such extent, during the early years of their history, that neither the papal nor any other power could harm them.

Aside from versions written in the Latin and English tongues there were a score of other versions which dangerous ecclesiastics and the Stationers' Company could not touch; there were, too, the Talmudic commentaries, the Septuagint, the Syriac, the Ethiopic, and other translations which were held by Eastern Churches that had never submitted to Roman Catholic supremacy. The most ancient manuscripts we now have were never touched by Roman Catholic hands, and were never seen by Roman Catholic eyes, until after they had been committed to Protestant Christianity.

In a word, no sooner had the Holy Scriptures been enlarged so as to comprise both the Old and New Testaments than they passed from the guardianship of Jewish scribes, who, owing to certain revelations adverse to Jewish thought, were tempted to meddle with them, and were committed to the Christian Church; and before that Church became corrupt the Old and New Testaments had been translated and scattered in various antipopish countries, while some of the Romish copies passed into the hands of pious monks who would not corrupt them nor allow them to be corrupted. The solid and gloomy walls of monasteries during those ages when Europe was deluged in blood guarded the sacred volume from fire, sword, and pillage.

At length only scholars could understand the Hebrew and the New Testament Greek tongues, and, with few exceptions, the priests were too ignorant to read the mysterious volume which was chained to the walls of their cells.

The Roman empire gained ascendency. The Latin tongue struggled for universal conquest, but broke in pieces, forming the various languages of modern Europe. Latin remained the language of the Church, and the Vulgate version was alone consulted by the clergy. Thus the Hellenistic Greek, in which the New Testament was originally written, became in Church and State, like the Hebrew, a dead language.

During the ascendency of Roman Catholicism, during the tramp of nations westward, during the rise and decline of different civil administrations, and during the development of the Italian, Spanish, French, Anglo-Saxon, and English languages, there were reposing, in the death-grip of two dead languages, the Old and New Testament Scriptures. No embalming, seemingly, could have been more perfect, and no seclusion could have been safer.

The Reformation broke upon the world! The monasteries were unlocked! The stately Hebrew and the Hellenistic Greek Scriptures were brought forth, and were found to be without harm. Untiring researches in all countries containing different versions subsequently were made by devout Christians, and also by skeptical critics. The New Testament edition of Griesbach, published in 1775–77, ushered in the golden age of modern criticism. With unexampled research, untiring study, and critical examination such men as Wetstein, Lachmann, Tregelles, and especially Tischendorf, have brought the Bible text to a degree of perfection such as belongs to no other body of ancient literature.

So wonderfully has this book been preserved that though scores of authors were engaged in its construction, though centuries have intervened since its completion, and though a large number of manuscripts have been consulted, still, as we have seen, nothing in the field of literature is more surprising than the insignificance of the alleged discrepancies and various readings which have been discovered. The opinion of Professor Norton, already referred to, is concurred in by Kitto, Dr. Adam Clarke, Professor Tischendorf, Dean Alford, Dr. Tregelles, and Professor Immer, that all the variations of the ancient manuscripts put together would not change a single doctrine or a single important truth found in the Bible.

Throughout the history of this wonderful book it has made seemingly no difference whether men have stabbed or embraced it; all the same it has advanced, and is advancing, to the conquest of this world. Singularly enough, it has shared, in part at least, the trials and the triumphs of the Messiah. The history of the word inspired has been, in more than one respect, like the Word incarnate!

Our Lord had a true humanity. He was tired, he was

hungry, he wept, he felt like a man; and men, looking at these manifestations of true humanity, said to themselves, "Is he not the carpenter's son? Do not we know his mother and his sisters?" It is so with this book; it has a true humanity. "The words are printed upon common paper, with common letters—you put the same in your newspaper; it is printed with common type—other books are so printed; it is printed with common ink—other books are so printed;" the spelling of it is governed by the same rules as govern the spelling in other books, and men say—some few men say—"O, this is only a book among the multitude of books! Are not its brothers and sisters in our libraries?" But the devout student never fails to find underneath this thin vesture of speech, dialect, type, ink, and paper pulsations that are more than human! The Messiah lives; this book lives; and Providence has seemed to repeat again and again the saying, "My word shall not return unto me void."

The distribution of the Scriptures over the world in recent times has also been a marvel. With the rise of modern civilization and the development of various philanthropic movements among the nations the Bible commenced a journey characterized by sublime earnestness. It commenced its modern career in the secret closet of a solitary translator and in the obscurity of an unimportant town. Emerging from the monasteries where it had been shut up, and from stone walls to which it had been chained, breaking the fetters of dead languages in which it had been written, it passed at length into the open chamber of a congress of eminent scholars, in the heart of the English metropolis, where it was translated. Since that date nothing in literature matches its progress.

The Bible and its history have become a grand standing miracle among men. After having passed through persecutions and exiles almost without number—after having been trampled under the feet of kings and tyrants—after having been handled by hypercritical Jewish scribes and cunning Romanish priests and learned critics of every class, early and late—it still lives, and lives essentially in all its original purity and integrity! It has gone into the courts of princes and rulers. It has gone into the libraries of colleges and universities. It has gone into the humble homes of the millions. It has gone down into cellars and up into attics. It has stood in the presence of publicans

and sinners, refusing to leave or forsake them. It is found on land and on sea, in railway stations and in houses of public entertainment. It appears in every page of modern history. It is to-day speaking in more than two hundred different languages to the widely scattered children of men. Never before since it was written has it had such numbers of devout and critical readers. The sun never sets on its closed pages; not a moment, day or night, but some of earth's inhabitants, in health or sickness or by the bed of death, are reading its sacred pages.

In view of the origin of these Old and New Testament Scriptures—in view of their eventful history and of their present exaltation among men—may we not now claim for them without fear of contradiction every thing that was suggested at the outset in our working hypothesis? Surely the Christian Church has made no mistake in calling this Bible the *word of God.* Men chosen and inspired settled long ago the canon of the Old Testament; Christ and his apostles in their day received that canon as divinely authoritative—the New Testament, quoting from the Old nearly six hundred times; the apostle John and his colaborers in their day decided what should be the constitution of the New Testament; ancient existing manuscripts have secured to the world an essentially uncorrupted text. Friends of the Bible may be pardoned if they shout for joy.

Our last word is, that in proportion as men have believed this "word of God" and have obeyed its precepts they have found peace and prosperity; in proportion as they have lightly esteemed it and departed from its precepts they have found distress. And he that follows its counsels will be led to heaven as surely as by following a sunbeam one will reach its source in the sun.*

* A mistake occurs on page 862 in the November number. The sentence relating to the "Muratorian Catalogue" should read: This Catalogue is incomplete, but gives nearly the same books, etc. We would like to add this statement, that the omission of the Gospel according to Matthew and of the Epistle to the Hebrews and those of James and Peter from the "Muratorian Catalogue" is easily accounted for, and that there are abundant reasons for the supposition that they are entitled to a place in that Catalogue. See Westcott on the *Canon of the New Testament*, page 190, etc., and Harnau's *Introduction*, etc., page 430, etc.

Luther T. Townsend.

Art. III.—THE PROBLEM OF EDUCATION IN THE SOUTHERN STATES.

The men who founded the New England colonies believed in schools for all the people. They not only established universities and colleges for higher education, but they provided schools for the masses. The true democratic idea, that governments are for the benefit of the individual citizen rather than for any favored class, found expression in systems of free public schools for the children of all—rich and poor alike. The other northern colonies partook of the same spirit touching the education of the masses, and when the great North-west Territory was opened up the same purpose, born of philanthropic patriotism, insured provision for the education of the masses at the public expense. It was not without a struggle that the victory was won; but at last in every State and Territory throughout the northern section of our country the idea became crystallized in constitutions and legal enactments that it is the duty of the State to provide at least primary and secondary educational facilities for all its youth at public expense. The slave-pen and the public free school-house have never yet, and never can, flourish side by side. The permanent establishment of public school systems made the further extension or permanency of slavery impossible in the North.

What the New England colonies in the matter of education were to the northern colonies and the widening westward territory, where their ideas and methods prevailed, Virginia was to the southern colonies and to the territory westward to the Rio Grande. Virginia not only did not want free public schools for the masses, but condemned them. Class ideas prevailed, Government was for the favored few rather than for individuals irrespective of social standing. In the provisions for education there was no plan to reach all the people. Later on the English parochial system prevailed. As the South grew in territory and population some universities and a fair proportion of colleges were founded, and in later years some of the Southern States made attempts at the establishment of public school systems for the whites; but the success was very meager. The stigma of pauperism rested on them, and in some cases.

Georgia, for example, pupils had to acknowledge themselves paupers before they could attend. If the institution of slavery had not flourished in the South, and its development and protection grown to be the supreme thought of her leaders, time and the incoming of more diverse populations and industries would, no doubt, have overcome these class ideas as affecting education.

Slavery not only widened the breach between the aristocratic leaders and the poorer whites, but brought in a third class, namely, Negro slaves, whose education, in the judgment of the slave-holding class, could not be permitted. Many even doubted the possibility of their education. So it came to pass that opposition to popular education at the public expense, and the development of the institution of slavery, made efficient public school systems in the Southern States well-nigh impossible. The South had its universities and colleges and parochial schools for the whites. It is claimed that in proportion to the white population—and it must always be remembered that when a Southern man speaks of "our people" he means only white people who sympathize with Southern institutions—there were more in Southern colleges than in the North. But beyond these special schools but little provision was made for the education of the white people. As to the Negroes, for many years before the war it was a penitentiary offense to educate them. The theory was that to educate a Negro was to spoil him for a slave, and also make it possible for him to be influenced by outside literature, and thereby endanger the institution of slavery. It seems strange that to insure his enslavement it should be made a penitentiary offense to educate the Negro, and that, after his freedom came, so large a proportion of the Southern white people believed he could not be educated at all.

Sections 28 and 29 of the Louisiana Black Code read as follows:

> Whoever shall, with intent to produce discontent among the free colored population or insubordination among the slaves, write, print, or distribute any thing having a tendency to produce discontent among the free colored population or insubordination among the slaves therein, shall, on conviction, be sentenced to imprisonment at hard labor, or suffer death, at the discretion of the Court.
>
> Whoever, with the intent aforesaid, shall make use of language

in any public discourse from the bar, the bench, the stage, the pulpit, or in any place whatsoever, or whoever shall make use of language in private discourse or conversation, or of signs or actions having a tendency to produce discontent among the free colored population of this State, or to excite insubordination among the slaves therein, or whoever shall knowingly be instrumental in bringing into the State any paper, pamphlet, or book having such tendency, shall, upon conviction thereof, suffer imprisonment at hard labor not less than three nor more than twenty-one years, or death, at the discretion of the Court.

Similar laws were formerly in all the Southern States. If slavery was divine in origin and approval, then the enforced ignorance of the enslaved, and the heavy penalty, even to death, for making a sign that would have a tendency to make the slave unhappy, were both logically correct. The South so thought.

The appalling illiteracy of the sixteen Southern States is therefore the result of, first, the aristocratic or class idea that education among whites was only for the few who could pay for it and would need it in their so-called higher walks of life; and, secondly, the enforced ignorance of the Negro population to insure the permanency of the institution which enslaved him.

The Illiteracy Tables of the census of 1890 have not yet been published, so that the figures given are those of 1880. It is hoped that the showing for 1890 will indicate that the illiterate masses in the South are diminishing in number. From 1870 to 1880 the number of illiterate voters and persons ten years of age and over increased. The increase of population had been greater than the multiplication of educational facilities. It is hoped that the showing for the past ten years will be better; but at best we cannot expect more than that the rising tide of ignorance has been stayed.

It is unnecessary to give detailed statistics. These are accessible to all through the Census Bureau at Washington. A few specimen statements will suffice. According to the census of 1880 there were 6,240,000 persons ten years of age and over who could not write in the United States. One third of the nation's population was in the South, but instead of only one third of the ignorance of the nation being there it had three fourths, or 4,700,000 illiterates. Taking the South as a whole, forty per cent. could not write—that is, out of every five people

two could not write. In several of the States fully fifty per cent. of the people ten years of age and over could not write their names.

Among the white people of the South the per cent. of illiteracy was twenty. That means that every fifth white person in the South as a whole could not write. Leaving off Missouri, Maryland, and one or two other border States, the per cent. comes up to twenty-five, or one in four, which is a fair average among the white people of the central Southern States. Georgia had 110,000 people of this class who could not write.

Kentucky had, by the census of 1880, 106,000, and North Carolina 96,000, white persons of the age of twenty-one and over who could not write. Tennessee had 72,000 men who could not write. These are specimen figures among the white people of very large sections of the South. The illiteracy statistics for 1890 have not yet been published by the Census Bureau, so we cannot speak definitely on the point as to whether the number of illiterates in the South has increased or diminished during the past ten years, but from 1870 to 1880 the number did increase.

In Tennessee, Georgia, North Carolina, South Carolina, and Arkansas there were 30,000 more white boys and girls who could not read in 1880 than in 1870. In Alabama, in the same time, was a net gain of illiterate white men and women of 11,743; in Tennessee there was a gain of 12,196; in Georgia of 9,274; and in Kentucky of 18,172.

Among the Negroes seventy-five per cent. could not write. That meant three out of four. It must be remembered that statistical figures on the subject of intelligence among people always make a better showing than really exists. Many would report themselves as being able to read and write who could barely scrawl their names with a pen or recognize them in print, and yet who would have no ability to write an intelligent letter or to master the contents of a primary treatise upon even the most practical subject.

As to voters, the South had, in 1880, 1,353,967 who could not read their ballots. Of this number about half a million were white people. The whole of the North, with twice the population, had one third as many ignorant voters. Of the voters in the South one third could not, in 1880, write their names.

The following figures give the problem as applied to voters in 1880, and also give a comparison with 1870. It is devoutly to be hoped that the comparison of 1890 will show improvement.

Number of males in the late slave-holding States twenty-one years of age and upward who could not read and write in 1870 and 1880:

Number of white in 1870	317,371
Number of colored in 1870	850,032
Number of white in 1880	410,550
Number of colored in 1880	944,424
Number of illiterates of voting age in the late slave-holding States in 1870	1,167,303
Of the same in 1880	1,354,974
Increase of illiterate voters in the South from 1870 to 1880	187,671
Increase of illiterate whites of voting age from 1870 to 1880	93,279
Increase of illiterate colored people of voting age from 1870 to 1880	94,392
Total number of males of voting age in the South in 1880	4,154,125
Total number of illiterate males of voting age in the South in 1880	1,354,974

32.3 per cent. of the voters of the South are illiterate. Of the illiterates 69.7 per cent. are colored, and 30.3 per cent. are whites.

These figures show that ignorant voters in the South increased from 1870 to 1880 nearly two hundred thousand! This is more in number than the votes cast in over twenty States at the last presidential election. Here we have the startling fact that more than two thirds of the ignorant voters of the whole nation are found in the midst of one third of our population. Other statistics show that the illiterate voters in each of the eight States having the largest Negro population exceeded in number the majority of the votes ever cast in those States at any election. In one State the illiterate voters constituted a majority of the total voting population of the commonwealth.

The difficulties which confronted the South in her educational problem twenty-six years ago were tremendous, and should be carefully considered, and, as far as possible, appreciated, when studying what has been done. The demoralization following the war was wide-spread and awful. The destruction of slavery revolutionized the labor system. Commercial methods had all to be changed. In fact, the whole social fabric had to be recast. From being the dominant factor in the national government the South lay prostrate, overwhelmed by military defeat. Her old educational centers had nearly all been either destroyed or greatly crippled. Educational funds had gone

down in the universal crash. The poverty of the South at the close of the war can never be fully appreciated by the outside world.

And it is well to remember here that the more ignorant a population is the less wealth it acquires. With the increase of the illiterate population of the South for generations its capacity for the accumulation of wealth diminished, so that it came to pass that in that section of the country where there was the most imperative demand for educational facilities the people were the least qualified financially to provide them, even if they desired to do so. In New England, with only seven per cent. of illiteracy in 1880, the average wealth of each inhabitant was $1,040. Even in the new West, with seven per cent. of illiteracy, the average wealth was $700 to each inhabitant. On the other hand, take the whole South, with forty-five per cent. of illiteracy, and the average wealth of each inhabitant was only $400. In New York, with a small per cent. of illiteracy, the average wealth is $1,500 per capita, while in South Carolina, with fifty-seven per cent. of her people who cannot write, the average wealth is only $300, or one fifth as much as that of New York. The loose change in the savings-banks of Massachusetts—$100,000,000—would buy one third of the taxable realty of the State of Georgia.

Then, again, it is to be remembered that the opposition to free public schools even for the whites was wide-spread, and when it was suggested that public schools must be established for the freedmen the opposition was intense, and at times violent. Concerning the education of the Negro, at first the great mass of Southern whites did not believe that he could be educated at all, and if he could he ought not to be, or, if he could and ought to be, then the people who had freed him should do it.

These and other difficulties which might be named were the legitimate outcome of forces which began operating generations before the war, and some of which were intensified during and subsequent to that struggle. It is easy to criticise those who differ from us, but the experience of twenty-two years in the South has confirmed me in the belief that scarcely, if ever, has any people been called to confront so many or more difficult problems than those which confronted the Southern white people at the close of the war.

The chief forces operating to solve the problem of education in the South since the war are, first, the national government; second, Northern patriotic philanthropy; third, Southern church and private institutions; and, fourth, public free schools.

President Grant, in his message announcing the ratification of the Fifteenth Amendment, said:

> I would call upon Congress to take all measures within its constitutional power to promote and encourage popular education throughout the country; and I call upon the people every-where to see to it that all who possess and exercise political rights shall have an opportunity to acquire knowledge which will make their share in the government a blessing and not a curse.

These words well expressed the best thought of the nation toward our illiterate millions, especially the freedmen and neglected whites of the South. The first practical movement by the general government was the organization of the Freedmen's Bureau, which expended during the few years of its existence $5,000,000, chiefly in the inauguration of educational work among that class. It was most unfortunate when, yielding largely to the intense opposition in the South to Negro education, the national authorities allowed this arm of power to be broken. It was a greater national blunder that provision for an efficient public school system was not made one of the requirements in the reconstruction of each State. The same right which justified the general government in going beyond the constitution, and dictating terms of citizenship to the returning States, ought to have been exercised in requiring that free public schools should be provided, so that the newly enfranchised illiterate citizens, both white and black, and their children, could have opportunities for at least a common school education.

The attempt to secure national aid to common schools was, unfortunately, defeated. The plan was for the general government to give temporary aid in public school work, the fund to be distributed in proportion to the number of illiterates in each State. The scheme was patriotic, constitutional, and had the precedent of large gifts in lands and money in the past to the States from the general treasury for educational purposes. Had it succeeded the blunder in reconstruction would, in part, have been overcome. The forces opposed or indifferent to the education of the masses, including the Negro, prevailed in

Congress. The chief factor against the best interests of the republic in that congressional struggle was Southern political bourbonism; and the chief ally of that factor was Roman Catholic intrigue. The former had its prototype in the first governor of Virginia, who thanked God that there were no public schools in that commonwealth; and the latter obeyed the behests of the Roman Catholic hierarchy, which, through its pope, has said that public schools are of the devil.

The only direct aid from the national government to the several States of the Union now received for educational purposes is from what is known as the Agricultural College Fund, which was begun some years ago, and recently increased $15,000 to each State annually. In the Southern States the income from that fund, and the later appropriation, is divided between the two races, and in some cases has led to the establishment of agricultural and mechanical institutions, some of which are making excellent progress.

Northern patriotic philanthropy has in twenty-six years expended fully $30,000,000 in the Southern States. Probably four fifths of this vast sum has gone into educational work. The results have been marvelous in the actual work accomplished in the questions settled concerning the willingness and capacity of the Negro for education, in the development of favorable sentiment for popular education, and in the influence for good exerted upon the white people of the South upon all questions relating to that subject. There have been some very large individual donations from the North, one of which is the gift of the Vanderbilts, resulting in the Vanderbilt University at Nashville, Tenn. This great institution, perhaps the greatest in the South, is under the direction of the Methodist Episcopal Church, South. Mr. Peabody, soon after the war, gave $3,000,000, the interest of which has been wisely used to develop public school systems. The income of the $1,000,000 given by John F. Slater aids in industrial education among the Negroes. Another million has been given by Mr. Hand, of New England, to aid especially in normal training. The gifts and the estate of the late Rev. E. H. Gammon, of Illinois, will probably aggregate $500,000 for theological education. Many smaller donations have been made by patriotic philanthropists to aid the South in her educational problem.

The churches of the North, beginning at first in an undenominational effort, soon entered upon great denominational movements. The Congregational Church, through the American Missionary Association, since its organization, has expended among the colored people alone nearly $8,000,000, most of which has gone into educational work. That society has now under its direction 66 schools, 316 teachers, and 12,095 pupils. The Baptist Home Missionary Society has expended in the same field of work over $2,000,000, and has 26 schools, 216 teachers, and 6,165 scholars. The Presbyterian Church of the North has also expended in twenty-six years nearly $2,000,000, and has 84 schools, 197 teachers, and 11,529 pupils. The Methodist Episcopal Church has expended in the South in twenty-six years $8,000,000 in missionary, church extension, and educational work. This Church has in the Southern States 32 Annual Conferences, with a communion of over 450,000 members, and 16 of these Conferences are among white people. Its educational work among both colored and white people is committed to the Freedmen's Aid and Southern Education Society, and consisted last year of 41 schools, with 330 teachers and 9,310 pupils. Many schools conducted in the local churches of this denomination are not counted in this list. If they were, instead of 41 the number would probably be 200.

A fair estimate of the educational work developed and now being carried on in the South through Northern patriotic philanthropy by church organizations would probably be 250 institutions of higher grade, 1,500 teachers, and 35,000 students. This represents an expenditure in twenty-six years of, certainly, $15,000,000. If to this be added the amounts paid for board by students, and which has been raised locally, and not included in the above, the sum would be greatly increased.

Southern churches have made marked progress in the development of their educational centers. Space will not permit of a detailed showing of this interesting phase of our subject. There has been a most wonderful revival of educational interest in Southern churches, and a corresponding increase in liberal giving by ministers and laymen.

But, after all, the chief hope of educating the masses in the South, as in the North, is in the public free school system. Sentiment in the South is steadily growing in favor of such

schools. At first the opposition among the ex-Confederate whites was, as a rule, intense. There were several reasons for this—the old opposition to public schools as such; the fact that they would mean the education of the Negro; and, last, that they were advocated by the so-called "carpet-bag governments," which, in the Southern mind, stood as a reminder of their defeat and as representing much that was aggressive in recasting the civilization of the South.

And let it here be said, parenthetically, that it should never be forgotten that those reconstruction "carpet-bag governments," as they have been contemptuously called, gave to the Southern States, with one or two exceptions, their common school systems, and that when those governments were supplanted the public school systems in most of those States were greatly endangered. Thanks to the rising sentiment favorable to popular education, the reaction was temporary, and there has been substantial advance each year since. Outside the cities and larger towns, however, public schools, are very few, and with the exception perhaps, of Texas public school funds are wholly inadequate. Still, the movement is forward and hopeful. One of the latest victories was gained in Georgia, when the annual school term was lengthened from three months to five. It required a whole day of heated debate in the North Georgia Conference of the Methodist Episcopal Church, South, to adopt a resolution asking the Legislature to lengthen the public school term. This illustrates the extreme conservatism of a large proportion of even the ministry on this subject.

A good test of the growth of public school education in the South is the per cent. of gain in enrollment as compared with the per cent. of gain in population; and we have the facts upon this point illustrated in the following table from the census of 1890, giving the apparent changes from 1880 to 1890:

	Per cent. of gain in population.	Per cent. of gain in public school enrollment.
Alabama	19.84	61.53
Arkansas	40.58	106.10
Delaware	14.93	19.01
District of Columbia	29.71	39.59
Florida	45.24	110.58
Georgia	19.14	44.47
Kentucky	12.73	39.37
Louisiana	19.01	53.52
Maryland	11.49	22.85

	Per cent. of gain in population.	Per cent. of gain in public school enrollment.
Mississippi	13.96	47.90
Missouri	23.56	27.64
North Carolina	15.59	27.08
South Carolina	15.63	50.89
Tennessee	14.60	56.34
Texas	40.44	133.15
Virginia	9.48	55.06
West Virginia	23.34	34.42

The increase in the per cent. of enrollment of school population in the nation during the past few years has come chiefly from the Southern States, and, if the favorable growth continues, there will, in the near future, be as large a per cent. of enrollment in the Southern States as in the North. This is certainly a most encouraging showing. The school year is much shorter in the South, and the equipment in buildings, teachers, and school funds very much poorer. And yet it is a fact that already some of the Southern States are paying as large a per cent. for public school education upon its taxable property as are some of the Northern States. When it is remembered that less than a generation ago it was a penitentiary offense to educate a Negro at all, it is simply marvelous that so great an advance should be made in public school education, in which the Negro also has a share.

According to the report of the Commissioner of Education for 1886–87, the latest at hand, there were in schools for the colored race in the South 15,815 teachers and 1,118,556 pupils; and there were in normal schools 119 teachers and 1,171 pupils. When the census returns upon education and illiteracy for 1890 are all tabulated we can then study with greater definiteness the problem of education in the South as it relates to public schools. There is much, indeed, to rejoice over in what has been accomplished; but only a beginning has been made in solving the problem of education in the South. If the rising tide of ignorance in that section is actually stayed it is all that can reasonably be expected.

Three things are especially needed now in this great work: more money, great increase in the number of efficient teachers, and a more careful study of the quality of education being given to the rising generation in the South.

It is to be hoped that the supreme folly upon the part of the South in rejecting the proffered national aid for public schools

will be followed by a very large increase in State public school funds. The burden is a tremendous one, and is made doubly so by the universal demand in the South, which as a rule is enacted in laws, that the races shall be educated separately. This requires practically two public school systems. Even George W. Cable, our ablest Southern advocate of the Negro's equal rights every-where, says in *The Silent South*, on page 33: "One thing must be said. I believe it is wise that all have agreed not to handicap education with the race question, but to make a complete surrender in the issue, and let it find adjustment elsewhere, and in the schools last." This opinion is not quoted to approve it, but as indicating a phase of public sentiment in the South and not altogether unknown in the North.

Northern patriotic philanthropy must continue to do more and more each year. What has been done is scarcely a beginning. Only a small proportion of the pulpits among the seven millions of colored people in the South have as yet been filled with intelligent, efficient ministers. The Christian leadership of the nation in all sections comes from Christian schools, and the more ignorant a populace the greater danger there is that Christian leadership may not be held. Millions of the poor white and colored people in the South are in the bonds of moral, social, and intellectual degradation. No more important missionary field can be found on earth.

As to the quality of the education, it should be, as far as possible, under Christian leadership. The commercial and political power of the new and rising South is a glorious fact in which every true American should rejoice. But what shall that new South be? Shall it be the old South over again in sectionalism and race prejudice, only more powerful in ruling the nation and in riveting un-American and un-Christian social, civil, and political bondage upon millions of our brothers and sisters more galling than slavery itself?

More than any other organized moral power in America the Methodist Episcopal Church is responsible for the proper answer to this question.

J. M. Harrell.

Art. IV.—THE PROVINCE OF PHILOSOPHY.

The central figure of the earth is man. The earth was made for him. It would be chaos without him. He has over it, therefore, the right of conquest. He is superior to it and dominates it. The physical forces have their highest uses and finest illustrations in his service. The spiritual forces, also, by reason of his high investment, claim kinship with him, and they are his companions; they constitute the springs of his immortal correspondences. That man should be a creature of extreme limitations in his beginnings is of no serious moment when he has for his future an open highway.

That which distinguishes this being, and gives him his place, is the fact that he is a knowledge-gatherer. This fact has very much to do with his real life. He feeds on the truth and grows. It is the essence of his eternal being. All his senses therefore—his perceptive faculties, his reasoning powers, his intuitions—are the instruments of the mightiness involved in his powers.

What are man's methods in the search after truth? Let us formulate a brief answer to this question. And in the beginning we postulate the realism of the external physical world and also the realism of the spiritual world. Waiving some of the finer distinctions that are made by a school of the world's scholarship—chief in which is, perhaps, Mr. Drummond—the mass of mankind is not likely soon to give over the thought that there is an outside universe and an inside universe—one of matter with its code in harmony, the other of mind and spirit. To overcome a physical force is not the end of being; to ignore that force is not the end of being. Man has always builded highest in those times when he has given obedience to both sides of his being, the physical and the spiritual. The line between these two may not always be drawn. The fineness of the relationship may elude the grasp of thought at times; yet the world's faith in the duality of matter and spirit remains unshaken.

The primal and first source of all knowledge is the universe of substance and energy. The mediating sources for man are the means by which he arrives at this knowledge. These

sources are in him. They are the tentacles, they are the grappling-hooks, of his spirit in the apprehension of truth.

There is a way by which we touch nature and know it. We open our eyes and see; then we shut our eyes and think. We taste, we touch, we smell, we hear; we digest, we subsidize; we build on our attainments, and now and then we see that we have put things together by some unconscious mental process. It is so that truths of a fundamental kind are frequently made to appear through rational and inductive steps. But all truth is not at the end of the inductive process. There are realities as deep as the consciousness of being, and from the same source with it. They are essential to the life of an intelligent being—essential to its conception of a divine being. They are not evident—they are self-evident; they are axiomatic; they are *a priori*, if you please, and may have in them data sufficient to base in sound philosophy that loudest laugh of materialistic irony, "an *a priori* theory of the universe." That there can be but one method in the pursuit of truth is a pure assumption. The truth-seeker who has not gone beyond the immediate inductive processes is yet in his swaddling-bands. Induction is necessary; it is essential. Its integrity as a method is to be proclaimed with waving of banners, but it never completes the round of truth. In the pursuit of knowledge there must be a starting-place with ultimate truths. The common standing-ground is on the substratum of basal beliefs. Man starts on his journey with some original equipments of truth—that is, they are one with his being; and in this maze of fact and fancy through which he must go they keep him from ending in confusion. They are the common magnets of spiritual force which have given human history the same features in all times, and which decide all human movements toward a final federation.

The physicist and the chemist build safely on the postulate that in matter there is an ultimate and as yet undiscovered point of force. The astronomer postulates the realism of the force of gravity—a force the real nature of which he does not at all understand. The mathematician builds his whole system on a few self-evident propositions. If these are not *a priori*, what are they? And are they not based in sound philosophy? The grounds of human belief are not to be estimated from their sources, but from their solidity. It is not true that we learn

every thing we know. Some things we must know before we can learn any thing. Some things we know before we know we know them. We act on them before they come to consciousness. It is doubtless true that experience is the mediating source for the acquisition of the greater number of facts and principles with which we are acquainted; but it is also true that as to the significance and fundamental weight of the truths, experience and observation must give place to the higher cognitions of the soul, whose first springs lie deeper than the consciousness. Count Tolstoï, the Russian nobleman and novelist, speaking of the change which came over his belief, says: "I was compelled to admit besides the reasoning knowledge, which I once thought the only knowledge, there was in every man another kind of knowledge." By the reasoning knowledge here he means such knowledge as arises from contact with the world through the senses—by test, by experiment, and by any of the methods that make it true that men grow wiser as they grow older. By the other kind he does not mean the unreasoning any more than he would say that the instincts and intuitions of a child are unreasonable; for these things in the child may be the expressions of the highest reason. He means to say that some things are known from the first impress; some things are reasonable in a self-evident way, and the soul has no power to disbelieve them. Human beings may in words deny them, and the next moment they are compelled to act on them. The philosophical basis of these first truths is as reliable and secure as any truth of the reflective reason.

Belief in originals is the imperative of consciousness. There are beliefs and feelings which sway the heart of man which are not conveyed to him by study or research; so it follows that the base of the mental building is shaken and unsteady whenever reliable knowledge is restricted to the channels of the senses. To overthrow the inward life of the soul in its voicings of truth and in its inward spiritual yearnings is to stand in the presence of facts for which no account can be given; and they are the facts which must be taken into the estimate by any philosophy that gets anywhere. Aristotle claimed that there was a "first philosophy"—a body of principles common to all inquiry, serving equally as the base of investigation in any field. That which takes in the mind the nature of a con-

clusion has a somewhat back of it. These originals of truth which have their posit in the soul have nothing back of them for us as standing-ground for argument. By no sort of reasoning or analogy do we appear to strengthen our faith in them. They are from first sources, so far as we know, and they press us with the feeling that if they are not true then there is nothing true.

More or less hinderance to clear thinking in these times, and, therefore, to the advance of the truth, arises out of the uses which are made out of two leading terms in our language.

The first is the term science. It is used to mean a part or the whole according to the pleasure of the user; and occasionally it is used to make a part stand for the whole, and it becomes thereby the instrument of an intellectual monopoly. It is frequently said that "science, as such, knows nothing of such and such questions; that such and such questions are not within the sphere of science; that science has nothing to do with them." If by these statements it is meant to give expression to the fact that by certain special methods some facts cannot be discovered and some great questions cannot be considered, the statements are without objection. If the microscopist comes to the edge of a chasm and says that he cannot discover the bottom of that chasm with his microscope, all hands agree; but if he says there is no other way to find the bottom of things except through the microscope, all hands dissent. If he denies the reliability of a plummet-line or a lantern, we accuse him of narrowness. Some special method takes to itself the popular name "scientific," and then assumes to cover the whole field of reliable method in the pursuit of truth, and it begs the question to carry the day. Derivatively the word science covers the whole field of knowledge. Whatever may be known assuredly of any reality is scientific knowledge, and the method of this knowledge, whatever its special features, is philosophic. The philosophic method is not one method, but any method by which truth may be apprehended by the human mind.

Those devoted to special research are likely to think well of their specialty, which is meet and good unless they fall into the fatal sin of claiming for it aristocracy over all others—unless they take it up and in the face of the intelligent universe say, "This is the old blue hen's chicken."

There is, indeed, great attraction now about some of the special methods of science. There is now among scholars a commendable pride in receiving nothing except on reliable evidence. There are many new and true and sure principles breaking in on us from the physical realm. The investigator has with each step assurance that he is in the presence of reliable and actual forces. So certain are his movements that he is made honest by the very integrity of his method. He comes to be very sincere. He is entranced; he loses his relish for any other method, and he is discovered with an unwitting yet craven appetite to have things done in a particular way.

To accept no fact or principle except that which can bring with it reliable evidence is well in a world so full of vagaries. To question the very ground of things is in harmony with the spirit of the times, and is productive of great good. It is doing away with much surface opinion and sentiment, and much belief which deserves no better name than superstition. It is producing a restatement of many of the evidences of religious faith. It is spoiling the old interpretation of many a text. It has brought into the popular mind a revulsion against ever receiving things *ex cathedra*. It has made of no force that old-fashioned credence to reliability which consisted in the fact that it was regular. There is a hopeful and prophetic spirit in these times which proposes for itself the work of making its own way, painfully, laboriously, into the world of minutest facts. It equips itself with pick-ax and test-tube and retort, and the thousand-featured apparatus of modern science, and goes about putting dogged questions to all phenomena. This spirit is indeed of royal temper and mold, but it is a fatal error for it to be led into the delusion that there is nothing reliable in all this universe except that which is disclosed in this or in some kindred way to the senses. There is such a thing as scientific color-blindness.

There is a form of research which has to do with the facts and forces of nature. It detects and tabulates phenomena, and in this work it only plows the surface of things. The student here may fairly say to himself, "I will not ask for the bottom facts in the case. I will deal simply with phenomena, and their first physical certainties. I will not put to my work of test and experiment any fundamental inquiry which cannot be an-

swered by the sense tests with which I am dealing." This sort of investigation is fair; it is honest and necessary in this age of specialties, but it is a case in which the investigator consents not to know many another road to truth. His compensation is in the fact that he may travel this road further, and become a pioneer and an authority. This spirit, on the whole, is of large advantage to the world; but so frequently a specialty becomes a by-way—a path in the woods leading nowhere. No specialist can be reliable in his chosen field after he has failed to acquire at second hand the world's constant product of related truth in other fields. He can make no progress after he does that which truth never does—breaks connection.

One of the greatest incidental things about the spirit of true investigation to-day is that it is not afraid of a fact. A fact made evident through the senses is accepted with all its consequences. Facts made clear to consciousness are also accepted with their consequences. And if the whole world of phenomena, physical and spiritual, shall appear as final proof that God is a sovereign in the thought and life of man, that will be accepted. If the data of history have so accumulated as to give evidence of the reality of an undying religious principle in man, that is accepted. If there is an inside intuitive testimony to the infinite, let the fact stand and give it a chance to quadrate with every other known fact, and let the outcome be as it may. Let the shadowy and unreliable be eliminated and cast out, whether in the spiritual or the physical. Deal with a mystery in the spiritual world as fairly as with the same thing in the physical, for the mysteries of both spheres are the mysteries of philosophy. To refuse investigation because of the mystery and doubt hanging about the subject would be to overturn every thing and leave no ground of confidence anywhere. The mysteries of the universe are the feeders of the mind. They constitute the stored capital of the unwasting centuries. They are invitations to the intellect to grow and live forever.

So, then, the term science is not to be handicapped for the exclusive use of any scholar or any school. It is the broad term to include all the knowledges. There is a science of matter! There is a science of life! There is a science of mind! There is a science of spirit! There is a science of God!

So also, in the second place, limits have been put on the term

philosophy. It is the province of true philosophy to furnish the mind with truth through every possible agency. It is not, as Comte thinks, limited to the consideration of the physical sciences. All departments of human knowledge are equally open to the tests of philosophy, and its conclusions are as reasonable in one place as in another, because its processes are only incidentally different as applied anywhere. Philosophy is not exclusive of any field of investigation, but inclusive of all. There are philosophers who limit themselves to certain fields of inquiry; but philosophy is not limited. Philosophy has a cleavage to run from beginning to end of all manner of investigations, and it utterly refuses to be put into the leading-strings of any special intellectual method. Some are fond of saying, "The ultimate we do not know;" and they have been trying to teach philosophy this shibboleth; but if in one way God may not be known, it is the very business of philosophy to institute search elsewhere. There shall be no monopolies in this kingdom of mind.

Philosophy has been defined as "the search after wholes;" by another, as "the search for a first cause;" by another, as "the feeling after the absolute being." Schlegel defines it as "the science of consciousness alone." Plato defines it as "the intuition of unity." Another has defined it "as the pursuit of the highest truth." Bradford defines it as "the search for God." So a larger number of definitions would reveal an equally apparent confusion on the face of things; and they might make for philosophy still greater divergent paths; but they would go to enforce the fact that philosophy is not to be confined to any special method of investigation. True philosophy is right reason applied to any thing. Philosophy travels all roads, explores all regions, is the autocrat of all intellectual methods, and is equally at home every-where. It has no limitations but that of the mind's power to find the real.

With an inquisitorial and fearless spirit it goes out in search of the truth, for its end is universal truth. Its business is to enter the natural kingdom and compare all its known facts and draw conclusions. It is to walk among the spiritual forces and make inquiry with the calmness of an inherent right. It is to put all truth together, to show the coherence of all facts, and put into them their meaning. Aristotle says:

It is not a question of preference with us whether we philosophize or not; it is the normal, rational process. It is in the nature of mind to reason of things and their end. Philosophy is operative anywhere; it is the common element; it is the chord of similitude binding into one category the widest range of pursuits, and it fills Plato's definition that it is the intuition of unity. Its limit is the outer boundary of the human understanding. What is man? What constitutes his powers? Whence comes such a being? Why is he here? Where is he going? What is to become of him? What is this vast universe about him? What was its cause—when its beginning—its end? How is it controlled? How is man related to it and the manifest power behind it? What are the destinies of all this we see about us? This is the field and province of philosophy.

Sound philosophy has declared from the beginning that the facts of religion are on an immutable basis. The fundamental problems of religion have always been among the important, if not the most important, problems of life. But religion begins with God and his attributes, and the world has never lost interest in the search for clearer apprehensions of him. The data of religion make up many of the facts of history, which are the facts of reason, the facts of revelation, the facts of intuition and consciousness, and so numberless and strong are they that they can never be overthrown. The fact of virtue, the fact of vice, the fact of moral government, the fact of happiness, the fact of sorrow, the fact of existence itself—these are as plain as the facts of daylight and darkness, and the building constructed without them had better look well to the corners and sides of its foundation. The movement of this life through its course means something more than attention to physical facts.

Special methods may address the understanding, and in them are the applications of sound philosophy; but indeed does this sort of business catalogue the apprehensive powers. It is apparent to the broadest scholarship of to-day that there must be brought about a larger appreciation of the vital relationship existing between the great departments of special research.

We can illustrate this necessity in a couple of cases. The student of material forms sees now much where before appeared nothing. There is such order and harmony and such magnitude of law in the minutest test he applies that he is bewildered whenever he comes to any sort of generalization, and

of course he has no relish for it. He sees, what the tyro never sees, that the human mind is not able to grasp the immensity of things; so the cosmos in such a system as this appears to be out of his reach. It is not strange that he should call it the unknowable; by which he means that the great first cause cannot be apprehended by the physical forces or by the senses; and by it also he means that the limitations of man's mental life preclude his having more than the most meager knowledge of the unconditioned. How can he understand the Creator when he is bewildered with the fact that he will never be able to master more than a small part of the small forces about him? He has only been able to make a toilsome journey into the rim of his own territory. He sees there pygmy forces relative to the unconditioned, but of such vast power and extent when compared with himself that he is prone to turn about and ascribe to them infinite causation. The poor man is bewildered. He has cut loose all the leading-strings of life but one, and he has followed it into a forest, and he is alone. It is not good for man to be alone. He needs to marry philosophy. She will even court him if he will be won, and she will teach him through the rest of his life in the law of relationships, so that he will not always see as through a glass darkly.

On the other hand, the mind that has been attracted first and most strongly with the intelligent and providential forces becomes not only absorbed in but captured by his method. He finds in it remarkable properties for giving an account of things. He thinks of himself as a truth-gatherer, and its methods are delightful to him. In the study of intelligent causes and of moral government he finds vast measures of enrapturing truth, and he concludes after a while that all clear intellectual vision must be from his vantage-ground. The doctrine of God to him is a vast study. He sees conflict of thought, but he is not alarmed at it. Opposing views he is able to interpret frequently as estimates made from opposite sides of the same wonderful truth. He says that he knows God, and also with Job he says, we cannot "find out the Almighty to perfection." He is not abashed that the data of his field ranges the entire cosmos, because while much lies beyond his understanding it yet remains to him an invitation.

But the peculiar liability of this student of intelligent forces

is that in the blessedness of his communions he is likely to underestimate the value of a sound philosophical method. He does not see that even true philosophy must confirm every step he takes, and that his greatest conclusions are only secure in that they become philosophic finalities. In the exuberance of his feeling he is disposed to miss the force of the great truth, that the rational nature of the kind of truths with which he is dealing is capable of being made as clear as the rational nature of physical truth, and it is his business to make them clear. He must see that the freightage of his acquisitions is not side-tracked for want of enthronement in the reason of man.

The student who is given to details is not always prepared for an insight into this common scheme of things which constitutes one system. So philosophy, in its broadest sense, keeps science from gloom and disappointment in showing the affinity of all facts, their contrasts, their eternal co ordinations. Its purpose is to correct and clarify and lead human thought into safe moorings. It entices all specialty of scholarship into broad and clear views of life. It takes knowledge of a particular kind, and helps it by putting it into contrasts and harmonies with that which is very unlike it in character. It puts itself against the empirical spirit every-where. It puts the calmness of honest inquiry on the face of the thinker, and helps him to recognize truth from all points of the intellectual compass. Raphael painted a picture of true philosophy when he drew a vaulted causeway with two principal figures in it. One was Aristotle, pointing forward; the other was Plato, pointing upward.

William Riley Halstead

Art. V.—THE PORTICO TO OUR BOOK OF DISCIPLINE.

For several quadrenniums I have been waiting for some person more competent and less overworked than myself to call attention to the unsatisfactory character of the opening sentences of our Book of Discipline and to propose something better. As thus far my waiting has been in vain, and as there are many and weighty reasons why some change should be made at the fast-approaching General Conference of 1892, I feel constrained to put aside other duties long enough to pen myself a few words upon the subject. We do not undertake this suggestive work in the spirit of criticism, but in conformity to veritable history, and in the interest of Methodism.

Very properly our Book of Discipline opens with a section entitled, "Origin of the Methodist Episcopal Church." This is so brief that for the reader's convenience I here reproduce it entire. It is as follows:

The Preachers and Members of our Society in general being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian Sacraments, as several of the clergy had forsaken their Churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergymen; but, preferring the episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, Thomas Coke, Doctor of Civil Law, late of Jesus College in the University of Oxford, and a Presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, then General Assistant of the Methodist Society in America, for the same episcopal office, he, the said Francis Asbury, being first ordained deacon and elder. In consequence of which the said Francis Asbury was solemnly set apart for the said episcopal office by prayer and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Asbury as

their bishops, being fully satisfied of the validity of their episcopal ordination.—*Discipline*, 1792.

Now, ever since as a young man I first read this account it has impressed me as strikingly inadequate.

1. It is altogether too brief. Thousands of persons receive their first direct and authentic information respecting the origin of our Church from this little compendium of our doctrine and law. Many of these have had the book put into their hands in order that after examining it they may determine whether or not they would like to assent to the doctrines and submit to the rules. Others are ministers or laymen of other communions who procure the book as the one official declaration of the most important facts relative to the Church. In both cases it is highly important that these persons, unacquainted with our origin and history, prejudiced possibly against us, should find in this opening section the essential facts, and find them so stated and correlated with other facts as to produce a just impression. But how is this possible within the limits of the above paragraph? Who can duly set forth the origin of the Methodist Episcopal Church in four ordinary sentences? It cannot be done.

2. The above account is not a history of the origin of our Church at all, but merely of the origin of our holy orders. Even as such it is far from satisfactory.

3. The opening sentence is adapted to give needless offense to all persons coming to America from the mother-country or from any part of the world where the Church of England is in the ascendency. To persons unacquainted with the original relations of Methodism to the Church of England the sentence is simply incomprehensible. How much more favorable would be the impression on all classes were the simple historic fact brought out that the liberation of the American people from the power of Great Britain terminated the existence of the Church of England in the United States, and led to the organization of the Methodist Episcopal Church as eldest daughter of the Church of England, and in important respects her historic successor in America?

4. The second sentence is, if possible, worse than the first. It wholly ignores the free choice and authoritative action of the men who at the famous Christmas Conference actually organized the new American Church. It misleads the reader, giving

him to understand that our episcopal form of organization was a result of Wesley's predilection alone, and that Asbury's consecration to the episcopal office was ascribable solely to Wesley's choice. The fourth and final sentence confirms this misconception, for it seems to represent the total action of the American preachers as a mere acquiescence in what had been done in their behalf. The fact that should have been brought out is that nothing that Wesley provisionally did or proposed had any validity for or in the new organization until adopted and enacted by the General Conference of 1784 as the primary constituent assembly of the Methodist Episcopal Church.

5. It is certainly desirable that this opening chapter of the Discipline should give the uninstructed reader some just conception of the significance of our Church as the eldest of our national ecclesiastical organizations, and the largest embodied expression of the nation's religious life.

6. It should also inform him as to the attitude of the Methodist Episcopal Church toward other particular Churches, and state its view of its own relation to the Church universal.

Finally, considering the fact that the Methodist Episcopal Church possesses the unity and high efficiency of organization which characterize the Church of Rome, yet in perfect evangelical freedom; the heroism of the best Calvinistic Churches without their cold necessitarianism; the inwardness and warmth of the best Lutheran Churches without their bent to sacramentarianism; the choicest rituals and traditions of the Anglican Churches without their narrow and prelatic exclusiveness—it certainly would seem fitting that this portico to our Discipline should convey to every beholder some idea of the unprecedented evangelical comprehensiveness and catholicity of our own Church, and its consequent adaptation in the hand of God to further the blessed cause of ecclesiastical intercommunion and universal Christian fraternity.

Of course, to prepare within the necessary limits a new chapter avoiding all the fore-mentioned mistakes, and meeting all the fore-mentioned requirements, is a task of no small difficulty. I hope, however, that many of our best qualified writers will make the trial, so that by a kind of competitive effort we may secure the best possible result. To encourage others I venture to present a tentative sketch of my own:

The Origin of the Methodist Episcopal Church.

Our Lord Jesus Christ taught that his kingdom among men was to be like a grain of mustard-seed, almost invisibly small at its planting but steadily unfolding into a tree with a multitude of living branches. So has it been. Century by century his living Church has grown and spread until, in this age, its branches overshadow the continents and its fruits are found in every nation. All these branches, great and small, have a common origin; all are dependent upon a common root; all in one degree or another are exhibiting a common life. For any one of these to disown the others and to claim to be itself the sole legitimate Church of Jesus Christ is at once an offensive arrogancy and a denial of the truth of history.

But while the essential doctrines, discipline, and very life of each of the successively appearing branches of the true Church are thus historically and continuously derived from Christ, and as such are as old and as new as Christianity, it has pleased God in his wisdom and love to grant to each particular Church a distinct local and temporal calling, dependent in important respects upon the local and temporal conditions amid which it is brought into being. Particularly interesting and important is this calling in the case of all Churches called into being in consequence of the birth of new nations, and destined to develop and express upon a national, and even more than national, scale the religious life of a young and growthful people. In such cases the vigor of the wakening national life favorably affects the life of the Church, and this latter in turn strengthens and heightens the life of the nation.

On the 4th of July, 1776, the English colonies of North America declared their independence of Great Britain, and entered upon the defense of their liberties. The treaty that terminated the war and secured the international recognition of the ecclesiastical and political independence of the people of the United States was signed September 3, 1783. Fifteen months later, at the memorable Christmas Conference of Methodism held in Baltimore, the first step in the ecclesiastical reconstruction of the new nation was auspiciously taken. Sixty lay preachers, who before and during the War of the Revolution had been members of the Church of England, and who under the personal direction and government of the apostolic John Wesley had most successfully toiled to spread scriptural holiness over the American continent, assembled to consummate measures already prayerfully devised for the con-

servation and enlargement of their evangelizing work. Assisted by the advice of their venerated spiritual father, who had expressly pronounced them and their people "totally disentangled both from the state and from the English hierarchy," and "at full liberty simply to follow the Scriptures and the primitive Church," these American preachers formally organized the Methodist Episcopal Church, adopting for its use Articles of Religion and a Book of Common Prayer both abbreviated from those of the Church of England, together with a form of discipline based partly upon that of the Methodist societies in Great Britain and partly upon the Anglican canons. Among the Articles of Religion they inserted a new one containing a recognition of the new civil government, and in the ritual there was placed a "Prayer for the Supreme Rulers of the United States."

Three extraordinary clerical commissioners from England, appointed by John Wesley, were present at the Conference: the Rev. Thomas Coke, Doctor of Civil Law, of Jesus College, Oxford University, the Rev. Richard Whatcoat, and the Rev. Thomas Vasey. The first of these had been provisionally appointed and consecrated a general superintendent of the American Church about to be organized, the other two provisionally appointed and ordained to be, with him, its earliest presbyters. All were joyfully received by the American brethren, and the unanimous election of the three to their respective offices under the provisions of the new American Discipline consummated the initiatory action of Wesley and his associated presbyters, and gave to the Methodist Episcopal Church organic form and liberty of independent ecclesiastical action. At the same time the apostolic Francis Asbury was unanimously elected to exercise episcopal supervision conjointly with Coke, by whom, with the assistance of co-presbyters in the imposition of hands, the said Francis Asbury was duly and canonically consecrated to his holy office, he having been regularly ordained on preceding days, with fitting public solemnities, first a deacon and then an elder in the Church of God. Others of the preachers were ordained deacons in accordance with the ritual, and from among these, twelve, as elders, to meet the necessities of the infant Church. Two missionaries were at the same time ordained for Nova Scotia and one for Antigua. The members of the Conference further showed their far-sighted comprehension of the needs and opportunities of the time by voting to establish at once a Christian college, and by adopting rigorous measures for the extirpation of American slavery.

Such was the origin of the Methodist Episcopal Church, the first in the new republic to attain autonomy with a jurisdiction of more than national extent. The same divine hand that originated the nation originated it. Despite the unhistorical theories of royalists and prelatists each exists *jure divino*. Washington needed no kingly coronation at the hands of George III. to render legitimate his authority as president of a republic in which George III. had himself no shadow of authority. Had England demanded this as a condition indispensably requisite to the recognition of the nationality of the people of the United States she would have displayed an arrogancy and folly even greater than she did. Equally manifest would have been the impropriety had any of the diocesan bishops of England, or even the provincial archbishops of Canterbury and York, with their territorially limited jurisdictions, conditioned their recognition of the authority of Asbury as a legitimate bishop in the Methodist Episcopal Church on ordination and consecration at their hands. Whoever maintains the historic legitimacy of the republic of the United States of America cannot deny the historical legitimacy of the Methodist Episcopal Church. The apparent breach of historic continuity was greater in the civil than in the ecclesiastical sphere. In each, however, the change was not one of man's arbitrary and self-willed ordering ; it was simply a vital transformation wrought by God's power in the historic unfoldment of his kingdom.

The growth of the new Church, like that of the American people, was surprising. By the blessing of God it soon attracted to itself a larger body of adherents than any other in the nation. Its missions spread into every continent, and their growth has been a joy to the Christian world. The explanation of this extraordinary progress must be sought in a variety of considerations. Priority of organization as respects other autonomous connectional American communions was, of course, one advantage; greater ones, however, were the Church's earnestly evangelistic spirit, its peculiarities of organization, its directness of doctrinal statement, and its friendliness of attitude toward other Christians of every name. It has always and every-where endeavored first of all to seek and to save the lost. It has always believed and taught that the sole infallible proof of the legitimacy of any particular branch of the Christian Church is to be found in its currently proven ability to transmit and propagate that pentecostal spirit and life procured for mankind in and through the Founder of the Church, the incarnate Son of God. It has ever recognized as true branches

of Christ's Church all that clearly demonstrate their power by the word and Spirit of God to renew men in the divine image. It has ever laid chief stress upon the essentials of religion, not upon forms. Its spirit has been unusually liberal, its terms of fellowship comprehensive. Probationary membership has ever been open to men of all opinions. Among the debated forms of baptism this Church has left to every candidate the fullest freedom of choice. If any member has had scruple against receiving the Lord's Supper kneeling he has been permitted to receive it standing or sitting. In all ordinary public worship the people have been invited to unite in extemporary prayers; yet on sacramental occasions, and in all services connected with the ordination of the ministry, the dedication of houses of worship, the solemnization of matrimony, and the burial of the dead, a stately ritual embodying the best material from the most ancient sources has been employed. In its Hymnal the voices of all Christian Churches and of all Christian ages harmoniously unite. To the spiritually minded Romanist it offers a communion holy, catholic, and apostolic; to the believer in episcopacy an administration by godly bishops; to the advocate of Presbyterianism legislation by representative presbyters and laymen; to the champion of Congregationalism local independence in the discipline of members, in the licensing of preachers, and in all questions relative to the sustentation of public worship. Its very structure is thus preclusive of every narrow and partisan spirit, its life a school of truest catholicity. That it might ever remain worthy of its origin, and ever more and more fruitfully fulfill its divine calling as a leader in evangelization, a pioneer in all true reforms, a pattern in all charities, a power for the promotion of fraternal relations among all branches of the one true Church of Jesus Christ, has been the prayer of our ministers and members from the beginning until now. For these ends will we and our children continue to labor and cease not to pray.

William F. Warren.

Art. VI.—PERSONALITY IN AUTHORSHIP.

Sometime since a body of scholarly men was entertained on the subject of "Homer" by a gentleman of rare powers and keen sensibilities. The conclusion of the address was that the *Iliad* was immortalized by the exalted moral purpose pervading it and wrought out in the course of the narrative. Interesting as was this suggestion, and seductive as was the argument, we could not but dissent. The chief reason for this lack of concurrence lay in the conviction that the heart-qualities of the author had been entirely overlooked, while whatever of morality the poem contained seemed to be attributed to a distinct purpose on the part of the bard to awaken a particular sentiment in the minds of his audience. It is but fair, however, to state that the writing of this article is only indirectly due to the address in question, and that it makes mention of it merely as having formed the nucleus round which were gathered the following observations. Whatever interest may attach to the present writing must arise from the fact that such criticism is quite universal, false though its method would appear to be. To others, our own method may seem insufficient, and without force in its application.

In respect of morality-teaching in literature there exists, perhaps, a greater variety of methods, although for present purposes it will suffice to make mention of but two; the first being that which, setting out with a view solely to propound or illustrate moral truths, seeks to establish them as guides to human action; the other, that which not purposely, but naturally, brings to light some eternal verity having the power to impress the reader as an unintentional sermon. It will depend largely upon the habits, temperament, and proclivities of the individual—in a word, upon his character—whether the effect upon him of the former will exceed that of the latter. Laxly speaking, we ordinarily attribute the result of the latter class to the nature of the subject-matter, thinking it necessary that certain impressions should be consequent upon the observation of given occurrences. That this view is unphilosophical and in its very essence untrue is sufficiently illustrated not only in our every-day lives by the effective homilies our neighbor gleans from current events while we, perhaps, behold them with moral indifference, but

especially and notably in the divergence existing between the modern schools of historiography.

It is a fact patent to every observer that events often occur in certain sequence. But what conclusion are we thence to draw? One historian finds in this phenomenon but a manifestation of the progress of causation, such as is observed in material nature. Is not man, with his individual acts, the unit of history, inasmuch as it is the collective activity of these elements that produces the *ensemble?* But men are prompted by different motives, each of which results in a specific policy. Another historian, admitting that these atoms are ultimate, but holding them subject to and dependent upon their surroundings, will add that the possible motives in the individual, and consequently the courses of action, are not infinite, but are in fact reduced in number to a minimum by his environment. Such reflections will lead the investigator to a consideration of the climatic relations of a country and the resultant constitution of its population. This, however, is not the only stand-point from which we may survey history, that vast net-work of fatality following night and day upon the cyclings of the sun, making unalterable the works of men and holding them firmly as in the gripe of death. In contemplating this august spectacle we find laws obtaining the same as those ruling in our consciousness; and in the retributions and rewards of history we divine the dominance of a moral Providence. Thus is the process reversed. But to us it seems clear that both these views are true, though one leads the eye earthward, the other heavenward. They are supplementary rather than diverse. Yet such are the various constitutions of men that even within this sphere, so sensibly retrenched, scarce two will hit upon the same reflections.

It ought, therefore, to be evident that something much more fundamental than intellectual purpose and perception must be sought out as the ground of difference. Let not the import of this assertion be misconceived. There is no need to deny that according to the former of the methods designated a preacher, for example, may have a certain end in view in making choice of a text. This is no doubt frequently the case; would it were always true! Yet there is room for much originality as well as for the display of the complete character. Supposing even the preacher has chosen his text as well as his

materials, he will needs show his personality in some way. Commonly he does it by proving from the start that there is nothing original either in the subject-matter or in the complexion of his sermon. Beneath the time-honored accumulations of the commentary he hides himself only to prove his intellectual nonentity. If, however, he read the Scriptures and choose from them text and illustration at first hand, he must inevitably exhibit his point of view, which coincides with his character. The person who is actually original presents his subject in the light in which it appears to *him;* and once this point given the convergence of rays will prove the whereabouts of the *man.* Of course, there is no standard in heaven or on earth by which we can measure one who is not original, save that of honesty. Honesty, to be sure, may consist in very different things. One lacking originality may be perfectly honest in giving credit to his authorities and to those from whom he has borrowed, while ever concealing his own, perhaps repulsive, character in the comely vestment of another's heart. On the other hand, he may be in perfect sympathy with the sentiments of another and yet fail to respect his authorship. In either case the writer will lack honesty, and a further inquiry into his character will prove to be of no advantage.

That the factor of personality is of vast and perhaps paramount importance in criticism seems not to be fully recognized, although biographers have instinctively turned to this source in their quest of materials suited to their uses. The rationalistic spirit, in a strangely perverted form, has thus far prevailed in literary criticism. The public mind has somehow become possessed of the idea that an author has always some great lesson to teach—the greater, perchance, because he dares not print it boldly, but must write it in cipher. In response to this sentiment has arisen among writers of fiction the erratic belief that they must publish at the least one novel on some question of the day. As a rule these productions, which purposely embody just those elements which the critic seeks to ferret out in all his reading, are among the most puerile and ephemeral. A good book is the life-blood of an author, was the judgment of Milton. It is the Mrs. Stowe who weeps for anguish when one of her literary characters dies, not the preacher who chuckles over a "good hit" that will live to posterity. The best things

penned, those which will continue ever to impress and influence mankind, were reality to the writer—were beliefs, not conceits or perceptions. They act upon the mind as some passages of Wagner's music, in which the air seems swallowed up in the concord; the effect apparently intended is lost in the suggestion of a something inexpressible beyond.

We all, perhaps, have heard admirable sermons whose substance lay in a parallel drawn by the preacher between some historical narrative in the Scriptures and the facts of our daily lives. He evidently believed his interpretation of the passage to be the one intended by its author, while we could perceive no such intent in the records. He seemed not to remark that in so allegorizing the account he might awaken in the minds of some a doubt as to its historical value. Yet we loved the man for the character he displayed, so delicately attuned, as it were, to the moral verities of the universe that the very stones proclaimed to him in voices well-nigh articulate the unchanging purposes of God. We could not, indeed, but feel that the chambers of his heart had given back to the original words a multiplied response, the source of whose reverberations he had mistaken. We appear, at times, to forget that we are so intimately in touch with every thing in nature that she speaks to us her various languages. It is in the suggestiveness of the things about us that we come to learn our participation in their being, above them though we be. On the other hand, we frequently ascend by way of analogy from mental and moral facts of consciousness to a possible explanation of things beyond the reach of proof.

Analyze, if you will, the grounds on which rests your belief in the trustworthiness of the moral sentiments expressed in any book of sacred Scripture, and you will find that ultimately it is faith in the *character* of the author, whether human or divine. It certainly is not faith in his knowledge of the truth, nor yet in his desire to teach such and such doctrines. These are factors the value of which must be determined; but finally it is character that we are most concerned about. The greatest variance of opinion in other matters is consistent with agreement in this. The heart of the Christian would concede every thing else before it would yield its trust in the integrity of those upon whose words his anchor holds. The same general

thought is applicable in other spheres. "A good man out of the good treasure of his heart bringeth forth that which is good," say the Scriptures. Isaac Disraeli has gone a step further in declaring: "A virtuous writer communicates virtue; a refined writer subtile delicacy; a sublime writer an elevation of sentiment." Nor need this be accomplished by the use of italics or of other means of making these qualities conspicuous. He is, indeed, an unsympathetic reader who does not learn as much of the author as he does of the book.

But not only in this light is the truth reflected. Turn to the grand masters and inquire whether they wrote for the effect, or whether it was not rather a *fact* they sought to embody in a form essentially their own. Shakespeare's "Julius Cæsar" grandly illustrates the awful and particular retributions of Providence. Brutus has so noble a heart we cannot but sigh for his folly. We wish he had been wise as he was good; yet it is impossible he should live. It is as though the conspirators had hewn down Atlas and the heavens were descending in ruin. We cannot imagine our grand poet as sitting down to evolve that plot from out his brain. It is clearly the reaction of his personality after the irresistible impression which the historical narrative made upon him. In fact, it is the distinctive mark of all high tragedy, as of all grand opera, that the effect upon the mind is overpowering, and leaves behind the sense of having beheld the soul of a seer in travail.

Why is it that the tragic trilogies of the Greek poets are so distinct in character, despite the fact that the plot was mostly delivered ready to their hand in the native mythology? The devout religionism of Æschylus and the Tyche-worship of Sophocles produced other fruits than the sophism of Euripides. The heart-rending agony of Orestes in the Eumenides, as the furies pursue him even into the sanctuary, and then the intervention of the god, so necessary to allay our distress, raise the story high above the low and vulgar plane of possible stage trickery. As we read we realize that we are in the presence of a spirit that believes in the appearance of gods on earth. In order to a comprehension of the sublime visions of Sophocles and the religious narrative of Herodotus, one must learn to appreciate the awe in which they held the irresistible and inscrutable jealousy of Fortune. To them, that "Pride goeth

before destruction, and a haughty spirit before a fall," was a reality, not a truthful moral to preach. The irony of Tyche haunted them like a specter, and in the fate of Œdipus and of Polycrates they held up to their compatriots an illustration of the caprice of her whom they all feared.

No more striking instance of the conversion of an author's personality into literature can be found than in Goethe's *Faust*. Perhaps there is no trait in the one which does not have its counterpart in the other. It is the face as against its reflection in a mirror. The self-portraiture is as evident as in *Childe Harold*. Among the Germans only one other has left us a self-portrait drawn with equal truthfulness. It was Schleiermacher in his *Monologues*. But this latter is more amiable, more exalting. Of the many motives capable of inciting the human heart to aspire to perfection none has failed of representation. We seem to see his great soul expanding more and more, reaching forth its fingers of desire to grapple with the mysteries that now oppress us. Of the French the *Journal* of Amiel alone offers such an insight into his nature as to leave us satisfied of its completeness. A retiring heart was his, almost refraining from speaking within its own hearing, but finally revealing its sweetness and warmth to the pages of his *Journal*. It is in the contemplation of these great natures, self-revealed, and of the souls ever yearning for expression as if conscious of their invisibility, that one gains that love of heart-nobility which must ever afterward supply a new and powerful motive in one's efforts at self-advancement. The full intent of the line,

"The proper study of mankind is man,"

will perhaps be never known; but we all have, doubtless, experienced the sense of exaltation naturally ensuing when, through the chink of word or deed, we catch a momentary glimpse of the sanctuary of a manly mind.

The same is true, of course, in proportionate degree, of the inferior classes of literature. It is of the novel that one would here most naturally speak. Certainly not of that exceptional kind which, like *Uncle Tom's Cabin*, are epics in prose, and are as truly the product of a country's yearning and genius as were those of Homer. Their subjects are before all men's eyes, and the universal heart responds to them however weakly,

until there is one too much moved for silence. The spontaneous acclaim of a people on hearing the word bears witness to the futile, half-instinctive efforts of a million breasts to lend it utterance. Such works are inferior to none, and are to be classed with earth's best. But there are others which possess not so much human interest, and are produced with a view to entertaining. There is no better reason for their being frivolous than for our daily conversations. Their character will depend upon that of their author. Given a plot of human love with characters far from saintly, it is quite possible to transfigure the scene in the light of ennobling sentiments emanating from the writer's heart. Indeed, one is tempted to say that, as in the case of Dante, with a proper guide there can be no contamination in the contemplation even of hell. In writing thus Mrs. Phelps-Ward's *Jack* recurs as a benediction to our mind.

Of such significance is the factor of personality in this department of literature as not to be easily overstated. It is quite conceivable, as being a fact well established, that corrupt and unscrupulous men should be able to produce a sermon apparently imbued with all the unction of a saint. The evident design of the effort offers the explanation. A bad character may deem it politic to pose as a model of goodness, and certain expressions and attitudes of the virtuous are but too easily counterfeited. Given a definite aim, human nature is so constituted that it can for a time assume in appearance the virtues desirable to display. The same risk is run in every species of literature in which the personality of the writer is the model as well as the pigment reckoned on for the production of color. Notably is this the case in lyric poetry, the soul of which, indeed, is truthfulness; but, alas! frequently even life itself is imitated. In both these instances it is the form rather than the substance of the thought that reveals the character of the author, inasmuch as here, at least, the mind is abandoned to its own resources, and is obliged to represent notions in the shades they assume in passing before its tribunal. But for the personality in perfect dishabille we must look among that class of writers who forget themselves and their beliefs in the representation of things as they see them. This is the vocation of the novelist. Instead of telling his fellows what they should do

he undertakes to picture for them the world as it is. Fortunately, he can sketch his subject only from personal observation, or according to principles become a part of his own nature. Otherwise he loses the secret of life, and the product of his labors passes into merited oblivion. What will he see? What will be the image reflected in his works? Just as every variously formed lens will affect a refraction peculiar to itself, so the medium of observation must leave unmistakable traces of its constitution in the complexion of the portrait attained. Analyze the picture, and you may determine the nature of the lens. It is a matter of greatest moment that the views of life we introduce into our homes should be true, and taken from the vantage-ground of a pure, ennobling mind.

In the case of the great historians and critics the mistake is commonly made of attributing their exceptional point of view to breadth of intellectual grasp. Nothing could be more erroneous. The intellect alone, keen though it may be, can never transmute its materials into the semblance of a sublime creation. Ideals perform that lofty function, and they emanate, not from the brain, but from the heart. There is, indeed, no intrinsic necessity in accordance with which we might with certainty draw the conclusion of a spherically perfected character from the existence of lofty ideals; but we may be sure the heart-power which has builded such highways for the course of thought has put to rout many a degrading vice. Nor does there exist any well-founded doubt but that it is the point of view that determines at once the value and the perpetuity of literature. Review Macaulay, Guizot, Ranke, and Quinet, and you must readily agree it is not so much their unexampled acquaintance with their subjects as the depth of their sympathies and the height of their ideals that have rendered these historians immortal. Knowledge is of little worth until transfused into that volatile, aspiring substance we call genius when directed by the power of ideals. And it would seem as if this might have been the import of the Socratic doctrine, that knowledge is the basis of morality; for surely nothing could be more inspiriting as well as sustaining in one's striving after perfection than the possession of this same power. On the other hand, no suggestion so well accounts for the persistence of fame as that which discovers its secret

in the immanence of a personality worthy of undiminished existence.

To criticism this conclusion should be of importance as offering a criterion by which the worth of literature may be rated. This, of course, does not comprise all species of writing, inasmuch as there is much of even permanent value written that does not really belong to its domain. We find such instances in the various sciences, where, if it be objectively presented, the author is completely merged in his theme. A book may have sufficient significance to found a new department of knowledge without in the least pertaining to literature. In fact, in exact proportion as the writer is truly scientific or objective in the handling of his materials he recedes from the literary stand-point, which is subjective. Hence arises the difficulty of assigning to philosophy its appropriate place. In so far as it is objective in method it remains but a part of science, passing into the realm of letters so soon as it takes the author's self as the starting-point. But as his personality is irrepressible he continually transgresses the proper bounds, thus vitiating much acute philosophy while adding interesting studies to the bulk of literature. We should, therefore, beware of applying this standard to productions without, although it rules supreme within its sphere.

To revert, then, to the point of departure, it was with a feeling that justice had not been done to Homer that we heard his immortality attributed to a design on his part rather than to his character. Not to insist upon the circumstance that such a purpose can be revealed only by means of a questionable cipher, the fact of the bard's undying fame seemed to require a deeper-lying cause. We have pointed out that the morality of one's writings, as truly as of one's actions, is more commonly traceable to the personality than to any distinct design, and have thus discovered the seat of the greatest strength and vitality either man or letters may possess. Character, individuality, and personality are so intimately knit together that they appear to embrace the principle of life, with which they apparently are indissolubly one. Existence, therefore, in literature, no less than in man, depends, it would appear, upon the indwelling of this trinity.

W. Arthur Heidel

Art. VII.—WESLEY AS A SCIENTIST.

Throughout the centennial year of John Wesley's death there have appeared in different church periodicals a series of papers descriptive of some of his more prominent characteristics. It shall be the object of the present undertaking to study Wesley as a scientific writer. It may be a surprise to many to learn that he turned from his work of evangelizing the world long enough to even notice scientific subjects. As a matter of fact, the writer is embarrassed in an effort to present in the limits of a single paper the baldest outlines of his expressions of belief and opinions upon scientific topics.

When Wesley took the whole world as his parish he did so in more senses than one, and within this all-embracing parish there arose no problems which he did not in his own way attempt to solve. It will be no surprise, therefore, to those who are familiar with the inflexible will with which he settled, so far as he was concerned, all theological questions, to find that he treated astronomy, geology, and medicine *ex cathedra* also.

Wherever the length of the quotations does not preclude their insertion in full Wesley's own words will be given.

ETERNITY.

It is so vast that the narrow mind of man is utterly unable to comprehend it. But does it not bear some affinity to another incomprehensible thing, immensity? May not space, though an unsubstantial thing, be compared with another unsubstantial thing, duration? But what is immensity? It is boundless space. And what is eternity? It is boundless duration.*

TIME.

We know not what it properly is; we cannot well tell how to define it. But is it not, in some sense, a fragment of eternity, broken off at both ends? †

These definitions of time and eternity, while not strictly scientific, yet are as accurate as science can well make them, and that of time is of such daring and beauty that, once heard, it can never be forgotten.

THE ETERNITY OF MATTER.

All matter, indeed, is continually changing, and that into ten thousand forms; but that it is changeable does in no wise imply

* Sermon on *Eternity*, paragraph 1. † *Ibid.*, paragraph 4.

that it is perishable. The substance may remain one and the same, though under innumerably different forms. It is very possible any portion of matter may be resolved into the atoms of which it was originally composed; but what reason have we to believe that one of these atoms ever was or ever will be annihilated? . . . Yea, by this [fire] "the heavens themselves will be dissolved; the elements shall melt with fervent heat." But they will be only dissolved, not destroyed; they will melt, but they will not perish. Though they lose their present form, yet not a particle of them will ever lose its existence; but every atom of them will remain under one form or other to all eternity.*

Such words as these, written over a hundred years ago, would not be out of place in a modern work on conservation of energy.

THE CREATION.

He first created the four elements out of which the whole universe was composed—earth, water, air, and fire, all mingled together in one common mass. The greater part of this—the earth and water—were utterly without form till God infused a principle of motion, commanding the air to move "upon the face of the waters." In the next place "the Lord God said, Let there be light: and there was light." Here were the four constituent parts of the universe, the true, original, simple elements. They were all essentially distinct from each other; and yet so intimately mixed together in all compound bodies that we cannot find any, be it ever so minute, which does not contain them all.†

This earth, air, fire, and water notion of the elementary structure of the universe was the ancient one, but long before Wesley's day more correct ideas had begun to prevail. In fact, in his own times Black, Cavendish, and Priestley, in England, and Lavoisier and Scheele, on the Continent, were publishing the result of their experiments, out of which came modern chemistry.

Throughout the remainder of this sermon Wesley assumes that the universe bore quite a different aspect when first created for innocent man to what it became after the fall of Adam: that when sin entered into the world it brought with it such sweeping changes in the appearance and processes of nature as to practically result in a re-creation.

Since God pronounced that all "was good" Wesley assumed

* Sermon on *Eternity*, paragraph 7.

† *God's Approbation of His Works*, paragraph 1.

that every thing was good according to his own ideas of perfection, after the following manner:

And every part was fertile as well as beautiful; it was no way deformed by rough or ragged rocks, it did not shock the view with horrid precipices, huge chasms, or dreary caverns; with deep impassable morasses or deserts of barren sand.*

After having smoothed out the wrinkles of the original earth until it threatened to become as even as the top of a bald head, we are pleased to discover that he leaves us some phrenological bumps in the way of hills and probably mountains, but these he concedes on the condition that they must not be abrupt or difficult of ascent. "It is highly probable that they rose and fell by almost insensible degrees."

As the exterior, so was likewise the interior of the earth, in most perfect order and harmony.

Hence there were no agitations within the bowels of the globe, no violent convulsions, no concussions of the earth, no earthquakes; but all was unmoved as the pillars of heaven. There were then no such things as eruptions of fire; there were no volcanoes or burning mountains.†

Since we learn from this that Vesuvius and Etna are younger than the human race, we are left to the alternative of believing that they are less than six thousand years old, or that the creation of man must be pushed backward through vast periods into the geological past.

The element of water, it is probable, was then mostly confined within the great abyss. Hence it is probable there was no external sea in the paradisaical earth; none until the great deep burst the barriers which were originally appointed for it. Indeed, there was not then that need of the ocean for navigation which there is now; for either every country produced whatever was requisite either for the necessity or comfort of its inhabitants, or man, being then (as he will be again at the resurrection) equal to angels, was made able to convey himself at his pleasure to any given distance. But whether there was sea or not, there were rivers sufficient to water the earth and make it very plenteous. But there were no putrid lakes, no turbid or stagnating waters.‡

Surely no one could be accused of being overcurious should he ask, Since there were no seas, no putrid lakes, no stagnating waters, into what could the waters have emptied?

* *God's Approbation of His Works*, par. 2. † *Ibid.*, par. 3. ‡ *Ibid.*, par. 4.

The sun, the fountain of fire,

> Of this great world both eye and soul,

was situated at the most exact distance from the earth, so as to yield a sufficient quantity of heat (neither too little nor too much) to every part of it. God had not yet

> Bid his angels turn askance
> This oblique globe.

There was therefore then no country that groaned under "the rage of Arctos and eternal frost." There was no violent winter, no sultry summer; no extreme, either of heat or cold. No soil was burnt up by the solar heat; none uninhabitable through the want of it.*

For there were then no impetuous currents of air, no tempestuous winds, no furious hail, no torrents of rain, no rolling thunders or forked lightnings. One perennial spring was perpetually smiling over the whole surface of the earth. On the third day God commanded all kinds of vegetables to spring out of the earth. . . . Some of these were adapted to particular climates or particular exposures; while vegetables of more general use (as wheat in particular) were not confined to one country, but would flourish almost in every climate."†

Here Wesley was evidently entangled in the meshes of his speculations, for since the "sun was at the most exact distance from the earth, so as to yield a sufficient quantity of heat to every part of it," and there was one perennial spring, there could be no particular climate or exposures in which the vegetables were to flourish in every climate.

Whether comets are to be numbered among the stars, and whether they were parts of the original creation, is perhaps not so easily determined, at least with certainty; as we have nothing but probable conjecture either concerning their nature or their use. We know not whether (as some ingenious men have imagined) they are ruined worlds—worlds that have undergone a general conflagration—or whether (as others not improbably suppose) they are immense reservoirs of fluids, appointed to revolve at certain seasons and to supply the still decreasing moisture of the earth. But certain we are that they did not either produce or portend any evil. They did not (as many have fancied since)

> From their horrid hair
> Shake pestilence and war.‡

We should be glad to credit Wesley with the belief that comets did at no time portend evil, instead of during the continuance of the original creation only, when there was no evil to

* *God's Approbation of His Works*, par. 6. † *Ibid.*, par. 9. ‡ *Ibid.*, par. 10.

portend. But that he looked with evident misgivings and suspicion upon these mysterious heavenly visitors we learn from a passage in his sermon on the "New Creation," where, in speaking of the rehabilitation of the earth for Christ's second coming, he declares, "There will be no blazing stars or comets there. Whether those horrid, eccentric orbs are half-formed planets in a chaotic state, or such as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony."

THE CREATION OF LIFE.

The Lord God afterward peopled the earth with animals of every kind. He first commanded the waters to bring forth abundantly: to bring forth creatures which, as they inhabited a grosser element, so they were in general of a stupid nature, endowed with fewer senses and less understanding than other animals.* It seems the insect kinds were at least one degree above the inhabitants of the waters.† But, in general, the birds created to fly in the open firmament of heaven appear to have been of an order far superior to either insects or reptiles, although still considerably inferior to beasts.‡ However, none of the fishes then attempted to devour, or in any wise hurt one another. . . . The spider was then as harmless as the fly, and then did not lie in wait for blood. . . . Meantime the reptiles of every kind were equally harmless and more intelligent than they. . . . But among all these there were no birds or beasts of prey; none that destroyed or molested another.

What a tame world Adam must have found it when the spiders, the crocodiles, and the tigers ate grass!

Such was the state of creation according to the scant ideas which we can now form concerning it when its great Author, surveying the whole system at one view, pronounced it "very good."§

From the above picture, as presented in his own words, no one can say that Wesley's ideas were scanty, for it is one of the most minute and particular descriptions of creation to be found in literature.

But what an infinity of degree separates the words of man from those of God. On the one hand is the cosmogony of the intellectual Wesley, which, after the lapse of a single century, have become antiquated and ludicrous, while that of Genesis,

* *God's Approbation of His Works*, par. 11.
† *Ibid.*, par. 12.
‡ *Ibid.*, par. 13.
§ *Ibid.*, par. 14.

after the brunt of thousands of years, stands as perennially fresh and unimpeachable as truth itself!

These speculations of Wesley were so out of keeping with his well-known practical and non-speculative mind that the present writer was at a loss to account for them until he recollected an old book which he had met with in some investigations of a few years ago. A re-examination of this book made all clear.

Dr. Thomas Burnet, an able English writer and scholar, published in 1680 the Latin edition, and in 1691 the English translation, of a work entitled *The Sacred Theory of the Earth*, which attracted considerable attention at that day.

It purported to be a description of the original earth, with all the changes which have taken place since. This work was utterly worthless as science, but abounded in eloquent and sublime passages which made it much sought after and read. A single quotation from this book will make it no longer possible to doubt where Wesley obtained his science.

> In this smooth earth were the first scenes of the world and the first generations of mankind; it had the beauty of youth and blooming nature, fresh and fruitful, and not a wrinkle, scar, or fracture in all its body; no rocks nor mountains, no hollow caves nor gaping channels, but even and uniform all over. And the smoothness of the earth made the face of the heavens so too; the air was calm and serene; none of those tumultuary motions and conflicts of vapors which the mountains and the winds cause in ours. 'Twas suited to a golden age, and to the first innocency of nature.

Had there been no other but such works on science as this of Burnet no criticism could be made because Wesley used and adopted it, for it cannot be expected of any man to know more than the current knowledge of his age. But, not speaking of the widely published labors of his contemporaries in England, as Black, Cavendish, and Priestley, in chemistry, and Hutton, in geology, there was published in the same year with that of Burnet's a treatise by John Ray, a man as devout as he was eminent in science, entitled *The Wisdom of God as Manifested in the Works of the Creation*, from which Paley drew his inspiration and many of the most important arguments and illustrations for his *Natural Theology*.

To come across in this same sermon of Wesley a passage of

such modern sound as the following makes one almost forget the crudities in which it was buried:

> There was "a golden chain," to use the expression of Plato, "let down from the throne of God;" an exactly connected series of beings, from the highest to the lowest; from dead earth, through fossils, vegetables, animals, to man, created in the image of God, and designed to know, to love, and to enjoy his Creator to all eternity.*

No clearer statement of theistic evolution can be found in the writings of John Fiske, Winchell, or Le Conte.

PLURALITY OF WORLDS.

On the question of other inhabited worlds besides our own Wesley speaks with admirable discernment. He says:

> But the more I consider that supposition the more I doubt it. Insomuch that if it were allowed by all the philosophers in Europe, still I could not allow it without stronger proof than any I have met with yet.

When the adherents of this belief brought forward the statement of the astronomer Huygens, that the moon, when viewed through a good telescope, displayed "rivers and mountains on her spotted globe," and argued that where rivers are there are also plants, and where vegetation is there is also animal life, even man; that if the moon be inhabited so we may easily suppose are the moons of Jupiter and Saturn; that if these are inhabited why should we doubt it of the planets themselves, Wesley, like the general he was, turned their own guns upon his adversaries by asking:

> But do you not know that Mr. Huygens himself, before he died, doubted of this whole hypothesis? For, upon further observation, he found reason to believe that the moon has no atmosphere; . . . consequently it has no clouds, no rain, no springs, no rivers, and, therefore, no plants or animals. But there is no proof or probability that the moon is inhabited; neither have we any proof that the other planets are. Consequently, the foundation being removed, the whole fabric falls to the ground.†

A man possessing such accurate scientific insight as to be enabled to reason thus ought never to have held the cosmogony he did.

* *God's Approbation of His Works*, paragraph 14.

† *What is Man?* paragraphs 8–11.

SLEEP.

In a sermon "On Redeeming the Time" Wesley condemns Bishop Taylor for fixing the measure of sleep necessary at the general standard of only three hours in the twenty-four, also that of Mr. Baxter, who supposes four enough, and even that of an "extremely sensible man" of his acquaintance who was persuaded that five hours was enough for any man living, but who, Wesley observes, when he made the experiment himself, quickly relinquished the opinion. Wesley considered six hours for men and seven for women as a fair standard, although he wisely makes provision for exceptions to the rule, confessing that he himself cannot well subsist with less than six and a half.

Modern authorities would prefer to add an hour and a half to Wesley's own time as the average period required for sleep.

It is, indeed, surprising that he, with an originally frail constitution, with repeated attacks of pleurisy and probably incipient phthisis, could have carried on the almost incredible amount of work, physical and mental, which he performed for sixty years with six and a half hours' sleep in the twenty-four. Of course, his regular and frugal habits, freedom from worry, his life in the saddle, and correct methods of public speaking were all important factors in his life.

One of the evils of oversleeping he considered *weakness of sight*, particularly of the nervous kind.

> When I was young my sight was remarkably weak. Why, it is stronger now than it was forty years ago! I impute this principally to the blessing of God, who fits us for whatever he calls us to. But, undoubtedly, the outward means by which he has been pleased to bless was early rising in the morning.

Had Wesley consulted an oculist he most probably would have been found to be suffering from near-sightedness, which decreases as one gets older.

Another of the evils of oversleeping is, that it lays the foundation of many diseases. "It is the chief (though unsuspected) cause of all nervous diseases in particular."

According to this the modern rest-cure for nervous diseases would hardly have received approbation from him. We, who have been led to believe that nervous disorders are the product of the high pressure of this latter end of the nine-

teenth century, are somewhat surprised to find Wesley use these words:

Many inquiries have been made why nervous disorders are so much more common among us than among our ancestors? Other causes may occur, but the chief is, we lie longer in bed. Instead of rising at four, most of us who are not obliged to work for our bread lie till seven, eight, or nine. We need inquire no further. This sufficiently accounts for the large increase of these painful disorders.*

As if this scientific writing was not enough, Wesley, in the year 1747, published a treatise on medicine, entitled *Primitive Physic*, which, after extended use in England by the Methodists, was followed by an American edition under the auspices of Coke and Asbury.

This book consists of an alphabetically arranged list of diseases, with a short description of the chief symptoms, followed by several prescriptions designed for cure.

Many of these are the ordinary prescriptions of that day, as may be found by referring to contemporary medical works, but by far the greater part are of domestic recipes of the crudest kind, even for that date. It will be interesting to examine a few of them:

3. *St. Anthony's Fire* (*Erysipelas*).—Take a glass of tar-water warm, in bed, every hour, washing the part in the same.

6. *The Asthma.*—Live a fortnight on boiled carrots only. It seldom fails.

14. *Blisters* on the feet, occasioned by walking, are cured by drawing a needleful of worsted through them; clip it off at both ends and leave it till the skin peels off.

There is no better treatment than this at the present time.

24. *Children.*—To prevent the rickets, tenderness, and weakness, dip them in cold water every morning, at least till they are eight or nine months old.

Few mothers and fewer physicians would like to venture on this plan of hardening their children at such a tender age.

Let them go barefooted and bareheaded till they are four years old at least.

It is a fact that, if fashion would allow our children to live in this primitive manner, there would be less catarrh, croup,

* *What is Man?* paragraph 4.

and pneumonia among children. Indeed, throughout the rural districts of our Southern States it is common to see children who have had or are inclined to croup allowed to go barefooted for a year or so, and with almost universal benefit.

25. *Chin-cough or Whooping-cough.*—Rub the back at lying down with old rum.

Whooping-cough must have been of a different sort to the modern form to have been frightened away at so simple an attack.

41. *Windy Colic.*—Parched peas, eaten freely, have had the most happy effects when all other means have failed.

Is it to be presumed that these act upon the principle of *similia similibus curantur?*

43. *Consumption.*—One in a deep consumption was advised to drink nothing but water and eat nothing but water-gruel, without salt or sugar. In three months' time he was perfectly well.

For one suffering from any disease, not to speak of consumption, to have lived three months on this regimen, and to be perfectly well at the expiration of that time, was indeed remarkable.

Or, every morning cut up a little turf of fresh earth, and, lying down, breath into the hole for a quarter of an hour. I have known a deep consumption cured thus.

49. *Costiveness.*—Rise early every morning.

52. *The Cramp.*—To one ounce and a half of spirits of turpentine add flour of brimstone and sulphur vivum, of each half an ounce; smell this at night three or four times.

This is somewhat after the method of Hahnemann, for no inconsiderable part of Hahnemann's *Organon* is devoted to the treatment of certain diseases by the smelling of his highly diluted drugs.

Or hold a roll of brimstone in your hand. I have frequently done this with success.

71. *Eyes Inflamed.*—Poultice of roasted or rotten apples will relieve, but white bread poultices will frequently occasion blindness.

87. *Extreme Fat.*—Use a totally vegetable diet. I know one who was entirely cured of this by living a year thus; she breakfasted and supped on milk and water with bread, and dined on turnips, carrots, or other roots, drinking water.

88. *A Fever.*—In the beginning of any fever, if the stomach is uneasy, vomit; if the bowels, purge.

This recalls the story of the naval surgeon who, when a sailor became sick, tied a cord around the patient's waist and inquired whether his pain was above the cord or below it. If above, an emetic was administered; if below, a cathartic. In this way he never had any cases difficult to diagnose.

92. *A Slow Fever.*—Use the cold bath for two or three weeks daily.

This is practically the same as the modern and highly successful treatment which has been recently adopted at many of our hospitals.

130. *Lethargy.*—Snuff strong vinegar up the nose.

If a man snuffs strong vinegar up his nose he will not suffer from lethargy for a while; that is certain.

134. *Lunacy.*—Take daily an ounce of distilled vinegar, or electrify.

134. *Raging Madness.*—Let him eat nothing but apples for a month.

It will be safe to guarantee, in this case, that before the month has expired the raging madness will have ceased.

136. *The Bite of a Mad Dog.*—Plunge into cold water daily for twenty days, and keep as long under it as possible. This has cured even after hydrophobia was begun.

If the patient is kept under the water long enough it will cure every case.

137. *The Measles.*—Immediately consult an honest physician.

This is the only place but one in his whole book where he insists upon a physician being immediately called. He gives treatment with utmost composure to such trifling disorders as diphtheria, small-pox, erysipelas, poisoning, madness, and hydrophobia without a suggestion of a physician's assistance, but he evidently draws the line at measles.

146. *Old Age.*—Take tar-water morning and evening.

This water is more easily obtained than that which Ponce de Leon sought in Florida.

168. *To Restore Strength after Rheumatism.*—Make a strong broth of cow-heels and wash the parts with it twice a day. It has restored one who was quite a cripple, having no strength left in his leg, thigh, or loins.

179. *Shingles.*—Drink sea-water every morning.
190. *Putrid Sore Throat* (*Diphtheria*).—Lay on the tongue a lump of sugar dipped in brandy.
204. *Stone* (*to prevent*).—Eat a crust of dry bread every morning.
234. *The Vertigo.*—In a May morning, about sunrise, snuff up daily the dew that is on the mallow-leaves.
258. *Worms.*—Bruising the green leaves of bear's-foot, and smelling often of them, sometimes expels worms.

Hahnemann again. It may become some day a question in medical history whether Wesley was not the original homeopathist. At one period of his life Hahnemann subsisted by translating Latin, English, and French works into German, and he himself states that he got his first idea of his theory of *similia* while translating, in 1790, Cullen's *Treatise on Materia Medica*. Who knows but he may have seen Wesley's *Primitive Physic*, which was published forty years before this date?

Had Wesley contented himself with compiling a treatise from the authorities of his day they, and not he, would have been accountable for the aptness of the treatment recommended, but when he chose to differ from the faculty at almost every point he rendered himself liable to be judged by the common standard. Nor can it be successfully urged that, as a busy clergyman, he was not familiar with, nor could be expected to be familiar with, the scientific thought of the day; but we have the best evidence that he made it his business to inform himself with this branch of knowledge.

According to the strict methods with which he regulated his life in every matter he gave a part of one day in every week to the study of natural philosophy and allied scientific studies. He found time to perform experiments in optics, and was familiar with the works of Euclid, Keill, Newton, and Huygens. Busy as he was in his evangelical labors Wesley kept himself in touch with all the knowledge of his day. So that, familiar with them all, he deliberately chose John Hutchinson in preference to Isaac Newton, Burnet to Hutton, and old wives to Cullen and Sydenham.

W. C. Cahall.

Art. VIII.—THEISM—A BRIEF STUDY.

A postulate of any knowledge is a thinking mind and an object of thought. Primarily the process involves the opening of one's mental eyes upon an existent world. That world may exist within or without, or both within and without. Hence, it may or may not have material existence. As a matter of fact, every object of thought dwells in the mind in immaterial form, though material existence—perhaps, indeed, all existence—has a material outline, either real or conceived. Thought cannot dwell upon nothing, and every something must exist in at least what may be termed, objectively speaking, mental form. What I am pleased to call, in the absence of a better phrase, mental materialism is a necessary concomitant of every thought. God himself can only be conceived by a certain embodiment, and the incarnation was the necessary connecting link between humanity and divinity.

In the above paragraph it has been assumed that knowledge is possible. Involved in that assumption are an existent world and a thinking mind. Furthermore, we must concede a relation between the two. When these two existences have been brought into relationship, and have begun to interact, whether their offspring has varied or not cannot be positively stated; but certain it is that offspring has seemed to differ according to the point of view, or, to use a broader term, according to the environment, of the observer. One school claims that that theory "has for its foundation the notion of an unknowable force, which is known, however, to be subject to mechanical and necessary laws. . . . All finite minds and persons are but its phenomenal and transitory products. There is but one actor and one thinker."* "The unknowable declares the doctrine of mechanical evolution to be true." But this doctrine receives material refutation, and that, too, on the ground of its votaries, when we remember that this "mechanical evolution" has been criticised by other men and rejected. Whether the facts or only the environments cause the "unknowable" to give "out a doctrine in the one place as true and in another as the baldest absurdity and falsehood" is an interesting and important question. Certain it is that if the

*Bowne's *Studies in Theism*, p. 108.

theory of the *unknowable* is correct, then the teaching varies, or else the learners construe the same teaching with remarkable variety. If the difference is in the teacher, then he forfeits all confidence in our search for truth. No science is possible on such a basis, and no knowledge is reliable.

Substantially the same criticism may be made in the case of the "mental evolutionists," who claim that apart from experience we know nothing—that "all beliefs, whether fundamental or derived, represent only the deposit of experience in us." * So also of the "associationalist," who claims that we "think and believe as we do because we have become used to it." †

In all these schools and shades of schools, thought, the offspring of mind and the world of existence, is regarded as true, no matter how tinged or refracted by prejudice or environment, nor how incapable the mental machine to comprehend the vast relationships or natures presented.

A somewhat similar criticism applies to materialistic schools and modes of reasoning. In these, "thought is a product of the brain, as bile is of the liver." Hence, to speak of thought as true or false would be as absurd in these schools as to speak of bile as true or false. Operate the mental machine, and necessitated thought is produced. Responsibility has no place in these schools of fate. The machine grinds on, and the moral sense cannot distinguish between the true and the false. In fact, there is no moral sense. It must be apparent, also, that there can be no rational sense. Rationalism, in its popular and even in its scientific sense, is a misnomer. Fatalism is the term for the system that ignores God and harnesses every activity to inexorable, necessary, and necessitating law.

Permit us now to push forward to the following statements: 1. Mind exists with a rudder of rational principles; 2. This rudder is determinative for objective fact—that is, it determines the course of thought, or no rational science is possible; 3. Hence this rudder, or rational creator, as a basal fact, must be granted, or no rational science is possible.

A brief comment upon these statements, and this paper ends.

1. That mind exists no one disputes. The old Cartesian doctrine still stands: "I think, therefore I am." That argument granted, and the existence of mind is not only granted,

* Bowne's *Studies in Theism*, p. 111. † *Ibid.*, p. 113.

but the existence of that mind in operation is granted. What is implied in the adjunct to proposition 1, above, "with a rudder of rational principles," is also axiomatic, and must be conceded. The mind must be in operation in order to take cognizance of that operation. Again, that operation must be rational or no *ergo* can be predicated. Hence the concession of thought implies the concession of rational thought. Now this term "rational" covers the idea suggested by our term "rudder" in the proposition, "The mind exists with a rudder of rational principles." This being interpreted with a somewhat broader significance than the nautical illustration implies, must mean that mind exists, not simply with a small but directing determining power, which is in point of quantity far inferior to itself, and in point of fact a part of itself, but that power must be, while underlying, at the same time extraneous and incomprehensible in its entirety to the mind. If any one questions this statement I refer him to the unanswered query of the ancient, "Canst thou by searching find out God?" or to his own consciously baffled efforts to comprehend the mysteries, both material and spiritual, that daily demand the attention of his consciousness. One could as easily persuade himself of his own non-existence as that there were no universe or power extraneous to himself. Not only so, but this extraneous power is scarcely thinkable as without rationality, and hence it must be conceived as operating according to rational principles.

2. The second proposition declares that "this rudder is determinative for objective fact." Here "rudder" takes the sense of rationality. Nor is this incompatible with the conclusion of the foregoing paragraph, for our conception of God is that of the highest rationality. Indeed, according to our custom of defining things with their supreme characteristic in view, it were better for us to predicate, not that man has a soul, but that he is a soul, meaning thereby the entirety of the divine that is temporarily imprisoned in the human. It is this rationality that "determines the course of thought, or no rational science is possible." Hence science—all science—is built upon rationality. But what do I mean, what does any one understand, by rationality? Is it a reality or a phantom of the mind? Is it a creature or creator? Did it exist before Adam, was it co-created, or among his earliest growths? Is it human

or divine? Is it generated in the womb of humanity, or has it sat as sovereign lord upon the throne of eternity?

Rationality is the foundation-stone of science, and hence without it no science could exist. Men who think, and declare that there is no God—no rational, omnipotent power—are suffering from supreme egotism or supreme delusion. Du Bois Raymond, in the University of Berlin, himself a champion of Voltaireism, inquired plaintively some years ago, at the close of a lecture on the indestructibility of matter, in which he had boldly avowed that man was merely matter taking his place and making his re-appearance in different material forms—inquired, "*Welche Trost für uns?*"—"What consolation for us?" What thinks any one was his reply? "*Arbeit!*"—"Work!" That might satisfy for a few years an industrious German professor; but for many of us it would be no heaven. I prefer an incomprehensible God, who gives me a spark of himself by means of which I can climb up the gorges and through the deep cañons of truth to the heights where Truth dwells, and where I shall be like Him, rather than to light my torch at his own flame of reason, and then, turning my back upon him, and walking by the light of that torch, declare that there is no God, and trudge down to darkness and despair, or go out into mere materialistic atoms.

3. It seems now that the conclusion of the argument above—a rational creator as a basal fact for science—is inevitable. Existence, not to speak of science, without creation is unthinkable. A creator must, therefore, be the condition of existence; and a rational creator must precede and make possible rational existence. But rational existence is prerequisite to the conception, formulation, and comprehension of science.

If any one claims that too much has been proven when it is shown that a creator must precede creation—that that is simply proving that a creator must have created a creator, and so on *ad infinitum*—I grant it, and confess that God, the Incomprehensible, the Unknowable, must be assumed "in the beginning," whether we start with reason or revelation.

J. M. Williams.

Art. IX.—CHRISTIAN AMERICA CHRISTIANIZING CHRISTIAN NATIONS.

The Missionary Committee of the Methodist Episcopal Church at its recent annual session in Cleveland, O., appropriated certain sums for missionary work in certain countries, as follows: Mexico, $59,000; Germany, $35,600; Scandinavia, $48,350; South America, $60,545; Switzerland, $9,500; Italy, $43,634; Lower California, $1,000; Domestic Missions in the United States, $500,000.

It is proper to state that the making of appropriations to such countries and for this purpose is not only one of the prerogatives of the Committee, but one of its imperative duties, which it can neither neglect nor evade. We also observe that the amounts finally adopted are considered indispensable to the safety and progress of the work already established, and that only a small fraction is usually allowed for new work. In looking over the list we discover that it only embraces Christian countries, either substantially or nominally, and that the United States, in addition to exporting the Gospel to the pagan world, is also undertaking to reform existing effete, abnormal, or corrupt religions, and to revive the apostolic institutions in countries already considered to be under the influence of Christianity. In other words, Christian America, besides making effort to rescue the heathen world, is attempting to Christianize Christian nations, which one might suppose should Christianize themselves. Is this our imperative duty?

The question cannot be answered at once by an affirmative or a negative. It means more than appears on the surface, for it involves the significance of the missionary movement of the Church. Without studying its scope one might conclude that the mission of the Church is to the heathen world, and that Christian countries should not mutually aid one another in evangelization. It does not strike the average Christian that it is the duty of Christian America to gospelize Christian Europe; or that the United States should be interested in the regeneration of Germany, Italy, and Scandinavia; or that the Church should establish missions in Mexico and the republics of Spanish America; or that Methodism has a providential mission to

the so-called Christian countries of the globe. As Christian citizens we would resent the attempt of other Christian nations to evangelize us, and we would be shocked to learn that they are raising hundreds of thousands of dollars for missionary work in this land. We condemn with severity the importation of Roman Catholic priests and teachers to this country for Roman Catholic purposes, and yet we organize a missionary movement in Italy for Methodistic purposes, partly doing there what the papal power is striving to do here. We state the situation that we may the more clearly discuss it.

The solution of the problem largely, if not wholly, depends on the mission of Christianity as it is revealed in the New Testament. It does not so much depend on our conception of that mission, though we are often governed by our conceptions, as on the mission itself. When the Master organized his kingdom it was with the view of completely transforming all other kingdoms into its likeness, and to charge the earth with its moral teachings and forces. To his mind the order of this moral conquest was incidental; at the least it is not revealed. It does not appear that he contemplated a regular progress from race to race, country to country, nation to nation; but his plan admits of, if it does not authorize, simultaneous movements among all races and nations. Originally providing only for the Jewish people who rejected him, he turned the thought of the Church to the Gentile world without discrimination as to races or countries, and commanded the conquest of the whole. The original commission is still in force, unchanged and unchangeable, allowing no division of peoples into heathen and Christian, pagan and non-idolatrous, or civilized and non-civilized. Such divisions are of human origin, and though based on existing facts they should not interfere with the plain duty to evangelize the world. Wherever there is a non-Christian population, whether in Germany or China, in Mexico or India, there the Church has something to do. With this large conception of the Master's purpose before us we cannot restrict missionary operations to heathen people or refuse to listen to the Macedonian cry of Christian nations. The commission makes no such restriction, and the Church should make none. The notion that "domestic missions," or missions in Christian countries, contradict the primary idea of the missionary movement grows

out of a misconception of the nature and purpose of the movement and of a misinterpretation of the Gospel that authorizes it. It is no more the duty of the Church to send missionaries to Korea than it is to send them to Scandinavia. The missionary movement is impelled in its operations by the double consideration that in some countries the people are heathen and that in others they are non-Christian, or that a large element of their population is non-Christian, needing the Gospel quite as much as the inhabitants of Japan or Borneo. This is the key to the movement and the explanation of duty. But so general a statement requires some elaboration in order to be appreciated. We must, therefore, consider why Christian nations, so-called, are largely non-Christian, and what non-Christian conditions exist in such countries, so that we may justify the missionary movement of the Church in them.

In the Christian countries under consideration Christianity, though exercising its beneficent sway over multitudes, and perhaps dominating the legislation and general customs of the people, exists either but nominally or in a corrupt form, and needs purification, if nothing else, in order to accomplish its purpose. In heathen countries false religions are to be overcome, Mohammedanism, Buddhism, and Taoism resisting the Gospel with force and fury. In some Christian countries a corrupt Christianity, though not as dangerous as a false religion, modifies the true ethics of the Gospel, and gives a false impression of the genius, spirit, and end of true religion, often substituting error for truth, and compromising the spiritual ideals of the Master by an admixture of secularized plans and motives. Against the development of a corrupt Christianity, ever on the border of falsehood, as against heathen religions, the Church should array its talented purpose and reform the one as it would transform the other. Great are the evils of the Oriental religions; they paralyze intellectual life, they depress spiritual aspiration, they benumb the operations of the conscience, they delude with spurious hopes, and they are barren of positive revelations of truth. These, however, are not the only obstacles to true religion in the world. It would be an error to regard the corrupt forms of Christianity as on a level with heathen religions, for they possess a more accurate ethical conception and are under the influence, crippled and muffled as it is, of

revealed truth. Italy and Spain, weighted with superstition and inhaling a perverted Christianity, occupy a higher level than Japan and China, breathing the miasma of the inherited religions of the early dynasties. In its impure state Christianity in such countries is a potent force preparing the way for the higher ideals of the Gospel. Nevertheless, a corrupt Christianity is a hinderance as well as a help to the sway of the true religion. It is a hinderance in that it resists the ethics, the social order, the rights of civil government as enunciated in the New Testament; it is a hinderance in that it neglects to foster public education and denies the right of private judgment; it is a hinderance in that it is opposed to social and moral reforms and the spread and dominion of the kingdom of Christ. For a proper indictment against a corrupt Christianity we may substitute the facts as they exist in Roman Catholic countries—the facts of pauperism, ignorance, crime, disloyalty to constitutional government, licentiousness, Sabbath-breaking, and general depression of public life. France, Italy, Austria, Spain, Portugal, Mexico, and South America testify to the enervating influence of a corrupt Christianity. No less fatal to religious and intellectual development is the presence of the Greek Church in Russia, Greece, and in the provinces of Turkey. It is as much the duty of Protestantism to undertake to reclaim Christianity in all these countries from superstition, error, and corruption as it is to substitute the truths of the Gospel for the teachings of paganism in the Oriental world. Hence we plant the missionary movement in Christian countries to arrest the corruptions and decay of the life-saving religion of the Redeemer.

In this connection it is to be observed that in many of these countries the influence of State churchism is, on the whole, adverse to the rapid development of the religious spirit, and it may be regarded as antagonistic to the mobilizing power of the Gospel. Living in a country where the Church is free, we may underestimate the burdens and afflictions that grow out of the legal unity of Church and State. Germany, however, is a good illustration of the evils of such unity; and so rapid has been the progress of thought in the opposite direction that many of its theologians predict a complete separation in twenty years. It is believed that the change of opinion is

largely due to the presence of Methodism, which, by contrast with the old idea of unity, has taught the people the advantages of separation. In this respect alone the missionary movement has achieved a result that is worth ten times its cost; and we may conclude that one of the many duties of Methodism to the Christian nations of Europe is to teach the freedom of the Church, with all the cognate rights that belong to the doctrine.

Nor, operating as a force in loosening the ties of Church and State, is it at all improbable that it will gradually undermine the undemocratic institutions and governments of the earth. If we measure Protestantism by its statistics we obtain a narrow view of the range of its conquest; but if, studying its principles, we apply them to the world we shall see that it is the great providential agency for the overthrow of false religions, of superstitious faiths, and of despotic and monarchical governments. It is for Methodism to say whether it will narrow its work to the making of Methodistic statistics or broaden its scope so as to include the primary and functional work of Protestantism, and assist in the demolition of religious error and the subversion of civil governments not in harmony with the kingdom of Christ. We are not intimating that it is the direct aim of Protestantism by organized force to overthrow the empires of Europe, but, as the inherent tendency of our riper Protestantism is to republicanism, it should be permitted to do its work on governments as well as religion. Methodism, as a form of Protestantism, can do as much in the indoctrination of the right principles of government as any other Christian agency, and it ought not to hesitate to introduce itself where a false government exists as it introduces itself where a falser eligion prevails. Its mission is to destroy both, wherever found. Nor is it a fictitious claim that Christianity has modified the forms of civil governments, restrained their warlike designs, curbed the spirit of aggrandizement, purified national legislation, elevated the standard of statesmanship, and given direction to the history of empires. To Christianity, as the prevailing influence, is due the freedom of the serf in Russia and the emancipation of the slave in America; and to its growing power is also due the recent indications of great and impending revolutions in the governments of the world. It should not be forgotten that the

work of Christianity will not be completed until civil kingdoms shall have been transformed into the kingdom of Christ, and that it is to undermine and subvert all unholy governments. Daniel's vision was of contending kingdoms and of the triumph of the stone cut out of the mountain; and the Apocalypse thunders with the battle of kingdoms, ending in the universal peace of a reigning Messiah. To the governments of this world is sent the message of the Almighty to conform to his ideals, and Methodism is doing small work if it exclude from its range and plans the conquest of the worldly empires. This it can accomplish by sowing the gospel seed in the heart of the nations.

The argument that prompts Methodism to undertake the evangelization of the United States according to missionary methods is also the argument for our missionary movement in other Christian countries. The social and moral conditions of our unchurched masses differ little from the social and moral conditions of Europe. The same vices prevail on both continents, as intemperance, lust, greed, infidelity, atheism, materialism, socialism, and general debauchery of the spiritual life. Christian Europe needs the Gospel as well as Christian America; and, substituting philanthropy for patriotism, the Church will eagerly seek to do for the one hemisphere what it gladly does for the other.

Admitting, however, that the American conditions are peculiar, if not abnormal, and that we owe something to ourselves as a nation, we should develop the missionary work among us alongside of the regular work of the Church, so that Christianity may triumph here also. Considered as a missionary field, there is none equal to the United States, either in extent, indigenous resources, responsive inclination to religion, or the permanency of results possible of achievement. In common with other Christian countries we confront Roman Catholicism and the ordinary vices of society; but in addition we confront the peoples of the earth who, leaving the older countries, seek homes among us, some of them assimilating into citizenship, while others retain their foreignisms and are dangerous to the political body. To transform these unregenerate masses into Americans is a duty which both the government and the Church cannot discharge too soon.

The policy of the Church, therefore, in promoting the missionary movement in Christian lands rests for its justification, first, upon the ideals of the Gospel; second, upon the unrestricted commands of the Gospel; third, upon the unselfish law of self-interest, and, fourth, upon progressive results in those lands. In brief, the ideal of the Gospel is a redeemed world in Jesus Christ through the agency of the Church; the command of the Gospel is to go into all the world and preach to every creature; the law of self-interest induces America to evangelize itself, but its highest prosperity can only be achieved when the world is evangelized; and the world's evangelization is as great a probability as was the evangelization of any country before it occurred. A converted heathen world is dependent on a converted civilized or Christian world. The progress of the one is conditioned on the progress of the other. The reflex effect of an aggressive Christianity in Christian lands is felt in heathendom, and the reflex effect of an active Christianity in heathendom is felt in Christendom. That the effect may be large and universal the march of Christianity should be general and uniform. If we would accelerate the great movement of Christianity among the nations we should present the Gospel to all nations, insisting that the time is at hand for national reforms and a higher civilization, and that heathendom is to be conquered, not by army and navy, but by the Church in the name of the Master. And until Protestant and Roman Catholic countries are subdued by the Gospel, becoming themselves the sources of missionary movements, the work of redeeming heathen countries must necessarily be slow and uncertain; for the divine order of progress toward the millennium is from the nations that have received the Gospel to those that have it not, and not from those who never heard it to those that have possessed it through many generations.

J. W. Mendenhall.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

VARIOUS ARE THE ATTEMPTS OF THE NEW TESTAMENT WRITERS to represent the nature, offices, and mission of Jesus Christ, all concurring in the general conception of his being an incarnation of God, the long-predicted Messiah of the Old Testament, and by a vicarious life becoming for every man his Saviour from sin. From these various representations have sprung various theories, doctrines, and heresies, some of which have divided the Church, and all of which have more or less contradicted the original apostolic conception. Students of church history are familiar with the conflicts precipitated by the Monophysite, Arian, Sabellian, and Unitarian heresies; all the result of a misapprehension of a fundamental teaching in Christology—all departures from the simplicities of the Gospel. In these times there is a tendency not only to unity of conception regarding his character, but to place him at the center, and to consider him the substance of all theology, or the standard of interpretation of all truth. Strictly speaking, theology has had a personal basis which in itself is not objectionable; but its mistake has been in its selection of the person upon whose dicta the theological system has been made to rest. It is not to the credit of the Church that in its different branches it has maintained an Augustinian, a Calvinian, a Lutheran, an Arminian, and a Wesleyan theology, because in all these cases they were man-made theologies, with the human bias more prominent than the truth at issue. It seems to have been the purpose of the great historic theologies to gauge, measure, weigh, and determine every biblical problem, and to settle all hermeneutical difficulties by the instruments of speculation and sectarian necessity. Instead of studying the Scriptures from the fundamental conception of theology—that is, from the view-point of Luther, Augustine, or Wesley—theology should be studied from the view-point of biblical revelation, or from the teachings of the divine Master. If it is alleged in behalf of personal theology that its purpose is not to originate doctrine but merely interpret revealed truth, we reply that it has not adhered to its primary function, and in its very nature cannot consent to be interpreter. It originated predestination, "total" depravity, the Anselmic doctrine of atonement, fatalism in human life, and a score of troublesome and world-burdening doctrines; and unchecked, it will continue to manipulate truth in its own interest. If it is alleged against Christocentric theology that it will be narrow and subversive of existing faiths, we reply that we have nothing to do with consequences when truth is at stake. We must choose between no theology at all, or the Christocentric form of truth. The world is choosing; the Church must also choose. It is a gratifying sign of advance that the tendency is toward a Christocentric

interpretation of the biblical system in opposition to the personal bias of distinguished leadership in theology. Henceforth biblical history will be investigated in its relations to Christ's purpose and Christ's kingdom; prophecy will be more fully comprehended in its Messianic significance; the synoptic gospels will be studied as biographies of Christ; the fourth gospel will be regarded as a revelation of the divine element in Christ; Paul's epistles will have their true meaning in the Messiahship and Saviourship of Christ; and Peter's epistles will foreshadow the end of the world under the majestic rule of the returned Son of God. The New Testament is Christocentric; why should not theology go out from the same center and be measured by the same law? Neither incarnation, nor atonement, nor resurrection, nor judgment can have any explanation away from Him who is related to all doctrine, to all events, to all history, to all revelation, to eternal issues. As the New Testament without Christ would be valueless, so a theology not based on him must be fruitful of discord and be wanting in essential vigor and inspiration.

THE FREEDOM OF THE HUMAN WILL is a staple subject in metaphysics and theology. Many scholars have wrestled with it without, it must be confessed, solving the difficulties that it suggests. The chief difficulty seems to arise from its relation to the doctrine of divine sovereignty—that is, the conclusion is proclaimed that the two are irreconcilable. If this is the outcome of the inquiries of rational thinkers we must temporarily accept it, though we confess dissatisfaction with it. We doubt, however, if such a conclusion will always remain as the ultimate thought of man, and we hereby call upon those who are expert in unraveling entangled skeins to try once more and relieve the subject of its knotty inconclusiveness. Weary with platitudes, we demand a new statement of the nature and function of the will and of the rights and limits of the divine sovereignty. It is a reproach to scholarship that this problem remains *in statu quo*, unsolved and apparently insoluble. This is due in part to the view-point from which it is discussed, the thinker being under the influence of the Calvinistic or Arminian basis, and therefore bound to emphasize sovereignty at the expense of freedom or freedom at the expense of sovereignty. The laurel wreath awaits the thinker who, discarding the schools and the postulates of metaphysics, will investigate the subject as though it were a *terra incognita*, and report results whether favorable or disastrous to school-made hypotheses, to Calvinism or Arminianism, or the dicta of text-books and teachers. Why should the thinker be tethered at all? Why should the philosopher or theologian be obliged to secure a permit from a university to go forward in his investigations? It is not what Edwards or Whedon said concerning the will, or whether one demolished the other, that the world wants to know, but to what extent is the will related to character. It occurs to us that unwarrantable claims have been made on both sides of the controversy without shedding a ray of light on the inherent difficulty, and the progress made consists only in making claims, not in solving problems. John Locke said the question is not, "Is the will free?" but,

"Are *we* free?" To discuss the question as if the will were the only faculty of the mind, or the faculty that is exclusively related to character and responsibility, is exceedingly narrow and unsatisfactory, and must result in conclusions as one-sided as the premises are partial and incomplete. In every human act, moral or otherwise, whether related to character and destiny or not, the entire personality of man is involved, and the freedom of man more than any other single thing involves personality. It cannot be limited to the will without impairing or narrowing personality. Hence, no solution of human freedom is possible that is based on the will alone; it must broaden until it takes in the whole personality. Primarily, therefore, the question does not relate to the freedom of the will any more than it relates to the freedom of the conscience or the freedom of any other faculty. It is not a freedom of faculties, but a freedom of personality that constitutes the question, and the age will crown the man who will break through the net-work of definitions, postulates, and mysteries woven by the metaphysician, and declare that man is not one half as free as he thinks he is, and God does not exercise irrational or mechanical sovereignty over his doomed but redeemed race.

British Wesleyanism, like American Methodism, exhibits in striking contrast some phases of conservatism and radicalism. On the whole it is more radical than conservative, needing check rather than spur, because the progressive spirit needs always to be tempered with a due consideration of the lessons of history. In its tendency to accept evolution, indirectly allying itself with the adverse forces of agnostic science, it needs to guard itself lest it go too far. In its sentiment in favor of the ecclesiastical rights of women, opening the doors of the local ministry to her advance, it furnishes a genuine surprise to the American Church, and admonishes conservatism to be less restrictive. According to Wesleyanism, a Christian woman confessing to be called of God to preach may be inducted into the lay ministry, and without ordination or a pastorate may exercise the ministerial function just as any unordained local preacher may exercise the office. This places her on a par with our evangelists, with this difference, that as lay preacher she has official recognition, while as evangelist she is without legal status. The Wesleyan solution of the woman question, so far as it involves ministerial rights, must commend itself to the judgment of all those who are disposed to honor the ministerial instinct in a Christian woman, but who are quite unwilling to invest her with ordained and pastorate rights. By such a plan she can preach, but can sustain no relation to an Annual Conference, with its rights and privileges. Such a plan does not interfere with her liberty to preach, but it does refuse to invest her with pastoral authority—quite another thing. If the ensuing General Conference shall legalize the plan by which women moved by the Spirit to preach may be licensed as local preachers, and enrolled as such in the Quarterly Conference, it will go far toward settling the vexed question of the alleged ministerial rights of women. As this problem is in no sense dependent on that of woman's eligibility to the General Conference the one can

be determined without any reference to the other. English Wesleyanism may teach some ideas that we should hesitate to indorse; but on one of the great questions of modern times it may safely be followed, because its experience confirms its preliminary judgment of the wisdom of its procedure.

Professor Pfleiderer, of Berlin, is felicitous in the statement that the Epistle of James contains the *practical or working theology* of the Christian Church. He denounces Paul as a dogmatician, and regards John as an idealist; but to his mind James appears as a man of strong common sense, who teaches the ethical phases of the religious life in advantageous contrast with the mystical elements of the system as taught by other apostles. Without eulogizing James more than the other early teachers of Christianity, it is proper to recognize his great services as an expounder of Christian ethics, and to combine his teachings with the higher spiritual dogmatics of the other writers of the New Testament. Considering the worldly character of the Church which he addresses, the social discriminations made by its membership between rich and poor, the inactive habits if not the immoral tendencies of its leaders, and the general supineness and spiritual decay of the vital forces of the Christian community, he was warranted in urging a reform in morals and a return to the first principles of humanity, benevolence, fellowship, and good works in behalf of the suffering and needy. His aim was to revive the Church; not exactly to bring it to a better spiritual condition, but to a more practical ethical life. In order to this he reverts to the Lord's discourses for instruction, quoting from them at least fourteen times, and shows great familiarity with the Sermon on the Mount. In his strongest exhortations to observe the Christian virtues he is an echo of the Master, reiterating the divine injunctions with the fervor and authority of a messenger from God. While not rising to Paul's ideal of the Christian life, he rivets the attention upon the lower or more common ethical aspects, which with the Master were inseparable from the loftier teachings he himself imparted to his disciples. Not for a moment forgetting the true end of Christianity —which is spirituality of character—certain it is that we need a working theology, and it may be found in the ethical system of James. To many minds it might seem impossible to work the ideal theology of John or the philosophic theology of Paul; but the ethical theology of James is workable. As it includes the visiting of the orphan and widow in their sorrow and necessity; of retrenchment of selfish plans and the multiplication of philanthropic deeds; the extinction of greed and the exhibition of fraternalism; the holding in abeyance of religious profession and a manifestation of religious zeal in sacrifices, endurance in trial and persecution, and faithfulness to people of low estate, and general good-will with human sympathies in practical exercise toward all classes, and a genuine effort for righteousness of character by abstaining from fleshly lusts—it ought not to be more difficult of execution than the sublimer life of faith in the mysteries of God. It is a working religion; it is eminently practical; and if lacking in some of the higher elements, it is so helpful, so beneficent,

and so beautiful as to commend itself to the thought and approval of the world, which is averse to John and Paul. By all means work the theology of James; and it may be that John and Paul will finally triumph, too, where James first gains the foothold and first proclaims the law of love.

The relation of religion to universal truth includes its relation to particular truth, and our knowledge of the former should always precede our knowledge of the latter. In the inductive sciences the process is from particulars to universals, but in deductive philosophy the method is from the general to the single and minute. One of the results of critical research is to demonstrate the superiority of the deductive to the inductive method, the latter of which, however, in the history of artificial mental methods preceded the former; but in the later or higher stage of inquiry the deductive is taking the place of the inductive. As the two methods are compared it will be discovered that whatever of value attaches to the one as a scientific process, it is inferior as an instrument of investigation to the other in theology, metaphysics, psychology, and history. The theistic hypothesis has suffered because usually it has been maintained by inductive methods of reasoning; but it becomes almost a self-evident truth in the light of the deductive process. Pantheism, naturalism, deism, and agnosticism fly away from the presence of the logician who approaches them armed with deductive weapons and who threatens to use them against his foes. Religion as universal truth is to be enforced against any particularism that disputes its integrity. Particular truth must harmonize with universal truth, but universal truth is not required to conform to so-called particular truth. Herein is the secret of the universe, that truth is a whole, and all its forms, phases, and manifestations must agree with the colossal unit. Hence, when truths clash it is evident that one is not a truth; or when the universal and particular come in collision it is proof that the particular is not what it is taken to be. In application of this principle we readily see the difficulty, or the source of conflict, between the universals of religion and the particulars of science. The scientist undertakes to decide as to universals by particulars; but in this he errs, for it is not given to lower truth to determine the higher. The theologian undertakes to determine the value of particulars by his knowledge of universals, and in so doing he acts wisely. In the light of Christian theism the theologian interprets the universe; by the universe the scientist interprets the theistic doctrine, but with the disadvantage that instead of having an adequate starting-point he begins with the conclusion of things. The one starts with a universal, the other with a particular. The one commences with the supernatural, the other with the natural. If religion appropriates all truth, or stands for universal truth, its field is evidently larger than science, which stands for particular truth, and is isolated or unconnected with other truth; and its conclusions, reached by deduction, must be considered of greater worth than the conclusions of science reached by induction. Science, therefore, can only be a school-master to teach the value of religion.

CURRENT DISCUSSIONS.

THE LIFE TENURE OF THE METHODIST EPISCOPACY.

In these days of unusual restlessness incident to the progressive tendencies that mark the last decade of the nineteenth century, it is not surprising that the fundamental institutions of Methodism should be made the subject of critical discussion, and that propositions for modification and modernization should occupy the attention of the thoughtful. If the time has not arrived for the reconsideration of our theological basis, concerning which there seems to be almost absolute agreement, certain it is that church government—whether it relate to the increased rights of the laity, the advancement of woman to a legislative position, the restriction or enlargement of the presiding eldership, or the reconstruction of the episcopacy—is a supreme question, to be considered with intelligence and a due regard to the efficiency of Methodism. Nor may these propositions be resisted on the general ground of their radicalism; for, while extremists will suggest impracticable theories and revolutionary schemes, we may trust the sober judgment of the Church to prevent dangerous innovations and at the same time encourage needed reforms and adaptations.

As regards the episcopacy, except the attacks made upon it as the administrative department of the Church by outside organizations, it has largely escaped the criticism of the people for whom it exists. In most respects the Methodist Episcopal Church has been satisfied with the episcopal office, the duties and prerogatives belonging to it, the forty-six incumbents that have honored it, and the constitutional methods of their election to it. If a contrary opinion has at any time prevailed it has had its origin in local or personal reasons which the general Church has not shared, and has been regarded as an exception to the universal sentiment. On such an exception, rather than on any plea of supposed illegitimacy of the episcopacy or of the weakness, corruption, or uselessness of the office, some discussion as to modification is now pending. Various suggestions respecting reform are made: one, looking to diocesan superintendency; another, proposing rotation in office; and still another, arguing for the abolishment of the office, conforming American Methodism to British Wesleyanism: all indicating an uncertain and feverish state of mind eager for change without determining just what is wanted, or whether any change whatever is desirable.

Of all the schemes proposed for episcopal reform we regard that which strikes at the life tenure as most unwise and full of danger. Under the momentum of a mere sentiment it were easy to convert into a popular movement the notion that rotation in office, or re-election every four years of our general superintendents, is republican in spirit and necessary to the highest efficiency of the episcopacy; but once secured, the evil of the movement would be apparent to all. It is proper, therefore, before it has gained any parliamentary advantage, to consider what

such a movement means, and to interpose an obstacle to its progress. No advocate of the episcopacy as it is will claim that it is a perfect institution, or that our system of government is unimprovable; but allowing that it is not ideally complete in its constructive and adaptative equipments, it is unwise to tear it into pieces and pronounce it an abomination. We willingly allow the imperfection of the whole, but any other system would be deficient, and similar difficulties would confront us in working it. All that may be asked for our episcopal system is that its defects be remedied without striking at its fundamental principle, and that the disadvantages of the system be reduced to the lowest limits.

Episcopacy is an ecclesiastical word, implying the government of the Church by bishops, as Presbyterianism implies government by presbyters, and as Congregationalism implies government by both clergy and laity. If the New Testament instructs on the subject, it permits one kind of government as well as another, but in no instance does it warrant one to the detriment of another. In our liberalistic construction of apostolic teaching, any form of government adopted by the Church is legitimate, and no form can be said to be unscriptural. From the *Didache* we learn that bishops and deacons, worthy of the Lord, were appointed in the infant Church, and that bishops and presbyters were synonymous terms. St. Clement of Rome, in his Epistle to the Corinthians, says the apostles appointed bishops and deacons, but "in no new fashion;" by which we understand that ordained pastors consisted of presbyters and deacons—the two orders of the ministry. To this apostolic precedent Methodism has strictly conformed, not because it was mandatory, but because it had the force of a judicious example which commended itself to the fathers of Methodism. It was at this point that the Church of England departed from the apostolic example, for it established an episcopate not hinted at in the New Testament, and instituted a third order in the ministry. It is, therefore, a concession to truth to substitute "historic episcopate" for "apostolic succession;" and if the Church of England will honestly confess that it borrowed the episcopate it now maintains from the third century, and not from the New Testament precedent or teaching, it may heal the breach which it created in Christendom. With no specific warrant on the subject the question of government has excited friction in Protestantism, dividing it into many religious bodies, and it is the chief corner-stone of the papal hierarchy. St. Clement says that the "apostles knew through our Lord Jesus Christ that there would be strife over the name of the bishop's office." History has verified the prophecy of friction over the office and the title of the incumbent. In the early history of Methodism it had to contend for the right to ecclesiastical existence, defending its episcopal government and the legitimacy of its self-proclaimed and self-originated independence. In this contest we have won the victory, compelling the advocates of "apostolic succession" not only to explain themselves, but to defend their indefensible attitude toward Christendom, and to attempt to give a reason for their continued existence.

Having demonstrated the providential and historic triumph of its episcopacy, with its life tenure and non-diocesan characteristics, Methodism should be slow to re-open the question, or consider the expediency of reducing its tenure, or constituting an episcopacy whose chief feature shall be the rotation or ineligibility of incumbents after a given number of years of occupancy. The proposition to place it within sight of the clock or under the hammer is fraught with more evils than can be enumerated, while the advantages that accrue to the Church under the episcopacy as it is counterbalance all the disadvantages that may be imagined.

What is the episcopacy? It is usual to designate it as the appointing power in Methodism; but, while this is not a comprehensive view of its functions and relations, it will appear from a moment's reflection that a short-term episcopate will reduce the high prerogative of supplying the churches with pastors into a mechanical and undisguised political performance, resulting in the degradation of the episcopacy and peril to the itinerant system. Like Elijah, every bishop is a man of like passions with other men, and it is useless to expect that ambition for re-election will expire in him so soon as his elevation to the bishopric shall have been accomplished. Such an ambition is not necessarily unholy, nor does it signify a lust for power; but human nature does not readily relinquish its opportunity to accept power when it may be lawfully gained. It is granted that, in order to circumvent ambition for re-election, ineligibility to a second term might be made a condition of election to the office; but in that event our superintendents would be men ever learning and never able to come to a knowledge of their high position. A diocesan or a short-term bishop may be a very weak man; but a general superintendent should be strong, wise, pure, a man of intellect and approved of God. In selecting men for the general superintendency with a life-tenure the Church will be more careful than if it were choosing men for a short term or for diocesan purposes. The short-term plan, with privilege to re-election, offers inducements to political scheming such as are impossible in the present plan, or promises an incompetent, hastily chosen, and uncertain class of superintendents. The proposition is a step downward, with no corresponding advantages. Every Annual Conference would feel that it had for president a politico-ecclesiastical bishop, who would be interested in the election of delegates to the General Conference, and who would be under the influence of the delegates-elect during the remainder of the session. Every court of appeal would have for chairman a man whose eyes might be open to future friendships and whose hands might be open to bribes. The Church at large, complaining occasionally of the reign of the political spirit in General Conference elections, would realize that the highest office in its gift is the subject of political manipulation, and its incumbents would be regarded as a trifle more adroit than their unsuccessful rivals. It seems to test the Church to be required to elect all other officers every four years; but to add the duty of electing bishops every four or eight years would be more than a General Conference could endure. The sea of ecclesiastical politics would boil over. This may reflect on human nature, but the problem

must be treated in the light of facts and probabilities. The short-term plan, or rotation in office, simply means perpetual ecclesiastical ferment, with no decided gains either to the bishops or the Church, but an opening of Pandora's box, with all its evils, into the lap of Methodism.

The episcopacy, however, is more than the appointing power in the Church, and any proposed modification must have regard to the larger interpretation which the office bears. It represents the collective elements, forces, and functions of Methodism as no other department of the Church can represent them, and is in this respect indispensable to the integrity and solidity of Methodism. It is inherently the expression of the consummation of the significance of Wesleyan religion. It is, in concrete phrase, the *incarnation of connectionalism* which is the secret of our strength and the inspiration of our activities. To the uninformed, connectionalism may seem to be that mysterious bond or principle that separates Methodism from other organizations, or that exclusive system that shuts out external factors of co-operation; but this conception or definition is not all-inclusive. There is a connectionalism that is selfish, Jesuitical, seeking its own ends, aiming at self-preservation. There is also a connectionalism that represents the unity of power in an organization whose purpose is the extension, not of itself, but of that which it represents. Methodistic connectionalism is of the latter kind—a union of all Methodistic plans, teachings, and activities, or a concentration of Methodistic forces for the good of mankind. In what way may connectionalism be preserved and promoted? Neither by the decrees of the General Conference nor by the conservatism of broad-minded and far-seeing pastors, nor scarcely by our connectional societies, though all these powerfully contribute to its maintenance, but chiefly through an itinerant episcopacy, which guards with jealous loyalty the whole system from innovation, and perpetuates it throughout the Church by the connectionalism of which it is the chief exponent. Methodism is a connectional system, perpetuating itself through a connectional episcopacy. To strike at episcopacy is to strike at the inherent connectionalism of the system, and the whole falls to the ground. It is useless to hope to preserve the connectional power of the episcopacy by reducing the official tenure, for in that case the connectional principle will no longer be an aim of the episcopacy. The spirit of unity will be lost in the rapid changes of the incumbents, who will be more concerned with personal interests than with the perpetuation of a system that hitherto has depended upon the episcopal force for continuity in government and unification of the highest forces in Methodism.

Among the duties of a Methodist bishop are those requiring him "to travel through the Connection at large," and "to oversee the spiritual and temporal business of our Church" (*Discipline* of 1888, ¶ 161, §§ 6, 7). We affirm that a bishop under a time-limit can very imperfectly, if at all, discharge these duties according to the spirit of the law. He would reduce himself to a diocesan bishop *de facto*, while he would be a general superintendent *de jure*. He could not include in his range the demands

of world-wide Methodism, nor could he oversee the business of the Church among all nations. A diocesan bishop understands his diocese, but he is not equally well informed of all parts of his church field. Our superintendents necessarily are men acquainted with Methodism in all lands, and have a world-wide knowledge of Christianity in all its movements, and of changes in governments and religions, with their effects on the Church and Methodism. No other class of men among us are engaged in the world-wide survey of Christianity, and we cannot afford to sacrifice the advantages that accrue to the Church from these officers and their opportunities to conciliate the surge for change. Hence we view with alarm the indirect assault recently made upon connectionalism as a principle of church-life, for it betokens a more direct assault upon episcopacy. The two stand or fall together.

It is no small argument for the life tenure of the episcopacy that it represents to the world the fact of a great itinerant Church, with no other object than the moral improvement and redemption of the race. Other Churches with diocesan bishops or a settled pastorate impress the world that they are rooted in society, with noble humanitarian prospects in view; but the itinerant Church, with bishops flying over the world, like the angel in the Apocalypse, and with pastors going to and fro, must impress men that it labors under the conviction that its business requires haste and that it has no time to rest or settle. The itinerant Church is set over against the settled Church, and is efficient only while it is in motion. The itinerancy is another of the distinguishing marks of Methodism, with which it cannot afford to part; and the episcopacy, with its itinerating duties, can do more to preserve it from decay than all other agencies combined. The short-term plan diminishes the probability of a perpetual itinerancy; for short-term bishops would fall in with spasmodic movements for violent or revolutionary changes, and even instigate them if it were necessary to promote individual ends. *To an episcopacy that is permanent in character, a unit in conviction respecting our ecclesiasticism, and harmonious in respect to fundamental doctrine, the Church may safely commit connectionalism, itinerancy, doctrinal integrity, and all other institutions that require constant guardianship for their preservation.*

The value of the episcopacy to Methodism is somewhat contingent on the element of stability and permanency which the life tenure confers upon it. The short term, or rotatory plan, has had full experiment in our history in all the other official positions of the Church. The time-limit is imposed upon the pastorate; the quadrennial election of editors, book agents, and connectional secretaries is a constitutional requirement; and whatever of evil or good may inhere in the experiment or law requiring it has been realized in these departments. It is quite enough to observe that there is a growing desire in Methodism practically to abolish, under suitable restrictions and safeguards, the time-limit respecting all positions, pastoral and otherwise, on the ground that men add to the probability of increased efficiency by prolonged and uninterrupted experience in such positions. It is inopportune, therefore, and anomalous, that while the general tend-

ency is to longer terms of service in other positions the proposition to shorten the term of the episcopacy should be sincerely mooted. To lengthen the short terms and shorten the long terms is a legislative contradiction that will hardly bear inspection.

Moreover, the episcopacy is a unique department, differing from all others in essential faculties and prerogatives, though resting upon the common basis of the eldership. The bishop is *primus inter pares*, but separated from the elders by official lines he is *primus* alone; that is, he is first because of a difference of prerogative and of a difference of tenure. To limit the difference to prerogative is to limit the prerogative which for its fullest exercise and development requires the unlimited arena and life-spaces of Methodism. It is clear that no time-limit is affixed to the presbyter; that is, he is a presbyter for life and he is a pastor for life, except as crime may deprive him of either of these functions. In like manner the bishop, being a presbyter, is *per se* under no time-limitation, though it is within the province of the Church to delimit or even abolish his office. Without the interposition of the Church the presbyter elected to the episcopacy carries the life tenure from his order into his office. If life tenure apply to the higher, or the order in the ministry, surely it may apply without injury to the lower, or an office in the ministry. If it be said that this implies, therefore, that editors and secretaries, going from an order to an office, carry the life tenure of the one into the other, thereby permitting them to remain for life in their positions, we reply that the difference of function between a bishop and other officers makes the life tenure of the one a necessity and the short tenure of the other an expediency. The episcopacy would dash itself into pieces on the rotatory plan; other departments, sometimes crippled by it, are possessed of a potency that enables them to survive the disasters of frequent mutation. In its very nature the episcopacy is dependent on permanency for its efficiency; other departments are efficient in spite of the adverse influence of change, or possibly because of it. Whatever the origin of Christian episcopacy, for there have been political episcopacies, nothing was said at the time, or later, in reference to the official tenure of the ἐπίσκοπος, except to confirm the view that it should be for life. In none of the ancient churches, Greek or Latin, and in none of the modern, the Church of England or the Methodist, was a bishop ever appointed or elected for any period less than life. Rejecting or accepting the episcopacy as a third order, no difference of sentiment has ever prevailed as to tenure. There have been differences as to prerogatives and differences as to "order," but none as to tenure. From the time of Cyprian to the present day the bishop in all the Churches, except some minor bodies that do not affect history, has been a life officer, not simply because he exercised spiritual prerogatives, but also because he represented the integrity of the Church. We accuse Episcopalians, so called, of perverting the New Testament in favor of their peculiar government; let it not be said of us that we have departed from the true history of life-tenure episcopacy by imposing a time-limit on the highest office in the Church. In maintaining our episcopacy as it is we are not

imitating the Roman Catholic and other Churches, but we are conforming to history in the essential birth-mark of a genuine episcopacy.

It surely has occurred to students of Methodism that, with the law of mutation applied to all its pastors and officers, it is well that one department, and that the highest, is exempt from it. In the episcopacy alone inheres the element of stability, the value of which cannot be expressed in a line. It secures coherence and continuousness of administration in all sections of Methodism; it produces men of commanding power and of national, if not international, influence; it commands the respect of other denominations which boast of the permanency of the pastoral institution; it promotes connectionalism without enforcing it with the penalty of law; it conserves the itinerancy by applying it to every pastor, and every bishop submitting to it himself; it secures doctrinal unity by preaching the standards of religion and discouraging heretical tendencies in men who rely more upon their own disaffected judgments than upon the teachings of the Church; it insures general loyalty of Methodism to itself and solidity of the entire structure of the Church as the greatest evangelizing force in Christendom. If it is a proof of wisdom in the United States government to appoint the judges of the Supreme Court for life or good behavior, is it not equally the mark of wisdom in the Church to elect to the episcopacy men who, because the life tenure belongs to it, shall be free from political influence and intrigue, and all those common prejudices which enter so largely into other relations and positions?

We submit that, as against the evident advantages of a life-tenure episcopacy, no objection has appeared which can stand for a moment. If an episcopacy be deemed a necessity at all the life tenure is the essential of its life. To this conclusion have we come, believing that honest brethren entertain an opposite opinion; but the objections raised and arguments used in opposition to this view are superficial in content, limited in their range of view, and *altogether theoretic and untenable.* It is sometimes alleged that a short term episcopacy, with privilege of re-election, will curtail the manifest tendencies to despotism or papal dictatorship in the incumbents. It is granted that our episcopacy is clothed with extraordinary powers, which in the hands of unscrupulous men may be abused and the possessor thereof become a tyrant, for in the matter of making appointments the power of the bishop is absolute; but this extreme exercise of power is exceptional, and when it has occurred in an offensive form it has been offset by the benefits that have followed its prompt use in other cases. It deserves to be said that, instead of despotic tendency in our episcopacy, it is exhibiting more leniency than ever, and too often is forgetful of its supreme prerogatives. The tendency is away from despotism. We make the point that the absolute power of the episcopacy has, when exercised, been more beneficent than tyrannical, and conserved rather than injured Methodism. It has saved many a minister's reputation, made possible many a pastor's success, and rescued churches from despondency and rebellion. The Church needs not to be afraid of the absolute prerogatives of the episcopacy; it might well tremble if they were less. But it is not

certain that the rotatory plan would be less liable to promote possible despotism, unless with the reduction of the tenure it is proposed also to abridge prerogatives. In such an event the episcopacy would be a useless appendage to Methodism.

To some minds there is a fascination in the thought of equality of tenure in all official positions, and of the reduction of the bishops to the level of other itinerants. The presiding elder may be appointed for six years in succession; the pastor for five years; editors, secretaries, and agents are elected for four years, with right of re-election; and the bishop is elected for life. A scheme of equality would require that all officers, from the highest to the lowest, and all pastors, in whatever relation to the Church, shall occupy their positions but four, or six, or eight, or a greater number of years, with or without the right of re-election or re-appointment; but who proposes such a scheme? If proposed could it be worked to the advantage of Methodism? We think not.

It is also said that a life-tenure bishop is not as other pastors amenable to an Annual Conference for his conduct, and soon learns to despise responsibility. The Discipline provides for his arrest and trial in case of wrong-doing, nominating penalties in case of conviction; the General Conference reviews his administration, approving or condemning, and is not disposed to be more lenient in investigation or in reaching a conclusion than an Annual Conference in dealing with one of its members; hence, the surveillance is complete. According to our law, the episcopacy has its day of judgment every four years, and *ad interim* is under the restrictions and penalties that appertain to the itinerant system, and which exercise a wholesome influence on individual conduct and official administration.

It is declared that other Churches maintain a time-limit episcopacy, with right of re-election, and why cannot the Methodist Episcopal Church? Sadly we refer, in reply, to the Evangelical Association, now torn into factions over just such an episcopacy, and insist that a study of that example should be sufficient to deter Methodism from changing its form of episcopacy.

In conclusion, we take pleasure in pointing to our itinerant episcopacy as worthy of the continued confidence of the Church, especially when viewed in contrast with the diocesan episcopacy of the Protestant Episcopal Church, and in contrast with the presidential system of British Wesleyanism. Whatever its limitations it never has usurped its functions; it never has dishonored the Church; it never has stood for wrong; it never has been impeached for ecclesiastical disloyalty; it never was unfaithful to the country's flag; it never reduced itself to a political machine; it never received the contempt of Christendom. The experiment of a life-tenure presbyterial episcopacy, furnished by Methodism, is worth something, and it should not be changed to gratify caprice or radical sentiment which, under thorough analysis, appears to be more reactionary than progressive, and promises less for the Church than any reform proposed in these days of new things.

METHODISM: CENTRIPETAL OR CENTRIFUGAL?*

HISTORICALLY interpreted, Methodism is a religious movement endowed with the swing of conquest. Whatever its limitations in other respects it is possessed with a purpose to take the world, and adapts its agencies to this end. A Church with no ecumenical tendency, without ecumenical methods and resources, is deficient in the essential spirit of success. Animated with any other purpose than that of the subjugation of the world, controlled by any other view than that of universal dominion, satisfied with any thing less than the triumph of its principles, it may, under other motives, attain to great respectability, vast social influence, and political prestige, but it has failed as a true Church of the Lord Jesus Christ. We insist that world-wide conquest should be its aim, and that openly. Its high resolve should not be the secret of the few, nor an esoteric teaching unknown to mankind, but it should be proclaimed every-where and with reverberating emphasis that the Church has no other object in the world, and no other relation to the earthly life of man, than to place in dominion over all things and all flesh the Ancient of Days, revealed in these times as the Son of God.

In asserting its mission the Church should declare that the dominion which it seeks to promote is not for itself, nor the maintenance of the visible dominion of an ecclesiasticism. The Church does not exist for itself, but is the instrument for the propagation of the kingdom of God; and it is therefore subordinate to a higher purpose than its own glory or its specific triumph. What avail the successes of Methodism if they do not intrench the divine kingdom in the world?

This is so often forgotten in the zeal to build up denominational forms as to demand at this time most serious consideration. How far the Church

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* It falls not within our province to record the proceedings of the Ecumenical Conference, or to indulge in a biography of its members, or to analyze its far-reaching discussions; but, as it was suggestive of so many reflections and contained in itself the germs of movements which if consummated will add to the public influence of Christianity, it is our duty to consider them in their present aspects and future possibilities. The delegates of the Eastern Section were picked men, trained to think, and acquitted themselves with honor; the delegates of the Western Section represented the intelligence and Christian resources of the New World, and grew stronger by contact with Old World ideas, while the Old World itself, in our elastic atmosphere, expanded far beyond its chronic limitations. The opening sermon, by the Rev. William Arthur, on "Immanuel and His Mission," disclosed in matchless beauty the spiritual ideal of the Redeemer, and foreshadowed the triumph of his Church. The memorial sermon, on "John Wesley and his Mission," by Bishop John P. Newman, was the literary masterpiece of the Conference, being an imperial representation of the work of the greatest ecclesiastic known to history since the days of St. Paul. The various papers and addresses delivered before the Conference were of practical value, while the brief discussions exhibited versatility, difference of view, but on the whole the Methodistic instincts of the whole body

may promote its individuality is a question not to be ignored; but that its chief function is self-aggrandizement in the earth, or self-dominion, must be rejected. Shall the Church be centripetal or centrifugal? A centripetal Church, employing all its resources and agencies in strengthening its organization and intensifying its influence in the world, may be inefficient as the representative of the divine projects. It may do much for itself but little for the Master. If it be given to ritualism, sacerdotalism, architecture, and religious machinery in general, preferring these to the spiritual ideals of Christianity and the ethics of the Gospel, there may be pomp and show, but there may not be the fruit of the Spirit or the exaltation of the Son of God. On the other hand, a centrifugal Church, seeking secular power as its chief end, often grasping political agencies that it may turn them to its own account, will be no less fruitless and no less a failure. In some respects Methodism, while subordinating the centripetal to the centrifugal ultimate, has measurably avoided the extremes noted above. It is a centripetal movement developing personal characteristics, differentiating itself from all other organizations by original peculiarities; but it never loses itself in self-consciousness, it never aims at its own preservation and perfection as its chief work. It stops not with itself, but follows its centrifugal instincts into all the world, determined to reorganize humanity on the divine basis, and to remove sin into the background of history. Methodism is not seeking to build a great Church in the earth, but to push forward the kingdom of God. *It is a providential movement rather than a churchly ecclesiasticism.* It adjusts its methods to this idea, it seizes every opportunity to promote this end, it sacrifices temporal advantage and should be willing to sacrifice itself for the sake of the consummation. Methodism is nothing except as a providential instrument for providential purposes. If it perfect itself in its organizing aspects—if it abandon traditional ideas and procedures—if it centripetalize its thought to any extent and for any period, it is only to add to its centrifugal power and conquer the world for its Master. Hence, Methodism can never content itself with self-introspection, or the symmetry, order, beauty, and perfection of its church life, or have for its predominating purpose the establishment and prosperity of a great church.

The Ecumenical Conference of the various Methodisms of the globe, recently held in Washington, D. C., emphasized rather by its spirit than by its form or open declaration the thought that the mission of Methodism is centrifugal, and *that its centripetal forces are for centrifugal purposes.* Methodism is not to save itself so much as to save the world. In executing this broad, philanthropic, and self-sacrificing purpose it relies upon certain ecumenical tendencies, elements, or forces which are constitutional and inherent in its life. In the presence of these larger forces we waive the consideration of those subordinate agencies which, common to all religious movements, powerfully contribute to their stability and far-reaching influence. It is enough that we consider the fundamental forces of Methodism as manifested in the second great council of the Churches of the one faith.

We may startle ourselves, if not other denominations, by reiterating the fact of the *doctrinal solidarity of Methodism.* Touching the great truths of Christianity—whether the sublime doctrines of theism, soteriology, and eschatology, or the simpler ethical codes of the Judaic and Christian economies—there was not a discordant note in the great Conference. Though twenty-nine different Methodisms were catalogued in its list, the agreement on doctrine, perhaps even to definition, was complete, and the fact is a monumental rebuke to other Churches that have derided our doctrine. Methodism illustrates the compatibility of the divisive spirit in the Church on ecclesiastical grounds with stability and unity of doctrine—a lesson that should not be lost. It may be our disgrace that there is division on small technicalities, but it is to our credit that we maintain a single faith. We have rent ourselves, but not our doctrines. The value of this statement is increased by remembering that the divisions in Calvinistic Churches are divisions not on polities but on doctrines—the reverse of the condition in Arminian bodies. The one divides on polity but not on doctrine; the other divides on doctrine but not on polity. In this palpable fact is the prophecy of the stability of the Arminian system, as a whole, and the decay of the Calvinistic system, as a whole. When Calvinists attack Calvinism Arminians may hold their peace and refrain from war. Considering the differences in men, arising from temperament, education, and opportunity, it is phenomenal that with all the divisions in Methodism no one has occurred on heretical grounds. The fact is a study, a problem that cannot be solved at once. We do not attribute it to Mr. Wesley, for he could not retain Mr. Whitefield; nor to any organizing genius, for no one has forced unity of faith; nor to the absence of independent judgment, for division on any ground proves its existence; nor to any human attempt to preserve unity of doctrine. Rather it is due to the inherent truthfulness of the Wesleyan conception of the biblical system in its inspirational character and that supervising providence that causes great movements to harmonize on a divine basis. Whatever their polities, Methodists would as soon organize a revolt against their theology as mathematicians would organize against notation or the axioms of geometry. In this solidarity Methodism is supreme, impregnable. It should not be forgotten, however, that the doctrinal unity of Methodism is chiefly devoted to centrifugal ends. The highest object of the Church is the redemption of the race through the power of the truth. If the Church is the instrument for the propagation of the kingdom of God the truth is the instrument in the activities of the Church—"Thy word is truth." Paul's injunction to "preach the word" is literally obeyed in our world-wide Methodism. Respecting the Bible as the revelation of God's plans and ideals, of God's teachings and methods, and of God's agency in human history with his final purpose in Jesus Christ, there is a singular oneness of faith and teaching in universal Methodism. As to subordinate matters there may be differences, but as to the Messianic redemption we are one. This is the glory of Methodism; this is its power; this is its preaching; this accounts for its prosperity. In the

Ecumenical Conference the same doctrinal faith was uttered by delegates from Australia, Canada, Ireland, France, England, and the United States; the same hymns were sung by all, and the same evangelistic spirit breathed in every prayer; and all this without mental reservation or disquietude or suspicion touching the system of religion known by the distinctive name of Methodism.

We are bound to note the *marked tendency to ecclesiastical unity* which the Conference enthusiastically manifested. We write with shame that almost without excuse many schisms and divisions have occurred in Methodism, and the only reason they have not destroyed the Church is because they originated in trifling considerations, and because the doctrinal tie was stronger than the ecclesiastical. In our missionary fields, where several Methodist bodies are at work, they use different hymn-books, and appear to heathen communities as rivals or antagonists, losing influence and delaying success. In civilized lands we waste time in strife and money in maintaining separate offices for similar departments growing out of separate organizations. More than a score of Methodisms exist when they might coalesce into a vast army and shake the earth with its tread. Is such union possible or desirable? Missionaries of all Methodisms plead for it; the Ecumenical Conference was *en rapport* with it; the seven British Methodisms took immediate action in Washington looking to union; the three great colored Methodisms of the United States also conferred among themselves, and before adjournment reported in favor of organic unity—a great achievement even if not consummated; but the white Methodisms of the United States are likely to be in the rear on the great subject. The Methodist Episcopal Church is ready for union to-day, and extended through Bishop Foster an unofficial but authoritative overture to the Methodist Episcopal Church, South, for union with that severed branch; but it met with no response. It may be truthfully said that Bishop Keener lost the opportunity of a life-time, and the Church South an occasion pregnant with great possibilities to exhibit more than a spirit of fraternity—to heal the breach of fifty years, and to consolidate the two mightiest forces in the republic for its evangelization.

The North grieves over the strife-producing policy of the South. Politically the North and the South are harmoniously united under one government, and the nation is reconstructed; but the Church continues its unseemly division—a scandal on the pages of American history, a blot on our beloved Methodism. It cannot be that Southern Methodism, as a whole, is conservative, reactionary, and a stumbling-block to the divine idea of unity; at the least we prefer to think that Providence, by funerals or otherwise, will bring it to a better mind. If this be considered unkind, we explain by saying that our desire for unity may be stronger than that charity which is necessary to it. Can any sufficient reason be given for the continued separation of the Methodist Protestant Church, or of the isolation of the United Brethren Church? In any proposition looking to union with these or other Churches the Methodist Episcopal Church should be prepared to concede as much to them as they would be asked to concede to it. Union

is only possible on reciprocity of concession, and this all the religious bodies involved should acknowledge and in their action respect. It will be admitted that, whatever the causes that originally induced division or separation, they are either extinct or are inoperative as alienating forces. In general, the original causes, studied in the light of history, were allowed a potency far exceeding any warrant, and some of them should not have availed for division. If the difference between the preachers of British Wesleyanism and those of the Primitive Methodists is that the former ride and the latter walk in their circuit work, it may be said that the differences between the Methodist bodies in this country are no greater and of no higher import. Slavery was the cause of division, but it no longer exists. The principle of lay delegation was an original cause of division, but it has triumphed in the great branches of Methodism. If it be said that the ownership of church property raises an obstacle to union, we reply that it is of easy adjustment; or that union involves the sacrifice of personal leadership or the transference of supreme power to the Methodist Episcopal Church, we reply, neither is such sacrifice asked or expected, nor is the consolidation of power in a single branch a possibility. If all other Methodisms should unite with our Church it would be a minority, and powerless to exercise dictatorship. If the Negro is made the obstacle to union it is proof of the power of prejudice, which until broken must corrupt and degrade the Church. We submit that the time for union is at hand, and a fearful responsibility will rest upon the Church that prevents it. The divisive spirit in Methodism has reached its limits. The next movement will be toward consolidation—to the expression of the unity that exists and to some form of organic union. If attained, however, it will be not for itself, but for centrifugal ends, to achieve more rapidly the conquest of the world for Christ and to be able to resist the more immediate antagonisms to that end.

It was inevitable that the relation of Methodism to modern scientific and biblical thought should have discussion; nor would any true friend of Christianity have opposed such discussion. The facts of science, the laws of nature, are common property, and have a bearing on the theistic hypothesis, while systems of religion may be affected more or less by the phenomena of matter as understood in the light of discovery and study. The natural, however, may not decide the supernatural, though the supernatural may illuminate the natural. It is supposed the great question is the supernatural; it is the *greater* question, for the natural is still a question. Mr. Bunting's paper, in so far as it inclined to apply evolution to the realms of ethics and religion, was entirely too radical for the American theologian. He even intimated that Jesus Christ was the unique product of evolution, and that the problems of sin and redemption are within the purview of scientific analysis and determination. Supported in these positions by the British delegation, we were painfully impressed that Christian thought in English Methodism was on the road to materialism, and that evolution was mastering the supernatural.

Professor Davidson's paper was made the occasion of strong expressions

by a contingent of the British delegation respecting some of the questions of the "higher criticism;" but while devout and tentative in their suggestions they seemed to be more in harmony with the dangerous march toward evolution than the paper warranted. We know these are recent changes in English Methodism, but the arguments for them are neither new nor strong. We might venture to ask, if the Church proposes to adopt materialistic and rationalistic views of supernatural questions, how may it hope to win in its conflicts with materialism and rationalism? We do not charge the Wesleyan Church with a stampede over to the enemy, but it manifests a tendency in marked contrast with the orthodox solidity of American Methodism. As the latter was taunted with being twenty years behind English Methodism, we propose only to state the situation that it may be apprehended. In these respects the difference between English and American Methodism is not a difference of step, the former being faster and the latter slower; but it is a difference of direction, the one being headed toward materialism and rationalism, the other marching on with its back toward both. Wellhausen, Huxley, Spencer, Smith, Cheyne, Dillmann, and kindred thinkers do not mold Methodistic thought in America; and it grieves us to learn that, without any new arguments, without original investigation for themselves, so many Wesleyan brethren are inclined to tinker with exploded hypotheses and forget the historical grounds of their faith. Methodism has not hitherto divided on doctrinal grounds; but a division of that body on heretical grounds may be a remote possibility. The conflict is not between orthodoxy and rationalism, but between rationalism and truth. However, there is no real footing for pessimism in the utterances of the more radical thinkers of the Conference. The liberalism which they declared by no means represents a solid heretical movement in Wesleyanism, though it indicates some uncertainty as to certain teachings in the minds of those who were happy in asserting their new freedom from the bondage of antiquity. It is well known that English scholars are doing more to circumvent and overthrow the evil that lurks in rationalistic criticism than all other scholars in Christendom. In this regard England may be safely trusted, and Wesleyanism needs only to be wise, as it will be, to prevent its disintegration. With a tendency to differences on the great questions of revelation, it will be difficult to maintain the unity which has marked the career of Methodism, and has been her glory and strength. Instead of marching together against materialism and all forms of skepticism we may, unless we be careful, divide into hostile sections warring, not against the foe, but with one another on some vexed question for sectional supremacy. Instead of being a centrifugal Church we shall then have degenerated into a centripetal Church, fighting for self-preservation, and dishonoring the name we bear by unseemly strife over differences that cannot co-exist in a progressive and Christly Church.

The tendency to disintegration, or great internal disturbance from this or any other cause, is very much lessened by the consideration that the

representative Methodisms in the Conference seemed more anxious to combine against the recognized evils of the world than to give expression to differences on mere hypothesis. The Church is organized to combat evil, and so long as it is devoted to its purpose serious division is impossible. Much time was given to the discussion of such questions as Romanism, temperance, socialism, gambling, betting, divorce, and amusements—all weighty with issues in their political, social, and religious aspects; while such subjects as education, the place and power of lay agency in the Church, the religious and secular press, the family and Sunday-school, the deaconess movement, with final stress upon the Christian resources of both hemispheres, received large if not adequate treatment, resulting in enlightenment and plans of progress along every line of Christian activity. In the federation of the Churches, or unity of purpose on the part of all the Methodisms against the hydra-headed evils of the day, is the safety of the Church, both against internal dangers and external antagonisms. Against such evils Methodism is distinctly centrifugal, warring with a wisdom that utilizes all resources, an earnestness that counts temporary defeat a little thing, and a power that, gathering momentum as it goes, is simply magnificent in its sweep and its prophecy of ultimate success.

The Ecumenical Conference takes its place in history among those ecclesiastical movements that survive the times that originated them, and continue to affect public opinion long after their leaders have passed away. In a very eminent sense its work was practical, legitimate, fraternal, wholesome. It dealt with great problems, not in a speculative or philosophical way, but philanthropically, with wide vision upon all their aspects, with a statesmanship free of guile, and in the spirit of the Master of assemblies. It reached conclusions and affirmed them; it matured judgments and expressed them; it favored progress because the kingdom of God is progressive; it defended the family, the children, the Sabbath, the school, the State, the Church; it arraigned the evil-doer in high places and pronounced in favor of the ethics of the Sermon on the Mount; it was free of bigotry in that it indulged in few criticisms of other Churches; it restrained self-pride in that statistics were not paraded as our chief glory; it recognized difficulties in pagan and Christian countries, but asserted, not the sufficiency of Methodism, but the sufficiency of the Gospel, to overcome them. Never did Methodism seem greater, because it was free from self-boasting; never so equipped for warfare, because its leaders are men of God; never so prophetically triumphant, because it is in alliance with Immanuel. It is the Church of the "holy seed," the chosen of God to bear divine messages to men. Without legislative functions it seemed as omnipotent as law, and without central authority it went forth, not so much into the past as into the future, shedding its light like the sweet influences of the Pleiades, binding the continents together in the Christ of history and redemption. Adieu! Nevertheless, all hail!

THE CHURCH.

"I BELIEVE in the holy catholic, or universal, Church" is a phrase hoary with age, a part of the most ancient Christian symbol, and subscribed to by most men who profess to be followers of the Lord Jesus Christ. The word "church" is a household term, used by old and young, ignorant and learned, liberal and conservative; its definition is therefore first in order. Etymologically there is but little difficulty; for, like the Scotch *kirk*, German *kirche*, Old Saxon *kirika*, and similar forms in the various Teutonic dialects, the word is derived, without doubt, through the Low Latin from the Greek adjective κυριακόν—that is, the Lord's; with δῶμα understood, the Lord's house, or people gathered in such a place; just as we say House of Commons, or the Congress of the United States. It is, however, singular that ἐκκλησία, from ἐκκαλέω, to call together, and κυριακόν, is the New Testament designation for church. This is taken directly from classic Greek, where it is used in the sense of an assembly, especially one called together to transact any public business for the city or state. The Romanic and Celtic languages have retained the Greek ἐκκλησία, with the usual modifications incident to the various languages.

Let us now inquire into the meaning or object of the Church. It is not an organization of persons in any ordinary sense, banded together for æsthetical, literary, or even moral culture alone. Though the Church furnishes the highest culture, the most elevated taste, and the purest morality, yet it has a higher mission in the world. What is commonly denominated morality, viewed in the light of the Sermon on the Mount, is to Christianity what the moon is to the sun. The Christian Church is not a literary society where a cultured gentleman, learned in the humanities—a lover of literature, science, and art—may descant upon the beauties of Homer, Horace, Shakespeare, or Goethe, or may expound the profound philosophy of Plato, Bacon, or Kant, or may discuss the latest novel, political party, or even theological work. The Church of God has a grander and a nobler mission. It is well to cultivate good style, to develop the critical and æsthetical faculties, or to discuss political and sociological issues, but the pulpit which indulges largely in such practices, or the congregation which relishes such substitutes for the pure milk of the word, has not the correct idea of the divine origin of Christianity, or an adequate conception of the work it has to accomplish. When a minister ceases to make Christ the central figure of his preaching, and fails to point to the Lamb of God which takes away the sin of the world, and has no well-defined faith, disintegration is sure to follow. Theodore Parker's work in this country is a specimen of what an ill-balanced, or creedless, thinker can do. He despised the Church; he antagonized all the orthodox organizations then in existence; and in order to have, as we may suppose, at least one true Church, he organized what he called "The Twenty-eighth Congregational Society" of Boston, and while still professing to be a Christian minister "he emphatically repudiated all the fundamentals of Christianity." The sacraments were not adminis-

tered; he preached or lectured once every Sabbath upon some political, philosophical, literary, or theological topic. He attracted the crowds. Where to-day is the society which he founded? Freedom of speech, emancipation from traditions, and a hurling away of the shackles of orthodoxy are high-sounding phrases; but the iconoclasts who use them most are generally the enemies of progress, alike dangerous to State and Church. It is not always safe to set up our own judgments as supreme pontiff, and to trample down every thing human and divine if not in perfect harmony with our individual creed. The individual is more apt to err than the society or the church; and yet the heterodox continually carp about individual freedom in religious questions. George Putnam said, when he installed Mr. Fosdick pastor over Hollis Street Unitarian Church in Boston:

> There is no other Christian body of which it is so impossible to tell where it begins and where it ends. We have no recognized principles by which any man who chooses to be a Christian disciple, and desires to be numbered with us, whatever he believes or denies, can be excluded.

Contempt for the opinions of the past is not a positive proof of a powerful mind or nobility of character. Celsus, Bolingbroke, Voltaire, Thomas Paine, and the leaders of the French Revolution are instances. A breaking loose from tradition, while it may remind us of the reformer, recalls also many who have been a curse to the race. This is true in Church and State. How often have these champions of innovation stranded the Church, if not in skepticism and agnosticism, yet on the cold sands of indifference? Individuality is commendable, but a Church without some organic union other than hatred for existing symbols or creeds will necessarily degenerate into a club which knows no limit for its reckless speculations. The Congregational churches of New England have suffered much from the pernicious effect of these so-called liberal tendencies. There can be no deep spirituality in a man who will subscribe to a creed and then deliberately interpret it in a way which perverts its original and intended meaning. Such a course is Jesuitical. This is what the rationalists did in the State Churches of Europe, and this, if indulged in, will not fail to introduce degeneration of spiritual life into the evangelical Churches of the United States. Were these modern reformers to follow Luther, Knox, and Wesley in one regard—that is, if they were to keep their eyes steadily upon Christ, were they filled with his Spirit, and were they constantly engaged in spreading his work—no great harm could come to the Church. However, as a matter of fact they evince more concern about textual criticism, more dexterity in discovering what they call contradictions or mistakes in the Bible, than they do of interest in saving souls.

We do not champion a blind adherence to exploded notions. We are not a friend to stagnation. We fully believe in continuous progress and constant development. We have no superstitious dread of seeing the old venerable bridges swept away by the currents of biblical criticism, whenever they can be replaced by more serviceable and permanent constructions. We have no desire to advocate old formulas, confessions, or eccle-

siastical politics, if they have nothing but age to recommend them. While we do not expect any new revelation from heaven we do certainly expect a clearer apprehension of the truths already revealed in the Bible. While willing to let reason have its legitimate course we can never forget that the Bible is the supreme court from which there is no appeal. There can be no Church, in the New Testament sense of the word, which regards the Holy Scriptures as subordinate to an individual or hierarchy. The rationalist and the Romanist meet at this point, and commit essentially the same blunder; the former believes what he pleases and rejects the rest, the latter believes what the pope believes and teaches *ex cathedrâ*.

The Roman Catholics assert that the Bible is subordinate to the living Church. The individual—the pope alone excepted—sinks out of sight. It is incomprehensible that a Church which so handicaps the individual can make such an exception in the case of one man, elevating him to superhuman heights and investing him with absolute infallibility. But lest we may misrepresent the Church of Rome we shall append its own deliverance on the subject. We quote from *Constitutio de Ecclesia*, c. iv.

> We teach and define it to be a doctrine divinely revealed that when the Roman pontiff speaks *ex cathedrâ*, that is, when in the exercise of his office of pastor and teacher of all Christians, and in virtue of his supreme apostolic authority, he defines that a doctrine of faith and morals is to be held by the universal Church, he possesses, through the divine assistance promised him in the blessed Peter, that infallibility with which the divine Redeemer willed his Church to be endowed, in defining a doctrine of faith and morals; and therefore that such definitions of the Roman pontiff are irreformable of themselves, and not by force of the consent of the Church thereto. . . . And if any one shall presume, which God forbid, to contradict this our definition, let him be anathema.

As Mr. Gladstone has well said, we can draw but little comfort from the phrase *ex cathedrâ;* for, though defined in twelve different ways, the pope alone can unquestionably declare *ex cathedrâ* what is *ex cathedrâ* and what is not. Such teaching is revolting, entirely at variance, not only with the Christian spirit of the present age, but with the New Testament as well. The same might be said of the Greek Church. It is also entirely unfitted for advanced civilization, and, like the Roman Catholic Church, fosters ignorance, and indirectly produces skepticism and hypocrisy.

The Anglican Church, followed by our own, defines the Church as follows:

> The visible Church of Christ is a congregation of faithful men in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

It would be difficult to find a more comprehensive definition of the Church in so few words, or one less liable to objection. Most Protestant communions substantially agree with it; and the promise for a closer union is encouraging.

As the Christian Church was founded by our Saviour, and as the apostles, his first co-workers, were directly instructed by him, it would be well to inquire into the nature of the Church as far as we can learn from the New Testament. Our Lord, in answer to Pilate's question, "Art thou a

king, then?" said, "To this end was I born, and for this cause came I into the world." He proclaimed himself king; he summoned men to leave every thing and follow him. He does this, not as an ordinary rabbi, but as one having a right thereto. About the beginning of his ministry he summons twelve apostles, later a corps of seventy disciples. The twelve are henceforth to devote their entire time and energy to him; they must leave friends and relatives and follow him and learn of him, so that they might teach others concerning his kingdom. In two instances (Matt. xvi, 18, and xviii, 17) he designates his followers as "the Church." The usual designation, however, is kingdom—my kingdom, kingdom of God, kingdom of heaven. This is natural, for the Jew of that age could scarcely grasp the idea of a purely spiritual institution like the Christian Church. The words kingdom and church may not be synonymous; the latter, however, is included in the former. Our Lord teaches us to pray, "Thy kingdom come," and admonishes all to "seek first the kingdom of God," and declares that not every one who will say "Lord, Lord," shall enter the kingdom, but only those who are born anew. But, lest any might be misled, he declares plainly that his kingdom is not of this world, but that it is a spiritual institution organized to help God redeem the world and deliver it from spiritual thralldom.

The Church thus organized was not to be local, but catholic, or universal. Christianity is "to spread the inward, spiritual worship of God through all nations, in all stages of society, under all varieties of climate, of government, and condition." In harmony with this purpose, our Saviour after his resurrection commands his followers: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you;" and closes with the blessed assurance, "Lo, I am with you alway, even unto the end of the world." The mission of the Church under the apostles was to continue "all that Jesus began both to do and to teach." His absence is not real, for in spirit he is always with his followers. As Dr. Schaff has well said, "In the Church the Lord is perpetually born anew in the hearts of the believers through the Holy Ghost." Even before the crucifixion Christ had assured his disciples that he would never leave them comfortless, but would send them the Comforter, who would abide with them forever. Mindful of this promise we find the apostles and their followers—some one hundred and twenty in all—after the ascension gathered in an upper room at Jerusalem, continuing with one accord, in prayer and supplication, awaiting the descent of the Holy Ghost, who was to lead them into all truth. Pentecost came; thousands were converted and added to the numbers of the believers in Christ, the risen Lord. The Christian Church was now an established fact. Conversions were daily occurrences, and the converts were united together into churches, not only in Jerusalem and Palestine, but also in the regions around; so that we soon read of the churches of Syria, of Asia, the church at Antioch, the church of the Thessalonians, and even of churches organized

in private houses, as the church in the house of Aquila, of Philemon, and of Nymphas. The word church is not only used in this particular sense, but also in a general, as when we read that a great fear came upon the Church, or that Christ is the head of the Church, which is his body. Here no one particular church can be meant, but rather the Church in general.

It is not easy to determine with certainty what union existed between the separate churches of apostolic times. It is clear from the Acts and the several epistles that much liberty was enjoyed by the individual congregation in the enactment of laws for its own guidance. We must not, however, infer that every church was exclusively a law to itself in all matters, for the great commission was, that they should teach "them to observe all things whatever I (Christ) have commanded you." Faith in Christ, the crucified Saviour, the Redeemer from sin, was the essential thing, always insisted upon. Faith, according to Paul, is the "fundamental principle of Christian life." Every one must be saved through faith—faith in Christ, not in the Church. However, when men truly possess this faith there arises in them an insatiable thirst for communion, not only with God, but also with God's redeemed children; nay, more, an intense yearning to see all others surrender to the Son of God and obtain a like precious faith. Thus, organization is a necessity for the propagation of the conditions of salvation, and the Church a logical sequence. As long as the Church is pervaded with the spirit of saving men from sin it has but little to fear from heresy or schism. The most dangerous element in the Church of God is that which is allowed to supplant a burning desire to save souls, whether it be æsthetics, ecclesiasticism, agnosticism, or any species of infidelity or worldliness.

It is not strange that we have no definition of the word church in the New Testament, or any definite plan for organization, or a code of rules for the government of the Church, or even a formulated creed to which all must subscribe. Such things were lost sight of in the anxiety of the apostles to save souls and plant churches. The early Church, to some extent, must have been modeled after the synagogue, and it was natural that there should have been some conformity to Jewish usage. The Church, like the individual, will grow, making new conquests, adopting new methods in church-work and organization, and changing its government whenever greater efficiency may be secured. It is not bound to any form of government. It must adapt itself to the wants of every age, and accommodate its polity to the ever-changing conditions of society. "The rites and arrangements which suit one period lose their efficiency and significance in another." What suits one country may not be the best adapted to another; therefore the true lover of the Lord Jesus Christ should never insist upon non-essentials. There can be no stronger proof of the divinity of Christianity than its adaptation to the wants of all men, rich and poor, ignorant and learned, and its perfect fitness for all lands and times. When we remember the mission of Christianity we can readily see why more definite directions respecting government are not given in

the New Testament. While faith in Christ and conformity to his will have been required, and will continue to be required every-where, the mode of government and other minor matters are secondary, and ever subject to change. Had the Church kept this in mind in the past its progress would have been greater and more rapid, and controverted questions of government would not have been considered as important as doctrine.

The modern Protestant Church, with its manifold creeds and endless divisions, though greatly in advance of the Roman Catholic, Greek, and the Oriental Churches, is nevertheless not a perfect type of that of the New Testament. For this reason all true followers of the Lord Jesus Christ will encourage the growing tendency for a closer union, less of the purely denominational spirit, and a broader Christian fellowship. Dr. Schaff, in his *History of the Apostolic Church*, speaking of the typical import of that Church, refers to an opinion, first vaguely hinted at by Joachim of Flora, in the Middle Ages, but favored by Schelling, Neander, Ullmann, and other great philosophers and theologians of later times, namely, that "the three leading apostles, Peter, Paul, and John, are to be taken as types and representatives of so many ages of the Church, namely, the age of Catholicism, the age of Protestantism, and that of the *ideal Church of the future.*" Gladstone's words are also apposite:

> If the apostolic Church prophetically anticipates and foreshadows the whole course of history, the temporary collision of Peter, the apostle of circumcision, at Antioch, is a significant type of the antagonism between Romanism and Protestantism, the church of the binding law and the church of the free Gospel.

Peter, owing to his excessive leaning toward Judaism, was too one-sided to be the chief of the apostles, the chief pastor of the Christian Church, made up of sheep from various folds. The Lord had to replace him by a more liberal-minded man—by St. Paul, the apostle of freedom. And so in every age whenever a man does not follow the clear leading of Providence in matters of expediency, government, and methods of Christian activity he unfits himself for leadership both in Church and State. Every age has new duties and demands new methods, and the Church must be as alive as the age to which it belongs. In later days the Roman Catholic Church forfeited its claims to leadership on essentially the same grounds that Peter did, because it attempted to bind the individual conscience to dead formalities and traditions. But the early Church has lessons for Protestantism as well as for Catholicism : for, while the Catholic Church often has taken us back to the Jewish theocracy, viewing the Christian religion "under the aspect of legal authority and of objectivity," some branches of the Protestant Church have gone to the opposite extreme, for "in its zeal to purge the sanctuary it has demolished many a useful barrier, done manifold injustice to tradition and history. A remarkable analogy may be traced between the old pseudo-Pauline gnosticism and the fearful power of modern infidelity."

The Church of the future, while showing the broadest and most catholic spirit, must not allow itself "to be tossed to and fro and carried about

with every wind of doctrine, by the sleight of men, in craftiness," after the wiles of error. It is an awful thing to cause a rupture in the body of Christ or to interfere with a healthful growth of the Church of the living God. The past should be our teacher. Many of the questions which disturb the Church to-day are old foes with new faces—questions settled, many of them, in the early ages of Christianity. The advanced wing of higher criticism, especially in the United States, only echoes exploded theories whose origin may be traced to the brains of some German rationalist. For it is well known that a scientific or philosophical development of these destructive systems has found its greatest advocates in the Protestant universities of Germany, a country where experimental religion is at a very low ebb. These men, as Dr. Schaff points out, "appeal to the Reformation for the right to protest against Christ and his apostles, as formerly Marcion and the Gnostics appealed to Paul."

The modern Protestant Church in this country has more formidable foes in these destructive critics than in Romanism. There is an air of learning and candor about them which is most fascinating to the undisciplined mind not well grounded in philosophy, as well as to the cold unregenerate heart not washed in the blood of the Lamb, while the gross assumptions of Rome are revolting to the practical and enlightened American. The Church of the future, while turning away with pity from the extreme sacerdotalism and monkish inventions of Rome, must at the same time cling closer to the doctrines of Christ and the apostles as revealed in the word of God, and contend earnestly for the faith which was once delivered to the saints. The Church has invariably suffered whenever it has yielded to rationalistic tendencies. "By their fruits ye shall know them." Like will produce like in the nineteenth and twentieth as well as in all preceding centuries. Universalism, Unitarianism, and other forms of so-called free thought have never deepened the piety of the Church nor increased its zeal for the promulgation of the Gospel of Christ. Take away the idea of the absolute necessity for regeneration and sanctification, the utility of prayer, and a firm belief in the Bible as the inspired word of God which contains all things necessary to salvation—take away these or any one of them, and the Church must inevitably suffer. Let the people be taught from our pulpits or professorial chairs to disbelieve the above doctrines or to make light of the Bible, and they will soon learn to do without any kind of church organization. The safety of the Church is conditioned on its faith in the Bible as the word of God; the influence of the Bible is conditioned on its regnancy in the thought and affections of the Church. The Church without the Bible dies; the Bible without the Church sleeps.

PROGRESS OF CIVILIZATION.

Is REPUBLICANISM the ideal form of government? To the ordinary American, surrounded from his birth with New World institutions and trained in the exercise of the highest rights of citizenship, the question seems easy of answer. The history of the republic, with its glowing pages of yeoman struggle and of later successes, is to him a sufficient refutation of any reflection cast upon his governmental constitution and practice. The history of other republics also, as those of the Netherlands and of Switzerland, is equally confirmatory of the excellences claimed for this form of government. To the political student, however, the evils that inhere in republicanism, if they be different from the defects discoverable in the monarchical or oligarchal order, are nevertheless definite and grave. The whole system of American politics, for illustration, seems fraught with tremendous possibilities of danger to national perpetuity. In the very frequency of our elections is lodged a weighty peril. Some municipal, state, or national officer is always to be chosen. The voice of the candidate is ever heard upon the hustings in importunity for votes; the din of the parade fills the streets; the bluster and brag of the campaign leaders crowd the columns of the daily prints. Men's prejudices by these means are kept at white heat; oftentimes their better judgments are subordinated to partisan interests; repeatedly the weighty concerns of society are jeopardized for selfish ends. If frequency of elections be the proud boast of republics—if thereby the tendency to centralization of power is checked and the promotion of lowly-born citizens to the higher offices of the government is made possible—there may nevertheless be an over-frequency in the exercise of suffrage which does not make for national prosperity.

The quality of the pseudo-statesmanship which engages most actively in our political campaigns is furthermore to be deprecated. Too true is the claim that the better citizenship of the land is indifferent to the theories of the great political parties, refuses consent to nomination for office, and refrains especially from the exercise of the supreme right of the freeman upon the day of election. One noteworthy difference between British and American practice, according to the definition of an observing visitor lately on our shores, is that in England the best men engage in politics and in America the worst. So it is that those of few qualifications and of unworthy aims too often crowd into our lower and even higher elective offices; while occasionally those better fitted who are chosen find themselves trammeled by party expectations of spoils and by unwritten requirements of subserviency to the faction that has accomplished their election. The possibility of subverting the results of a specific election, through the plottings of chief leaders and the illegal acts of returning boards, is furthermore predictive of the gravest peril for republican institutions. Dispassionately, and with no specific reference to any instance that has of

late come under the public notice, it is pertinent to remark upon this tendency and its peril. Not moral qualifications, nor party affiliation, nor intellectual equipment, but the application of the common rules of arithmetic must decide the occupancy of an elective office if government is to be long maintained. The bitter partisanship which would consent to the violation of the statute law for short-lived advantage throws open the door of opportunity through which disorder, anarchy, disruption, will soon enter with willing feet. Because of the constant political debate that is waging, sometimes prompting the notion of the superiority of monarchies with their more fixed institutions, and because of the nearness of another presidential contest with its warring voices, this line of remark seems appropriate. It is not enough, as optimists hold, that none of the evils specified have increased in many years of national history. If republicanism makes for intelligence and virtue there should have been a positive decrease in political chicanery, in bribery, in vote-buying and selling, in greed for spoils. The trend seems toward disaster, and if these and a score of other evils that threaten the governmental life be considered, to every political student they prompt the question as to the ultimate fate of republican government.

THE new cure for drunkenness, which is now agitating the medical and scientific worlds, challenges the notice of every friend of fallen humanity. With the enthusiastic claims of the defenders of the bichloride of gold treatment our readers are perforce acquainted, and need no full definition of the theory and its application. To the exultant testimonies also of patients who have undergone the Keeley treatment and claim full liberation from the drink bondage we cannot be deaf in this hour of their triumphant witness-bearing. If we accept the claim of enthusiasts as to the value of the alleged discovery, a new star of hope has risen upon the drunkard's night. Or if we receive the verdict of conservative judges who wait for a fuller trial of the theory, at least a possible escape is opened up for the victim of intoxicants. Leaving, however, the Keeley theory to the test of time, which tries all things good and bad in its alembic, its relations to the moral phases of the drink habit claim particular notice. We do not understand, though the treatment should prove for the drunkards of the generation all that its confident discoverer expects, that the ethics of liquor-selling or of liquor-drinking would be thereby changed. No anathema upon drunkenness which is written in the Book would as a consequence be stricken from the holy oracles. Liquor would still be that fiend with inherent power to sap the physical vitality, to enslave the will, to sear the conscience, to inflame the bestial passions, to steal away life's great opportunities, and to rob the soul of paradise. The organized liquor manufacture of the world would also continue to be that monstrous traffic for which the eternities have no forgiveness. Let it not be thought that Mr. Keeley has come with a new evangel of liberty for men, abrogating the moral law, reducing drunkenness to a peccadillo, and

promising full restoration from intemperate courses for every drunkard. Whatever relief the new discovery may bring to the besotted, it can never rob his vice of its moral quality while the world endures.

Furthermore, the bichloride treatment becomes at the best but an adjunct of divine grace to redeem the drunkard. What Christianity has done in this respect the annals well prove. Though some have fallen who have claimed supernatural support, they have disproved no Christian theory of the almighty help nor invalidated men's confidence that in this is the supreme remedy for alcoholism. Chemistry can never take the place of divine grace in men's struggles for victory over the archenemy. Still further, the bichloride cure, if it should prove all that men dream, would not relieve philanthropists from that loving and untiring system of rescue work which marks the close of the century. There would yet be the need of missions among the fallen, the ministry of charity to the helpless inmates of the drunkard's home, the spread of temperance literature, the maintenance of inebriates' institutions, the insistence upon more rigid temperance legislation, and, in fine, the manifold lines of work which consecrated hearts have already undertaken. The bichloride cure, at the best, could only be numbered among these agencies of good, rather than be expected to supplant them all. To hold that one scientist has discovered the cure-all for the gravest disease that has afflicted the race, and that he alone is to be the saviour of the world of drunkards, would be to foist an absurdity upon the notice of the age. For the fullest proof of the value of the Keeley cure it is the part of patience to wait. Whether it is to be numbered with such semi-successes as the Pasteur system of inoculation, or whether it will take its place among irrational and exploded theories like the recently advertised "elixir" of Brown-Sequard, time will determine. But though the discovery prove of the largest value it has supplanted no established law of personal obligation. Vigilance is still the price to be paid for liberty. Every temperate soul is still his "brother's keeper" among the snares and pitfalls that are spread for human feet. These are eternal verities whose authority is on high.

The insurrection in Brazil must be added to the already numerous tragedies that have been played by the South American nations. Many of the environments which make for success surround the Brazilian government. In extent it possesses the largest territory of any State in South America. In location it touches every country of the continent except Chili to the west, thus maintaining open avenues of approach to its industrial markets. With a sea-coast of nearly four thousand miles it can send forth its exports to every nation of the world. In fertility of soil it may well be the envy of many of the barren and rock-bound countries of northern latitudes. Of mineral and vegetable products it includes in its bewildering list gold and diamonds, iron, salt, coffee, cotton, sugar, cocoa, rice, dyes, rosewood, and many commodities besides. Enjoying such a largess of natural gifts, Brazil is surely the *El Dorado* which the Castilians sought. What,

then, is the meaning of the Brazilian unrest, whose latest manifestation is in grave insurrectional disturbances? It does not necessarily follow that the Republic is dissatisfied with its new governmental experiment and wishes a return to the empire, with its throne and state. Since the quite recent disenthronement of Dom Pedro and his virtual banishment, the time has been too short to learn the merits or discover the defects of the new system. Is there not rather inherent in the Brazilian character many of the traits of other tropic nations which do not contribute to greatness? Familiar is the charge upon these southern peoples of a deep-seated and incurable restlessness, a constitutional intolerance of existing institutions, and a visionary expectation of advantages to be gained from change. That the northern nations are less mercurial, more patient workers for success, more submissive to existing forms as a means to wealth and prestige, the philosophy of national life will show. In close connection with which feature is the further fact, of incidental value, that the nations of the temperate zones have been the achieving nations of the world. If Egypt, Carthage, and Persia once filled a large place in the annals of achievement, the general rule is not invalidated. If the Orient gave the God-man to the world and Genoa sent forth one of her sailors to find a new hemisphere, it is yet the men of northern birth who rank the highest in invention, science, military leadership, and letters. To this fact of tropical characteristics may therefore be attributed in part the Brazilian disposition to unrest. Because of this national temper emperors have reigned, some short-lived Fonseca as dictator comes and goes upon the stage, or a provisional junta in turn seizes the reins of power.

The disturbing effects of ignorance may also be enrolled among the possible causes of the Brazilian restlessness. With a population of several millions the lack of educational advantages, perhaps with the consent of a dominating and scheming priesthood, is one of the admitted features of the Brazilian life. Some of its component parts, as Negroes, Mulattoes, and aboriginal Indians, for whom instruction would seem especially fit and necessary, go untutored in the ways of knowledge, and injury can only follow. Whatever other benefits result from the presence of the academy and university in the national midst it surely follows that education helps to the best citizenship. From acquaintance with the science of government, the perusal of the deeds of ancestral heroes, and the study of science and *belles-lettres*, the most intelligent citizens and the bravest patriots are made. The large absence of all this in the Brazilian life may in part furnish the explanation we seek; to which must be added the adverse influences of the dominant religion in Brazil. Without wishing to speak the language of the bigot, it is not clear that the Roman Catholic governments of the world are the most stable and progressive. Protestantism only seems to afford an enduring basis for governmental life. Additional to all which considerations the schemes of designing men, gifted with some of the showy qualities of leadership, may further explain the insurrectional spirit and its outbursts which come as disturbing tidings from the southern world.

THE ARENA.

THE BENEFIT OF THE DOUBT.

It is a fundamental axiom of jurisprudence that the benefit of the doubt that may arise in the investigation of any particular case shall always be given to the party or cause under arraignment. The propriety and equity of this position has never been successfully assailed.

This principle of common law, because it is fair, just, and honorable, should extend to all cases, in and out of court, that may come before the judicial faculty of the human mind or the bar of public opinion for final adjudication. That there will be doubts, differences, and apparent contradictions is obvious. These will spring from a multiplicity of causes, such as incomplete data, superficial inquiry, prejudice, and preconceived notions. When any or all of these factors enter into a case to unduly magnify or minify the facts, the impartial judge or jury will take proper cognizance of them, and render a verdict in accordance therewith.

Let us subsidize the principle above enunciated and employ the same in behalf of the Holy Scriptures. To say that the "word of God" is on trial is the veriest truism. From its inception even until now each age has either had it under arrest or in banishment. The nineteenth century is no exception. To-day the Bible is solemnly arraigned. It is charged with diverse and manifold discrepancies; its facts questioned; its doctrinal position challenged; its scientific deliverances pronounced false. Now, in a careful search after the truth or the untruth of these charges, some points of evidence will, of necessity, be vague and obscure; others warped and one-sided. Some of these points will make for the Scriptures, while others will militate against them. It is clear, then, that the weighing of this testimony and the giving it its proper value as such will demand skill and ability of no mean order, and tax to the uttermost the analytic and logical powers of the loftiest intellect.

When, for example, the accuracy of the Mosaic account of creation is denied on the one side, and the correctness of the geologic period affirmed on the other side, it is self-evident that the hand which holds the scales of justice must be steady and firm, and that the mind which balances and tests the proofs must be unbiased, or we shall have a decision that will be totally and absolutely untrustworthy.

Again, if it shall be found, after a careful and critical traversing of the evidence, *pro* and *con*, that there is not a preponderance in support of the geologic record, then either the old Scotch verdict of "not proven" must be rendered, or in all fairness the benefit of the doubt be accorded to the Mosaic narrative.

The reason for our taking this position may be stated in few words. The Bible is not a manual of science. Its writers do, nevertheless, touch incidentally upon scientific topics. Its record of creation is the *oldest* extant. Moreover, it is an inspired record. As such it speaks with

authority. Geology, on the other hand, is a human science, and like all things human it bears upon it strong and unmistakable marks of fallibility. Its most devoted patrons concede that it has not yet attained perfection, but confess that some of its premises are unproved and some of its depositions incomplete. As a science it is still in its nonage, as already demonstrated at the late Geological Congress held in Washington, D. C. When its majority is reached, if that time shall ever come, it seems more than probable that the testimony of the rocks will corroborate the story of Genesis. Until then we can well afford, whether the contradictions and disagreements are harmonized or no, to invite a flash-light investigation after the truth, at the same time holding fast to the oldest and most reliable account at hand. This principle might be further elucidated by numerous other citations from both parties to the controversy. Enough, however, has been said to clearly illustrate the practice we advocate in dealing with *all* biblico-scientific subjects.

It seems to have become somewhat popular of late, in certain theological quarters, to accept without protest any charge made by science against the Bible as true. Whatever the motives underlying this movement and actuating its leaders, it is too painfully evident that the actions of certain men are grossly inconsistent with their callings and incompatible with their professions. Their sudden abandonment of revealed truth seems like cowardice, or treason, or both. What, for instance, permits so strange an anomaly—more strange and irreconcilable than any issue now pending between revelation and science—as to see men who by reason of the public office they hold are the recognized defenders of the truth once delivered to the saints, as soon as any point in controversy is not sun-clear giving up their case without even entering a *caveat* or attempting to prove a *non-sequitur?*—men who ingloriously surrender to every doughty champion who has the temerity and audacity to throw down the gauntlet of war, collapsing into their boots at the first bugle-blast that calls to the conflict, and giving up the ghost before a thrust is parried or a blow for victory struck? These men are like Mephistopheles in Goethe's *Faust;* they are possessed with a spirit of *negative*, instead of being filled, and that constantly, with a spirit of affirmative. They give more credence and prominence to their doubts than they do to their beliefs. Called to be positive qualities in the promulgation of the Holy Scriptures and the exposition of the same, they are minus signs, or at most interrogation points. Christianity has more to fear from such so-called friends than she has from her most vigilant and bitter foes. Nominally within the camp of her followers, they are *de facto* outside thereof. Their swords, unsheathed for truth, flash out against it. Like sappers, they undermine the foundations; and it is pertinent to ask, "If the foundations be destroyed what can the righteous do?" Let him answer who can.

It remains to be added that the only consistent course for Christians to pursue in all matters of disagreement between the declarations of God's word and the findings of science is—unless there is an overwhelming array of evidence to the contrary—to give the benefit of the doubt to the

Scriptures, and assume that they are *right* until they are proved wrong. Then in a frank and ingenuous spirit await further developments. If these developments shall be in the direction of clearer demonstration and a fuller vindication of the accuracy of the divine word, well and good; but if not, when facts well authenticated and well established are against it, it will then be time, and not till then, to make an honorable capitulation, and, since there remains no further ground for doubt, to acknowledge the Scriptures to be in error and science right. *We anticipate, however, that in the final analysis the converse will obtain.*

Cape Vincent, N. Y. CHARLES SHEARD.

A CENTURY OF NEW YORK METHODISM.

OF late years much has been said and written about the decadence of Methodism in this good city of New York. Its dying condition has been so often dinged into my ears that I could almost fancy that nothing of it is left to us but its ghost. Still my hopeful spirit would cry out ever and anon, "I don't believe it." You know, Mr. Editor—or if you do not know it you ought to—that there exists among us a proverb that "figures wont lie;" so I betook myself, with much of dread, I confess, but not totally in despair, to figures; and that not to figures of speech—"airy nothings"—but to stubborn, downright facts, as given in dull, dry reports; and behold, the ghost has become a living body, and the supposed dry bones are clothed with a tolerable amount of flesh and muscle, and possessed by a fairly vigorous spirit—not, perhaps, having the robust, rollicking health of its earlier youth, but still strong and willing to do battle in the cause of the Lord of hosts. New York Methodism is neither dead nor dying.

The evidence I adduce of this is a statement of facts, which any one who will take the trouble to investigate may corroborate for himself. And that I may not be accused of an attempt to pervert the testimony of these proverbially true witnesses, and make them speak falsely, I will let them tell their own story. Will you listen to their testimony? They shall speak every tenth year of New York Methodist history from 1790 down to the present.

In 1790 the population of the city of New York was 33,131; the membership of the Methodist Episcopal Church in the city was 624; being 1 and a fraction to every 53 of the inhabitants. For convenience of statement I drop the fractions.

In 1800 the population was 60,489; the membership of the Methodist Episcopal Church was 776; being 1 in 77—a gain in membership of 152, though not keeping up with the increase of population.

In 1810 the population was 96,373; the membership of the Church 2,200; being 1 in 43. This was our most prosperous decade.

In 1820 the population was 123,786; the membership of the Church was 2,528; being 1 in 48 of the people.

In 1830 the city population was 202,589; the church membership 3,955; being 1 in every 50 of the inhabitants.

In 1840 the population was 312,710; the membership of our Church in the city was 5,778; being 1 in 54 of population. From this point onward the ratio of the population increased faster than did that of the membership of the Church.

In 1850 the population of the city was 515,547; the church membership 8,676; being 1 in 59.

In 1860 the population ran up to 805,659; the membership of the Church was 11,226; being 1 in 71.

In 1870 the population was 942,392; membership of Church 13,296; being 1 in 70.

In 1880, with a population of 1,206,299, the membership of the Methodist Episcopal Church in New York city was 15,621; being 1 in 97.

In 1890 the population of the city was 1,513,501; the membership of our Church within the city limits, 15,350; being 1 in 98.

About A. D. 1819 or 1820 the colored members of the Methodist Episcopal Church in New York were, at their own request, set off and formed a religious organization of their own. The following year the Stilwell secession took place, carrying off, perhaps, 300 white members. Thus about 1,000 members, all of whom, being counted in the tables of population, should, in order to a fair comparative showing, be allowed for. These secessions account for the reduction in the next decade.

It may be of interest to some to show at a glance the numerical advance or loss of Methodism in the city in the several decades. It is given in the following paragraph:

Starting in 1790 with the before-mentioned 624 members, in 1800 the membership was 776, a gain of but 152. In 1810 the membership was 2,200, a gain of 1,424. In 1820 membership stood at 2,528, a gain of but 328. In 1830 the membership was 3,955, a gain of 1,427. In 1840 membership was 5,778, a gain of 1,823. In 1850 the membership was 8,676, being a gain of 2,898. In 1860 the membership was 11,226, a gain of 2,550. In 1870 the membership was 13,296, a gain of 2,070. In 1880 the membership was 15,621, a gain of 2,325. In 1890 the membership as reported was 15,350, a loss of 271. We are thankful to state that the ground lost has been recovered, the Minutes of 1891 showing a gain over those of 1880 of 480.

The compiler of these statistics is not, however, vain of their showing. They furnish ground of humiliation, but not of despondency. Let the Church weigh well these figures, and, carrying them on its heart, let it have immediate recourse to its Master, and while it shall present to him its showing with shamefacedness and deep humiliation for the result, let it consecrate its energies anew to carry forward the work intrusted to it to a far-advanced position. Yet, considering the very heavy influx into the city in late years of foreigners whom, because of differences of language and habits, and especially of religious prejudices, Methodism is as yet utterly unable to affect to any perceptible degree, the compiler thinks the retrospect is by no means disheartening. JOSEPH LONGKING.

New York, N. Y.

CAN THE DEITY SUFFER?

In our fears of anthropomorphism we are in danger of robbing God of his personality. Why should not the Deity suffer? The objection is founded on the supposition that happiness is necessarily an attribute of infinity and goodness. Why may not the infinite Father choose to suffer? Does not love love to suffer for the good of others?

But, then, would not love neutralize the suffering? No, for while the *act* of suffering may be chosen with willingness, and even with intense delight, the *pain* of suffering can never be delightful in itself.

But can infinity be limited in any direction without being less than infinite? Yes; there are degrees of infinity, as may be shown by mathematical demonstration; but, not to dwell on such abstractions, even the attributes of Deity are not all infinite. Certainly *justice* is not; only perfect; evenly balanced. Even *love* is not; it is limited by its objects—their nature, their needs, their deserts. God's *holiness* is not infinite, though absolutely perfect. Infinite holiness is inconceivable. Why then insist on infinite happiness? Why suppose an infinite supply of that which is not an element of goodness but only a result?

The Scripture argument is unanswerable. The word every-where reveals God as being pleased or displeased—not a mechanical, cast-iron Deity. The *atonement* was a human work if only the humanity of Christ suffered. It is said, "His divinity sympathized with his humanity." If so, it must have suffered; for sympathy implies suffering. If it did not suffer in any sense of the word, then what share could it possibly have in the redemptive work?

God "*gave*" his Son. This implies self-sacrifice on the part of the Father, as well as suffering on the part of the Son; else God would seem to be less tender than earthly fathers. Man, the image of the divine being, cannot utterly belie his Creator. God not only fills his universe but thrills it with life and love, and is himself thrilled with hatred for sin and pity for suffering, as well as joy in righteousness.

"This, this is the God we adore."

Conshohocken, Pa. T. M. GRIFFITH.

DR. BRISTOL AND ST. MARK.

We all agree that Dr. Bristol's article on Mark is strong in many features, but is he correct in his statement as to Mark's being the most artistic gospel? In my humble judgment it is not up to the standard of Luke, but is out of proportion and inartistic, if not uncouth. There is duality in his expression; he uses many vulgarisms forbidden by Greek standards. This is strong evidence of its early writing, since these blemishes are eliminated by Matthew and Luke later on. See v, 23; ii, 4, 9, 11, 12; ix, 47; xi, 15; xiv, 65.

Eureka, Kan. J. W. WRIGHT.

THE ITINERANTS' CLUB.

THE PREACHER AND SERMON-BUILDING.

In previous numbers of the *Review* we promised to say more on the subject of sermon-building. Indeed, what thus far has been said is chiefly destructive, not constructive; and he is a poor critic or instructor who does nothing but tear things in pieces. "That bee is uncivil which stings and makes no honey."

Our first suggestion as to sermon-building is this: The successful sermonizer must be a good man. The position is easily defensible, that in proportion as the preacher is in right relations with himself, with his fellow-men, and with his Creator, other things being equal, will be the perfection of his sermon-building. If the preacher's aims are selfish, or if he is hungrier for popular applause than for the souls of his people, his intellectual faculties will wizen and his sermons will be of the lean kind. He will get the parsonage to live in, perhaps, and his bread and butter, but no more. On the other hand, the stimulation that comes from a good life and from a lofty purpose to honor God and benefit mankind energizes all the intellectual faculties, and even rejuvenates them. The mind under such stimulation outdoes itself; it can run without weariness and walk without faintness.

But it is asked if all successful literary workers are good men, and if the mere literary work on the sermon cannot be well done even if the man is not good, or if not swayed by a lofty moral purpose. Our reply is, that the literary part of a sermon is far from being the whole of it.

We are aware that Hume, Gibbon, Lord Byron, Voltaire, Thomas Paine, Robert Ingersoll, and several others are held up as examples of successful literary men who have antagonized in theory, and some of them in practice, the principles of goodness as taught in the Bible.

We can think of no Methodist preacher so highly endowed that he can hope for permanent success unless goodness lies at the basis of his character.

Gibbon's insincerity and licentious thought have long since been his condemnation, though in possession of natural qualifications in some respects unequaled. Byron's genius was transcendent, but his bad thought and life were well-nigh his ruin. These men, and others like them, would not have met any measure of success if their talents had been ordinary. In the congress of ages men are voted down unless they are good men, and unless they teach and write in harmony with the ethics of eternity. Any thing self-degrading, injurious to man physically, mentally, morally, or any thing impious, or any thing antagonistic to the common judgment of Christendom (when Christendom is biblical), or any thing issuing from a bad heart, (for how can sweet waters flow from bitter fountains?) will not be tolerated. A thunder-bolt is at the breast of the man who is wrong in his life and in his words.

It may not be out of place to dwell a moment longer on this thought.

The names pre-eminent in poetry are Homer, Dante, Shakespeare, and Milton; the names pre-eminent in music are Mozart, Handel, Haydn, and Beethoven; the names pre-eminent in ornamental art are Michael Angelo, Raphael, and Rubens; the names pre-eminent in oratory are Demosthenes, Pericles, and Cicero, and, in our own country, Webster, Clay, and Phillips; the names pre-eminent in national affairs are Washington, Lincoln, and Grant.

As we look through this list we find men who were not perfect—few men are perfect—but we find not one who was not religious, some of them eminently so. We find not one whose productions were aimed against Bible truth and the public good; and those productions of theirs which have the firmest hold on the world are those which harmonize with the common judgment of Christendom when Christendom is biblical.

We give two incidents that let us into the secret of many a man's power and success. When Wendell Phillips was fourteen years of age he heard Lyman Beecher preach a sermon in which were these words: "Young man, you belong to God." The youth went to his room, locked the door, threw himself on the floor, and before he left the room was enabled to say, "O God, I do belong to thee." That thought, and others awakened by it, were no doubt the secret of the noble life and the wonderful power of Wendell Phillips.

John G. Whittier was at one time the editor of the *New England Review*, a Whig publication. He was called on to reply to an attack made by William Lloyd Garrison on Mr. Clay for being a slave-holder. Mr. Whittier had completed his reply just as his friend, Mr. Morgan, entered the office. Mr. Whittier seemed greatly agitated. He handed the manuscript to Mr. Morgan, with the request that he should look it over at his leisure. When it was returned Mr. Whittier asked Mr. Morgan how he liked the article. He replied that it was a most admirable and complete response to the great agitator's argument. Mr. Whittier then took the manuscript in his hands and tore it into fragments, remarking, with the intensest feeling, "Mr. Morgan, I cannot enter into controversy with that man. He has God's eternal truth on his side."

If the preacher would have his intellectual faculties work at their best —if he would build sermons worthy to be called such—let him first of all be a good man, consecrated to God and intent on benefiting his fellowmen. Such is the first preparation for sermon-building.

THE SELECTION OF BOOKS TO READ.

We closed a previous article on the above topic with the suggestion that as to the selection of books every person in his own breast has a guide of much value.

If this is true, then manifestly the standards of choice and of rejection are not and cannot be the same with all persons, nor the same with a given person at all times.

"Do you read novels?" said a bright young lady to a lawyer.

"I did," was the reply, "until my experience surpassed the wildest romance."

Of course, that lawyer's tastes and instincts henceforth would guide him to other fields than romance for his reading. And as a rule we may say that the craving for light literature does not last, provided one is not reading pernicious books.

Extending through a series of many years it has been found that four fifths of the books taken from the Harvard College library by freshmen are works of fiction, while the sophomores take but two fifths fiction, the juniors and seniors but one fifth, the remaining four fifths being about equally divided between essays, biography, history, and poetry. This would indicate strongly that as a rule the taste for fiction is initiatory—a step only in a journey.

To some minds no book on earth is of so great importance as the Bible. Its histories, its biographies, its prophecies, its doctrinal discourses, its scheme of redemption, and its many other revelations make it the book of books—the one book. So said Sir Walter Scott, and so have thought a multitude of others. But not all think thus. In the meantime, it will do no good to be impatient with the one who does not prefer the reading of the Bible to that of all other books.

It is said that the first thing which the philosopher Zeno did on reaching Athens from Cyprus was to go to an Attic book-stall and purchase the writings of Xenophon. Only a few people, however, would have made that their first business on reaching Athens.

Benjamin Franklin tells us that Cottou Mather's *Essays to Do Good*, though tattered and torn, with several leaves missing, afforded him indescribable delight in his boyhood, and had a molding influence on all his after-life. A boy of singular taste! is the exclamation of not a few.

The late F. W. Robertson, one of the most brilliant of preachers, writes thus: "I turn aside from merely inviting books, but Plato, Aristotle, Butler, Thucydides, Sterne, and Jonathan Edwards have passed like the iron atoms of the blood into my mental constitution." Only a few preachers put such tonic as this into their blood.

Mr. Emerson somewhere has said that *Plutarch* and *Montaigne* are books on which he fed in his youth with irresistible attraction. But not a few youths would starve to death on that kind of diet. These men, Zeno, Franklin, Robertson, Emerson, and others like them belong, it is apparent, to an exceptional class. What they can do, others for the present cannot, but the cases illustrate certain points. Though a limited list of books which is adapted to all classes cannot be made, still the reading of such books as one takes an interest in will cultivate the reading taste, and lead to a choice of books of a high and unexceptionable character. The direction to every person to read at once Xenophon's *History*, Cotton Mather's *Essays*, Plutarch's *Lives*, Butler's *Analogy*, Bacon's *Advancement of Learning*, Carlyle's *French Revolution*, Sharp's *Culture and Religion*, etc., is as unwise as to require every man to wear a ten-inch hat.

But this should be borne in mind, that people who cannot to-day read books of the class just referred to may do so with delight and even enthusiasm a year or more hence. The reading with pleasurable zest of one unvicious book, though of the light literature class, starts one on the way of mastering the world's best books; for the reading taste has begun its development the moment a decent book gives pleasure.

In view of all these considerations we venture the statement that any person in our itinerant club who has little or no taste or relish for reading may choose for the present that which passes for light (not vile) literature. Is this heterodoxy? We hope not.

Let us not be misunderstood. We make a most uncompromising war on bad books. A bad book is a bandit in society. Indeed, no name or epithet is severe enough for it. A public censor, wise and possessed of autocratical power, should be commissioned to enter the temples of literature and with a whip of small cords mercilessly drive from their stalls and lurking-places all these foul beasts and foul birds, until not one is left to prey upon their unsuspecting victims. John Milton's recommendation is, "to confine and imprison all bad books, and do sharpest justice on them as malefactors."

Having ruled out of our list all books whose tendencies are low and bad we are in position to make an application of the foregoing thoughts. There are in our itinerant clubs young men who have had comparatively no educational advantages. They have been called from workshops or farms to the circuit, or to out-of-the-way appointments. There has been as yet no taste for reading of the higher sort; at least this is true comparatively speaking—there have been no opportunities for such cultivation. It is easier for such persons to talk than to read; gossip is the easiest kind of talk. Some of the difficult parts of our Conference Course of Reading is a horror to the class of which we are speaking. It must, then, be apparent that what these young men need is the cultivation of a love for reading; and the initial step may be light literature. It is true that such reading is only one of the lower rounds of an ascending ladder; but our point is this, that the young men we have in mind are more likely to climb well up the ladder if they step on that lower round than they are if they stand on street corners with their hands in their pockets, or join their interests with those of the great army of gossipers and tale-bearers. The hope we have, and it is a well-grounded one, is that if the young men we have in mind will read something, say the *Arabian Nights* (there are those who may be glad to know that so distinguished a man as Horne Tooke has said, "I read the *Arabian Nights* once every two years"), or if they read the *Old Curiosity Shop*, or some of the fictions of Cooper or of Cronig, and read with interest, the day is not distant when there will be delight in the reading of the *Lady of the Lake* or of the *Vicar of Wakefield* or of the descriptive poems of Whittier, Longfellow, and Bryant. Then Cronig's *Life of Washington*, Franklin's *Autobiography*, Prescott's *Conquest of Mexico*, and Livingstone's *African Travels* will soon be found in their hands. And when this stage is reached we

may say that a taste for reading is fast developing, and soon the light literature will cease to interest. The rare editions of Shakespeare, Xenophon's writings, Butler's *Analogy*, are the ones on which the reader, after a time, will begin to feast.

THE ART OF CONSTRUCTING MATERIALS INTO A SERMON—THE LOGIC OF SERMON-BUILDING.

I. *Preliminary Thoughts.*

1. Objections to logical arrangement.
   (1) It ties the mind down as to a task.
   (2) It leads to dry and didactic development.
2. The advantages of logical arrangement may be inferred—
   (1) In that all noted writers urge it.
   (2) In that there is logical arrangement in all God's laws.
   (3) In the aid afforded to the speaker. Consciousness of correct logical arrangement affords power.
   (4) In the aid afforded the hearer.
3. By transcendentalizing materials. Continued meditation gives transcendentalization.
4. By sanctification of materials. This depends on:
   (1) Moral and religious character and endowments of the preacher.
   (2) He must preach to them as if he knew them.
   (3) The aim of the preacher—edification and soul-saving.
   (4) The relation the preacher sustains to Christ and the Atonement.

THE YOUNG PREACHER AND THE FIELD OF KNOWLEDGE.

When the preacher in the early years of his ministry reaches a point where the immense fields of knowledge are beginning to come under his view, and he realizes how little of it all he has mastered, and what in our day is expected of the preacher, he is in danger of despair, or, at least, of discouragement. How can he fulfill the obligations pressing upon him? How can he know any thing of all things or all things of any thing?

Take breath, young friend. Do not let the many tasks, or your own deficiencies, hurry you; for hurry is a great waste of time, besides being ill-mannered. Bear in mind, too, that the natural world, or the world of knowledge, cannot be circumnavigated in a day. Suppose one cannot become acquainted with all the facts of science, or with all the truths of philosophy, or with all the lore of literature, still one should not forget that "partial knowledge is better than total ignorance." By diligence one may add something to one's stock of available knowledge and sermonic materials during almost every wakeful hour. In a few years, by continuous and patient application, one need have no shame or fear before even the most intelligent congregation.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

H. VON SODEN, OF BERLIN.

Among the younger theologians, and of the more "liberal" in tendency, Von Soden is rapidly taking rank. His method is rigidly scientific. For example, while he does not deny the Messiahship of Christ, nor Christ's consciousness of his relationship to God, yet he explains in a good measure the Messianic consciousness of Jesus from his surroundings and from events in his history. He thinks that Christ busied himself at Nazareth with the current apocalyptic books of his day, and became imbued with their principal ideas. His consciousness that he was the Messiah thus foretold awoke first at, and because of, his baptism by John. His previous studies and this event fitted into each other and produced his Messianic consciousness. But Von Soden is so thoroughly scientific that he almost ceases to be scriptural. For instance, he asserts that Jesus's conception of his Messiahship was not much influenced by the thought of his sinlessness, his pre-existence, and his power to perform miracles. His idea was not to fix a place for himself in the esteem of mankind, but to introduce the kingdom of God as he experienced it in his own person. Hence little stress is to be laid upon the names applied to Christ either by himself or by others. Not these names, but his work, reveal the Christ to us. This is a most ingenious attack upon the divinity of Christ. We have in Jesus a product of evolution. The self-abnegation which Von Soden here justly attributes to our Lord is made the subtle means of denying his real nature. As in all the "liberal" theologians, so in Von Soden, we see the one-sided character of their thought cropping out. Why not, with orthodoxy, be just toward all the teachings of the Scripture, those concerning the sinlessness, pre-existence, miracles, and divine titles of Christ, as well as to his single-minded devotion to his work? Does this lead us into mystery? The mystery of truth is better than clearness of vision secured by the admission of only the reconcilable facts.

PROFESSOR C. SIEGFRIED, OF JENA.

Professor Siegfried may be taken as an example of those theologians who accept the most modern ideas of the Old Testament, and who yet hold to its religious worth. He claims to be able to set down the order in which the various portions of the Old Testament were admitted into the canon, and seems to attribute to the task of choosing from the existing literature those works which should belong to the sacred book a supervision almost inspired. He says that the choice of books on the part of the Synagogue and the Church is worthy of the highest esteem, and that we are in the fortunate situation to be able to prove by historical means that their judgment was correct. He triumphantly asserts that nowhere

in the whole world can be found a literature which for so many centuries has exerted such a colossal influence upon the life and morals of the nations as the books of the Old and New Testaments. He asks where we find the foundation of all true religion if not in the writings of the prophets, and where religious feeling has found more profound and beautiful expression than in the Psalms. The historical right to distinguish these books above all others, therefore, he asserts cannot be denied. But he objects seriously to the attempt to read into the Old Testament the later dogmas of the Church. The only way in which we can get the best profit from the Bible is to interpret it according to its natural historic sense, and then freely deduce the doctrines which this supports. Unless he trifles with words, Professor Siegfried is a believer in the Bible as the source of authority in religion. For he speaks of it as the "eternal word of the living God," and declares that we find in these books the foundation of our own religion. His whole train of argument requires the supposition of some sort of inspiration in the production of the books of the Bible, as well as an infallible guidance in their selection. It is interesting as showing how, when the critics think through the subject, they are obliged to assume a supernatural influence in their production or else yield the trustworthiness of the religion based upon them. Professor Siegfried, it will be noticed, decides for the religious value of the books, and hence for their inspiration, upon the ground of their moral influence, and not on account of any thing contained in the books themselves. This is practical rejection of internal evidence. This method may satisfy us: but what was the evidence to the Synagogue and the Church, who had not had such a series of centuries in which to observe the effect of Bible teachings? They must have taken these books upon the authority of their authors, or else upon the internal evidence of their divine origin.

PROFESSOR GUSTAV ADOLF FRICKE, OF LEIPSIC.

It is refreshing to find a man of such attainments as those of Professor Fricke still preserving his mental balance. Without harshness toward his opponents he maintains intact the orthodox faith. His department has brought him into contact with the great historic development of Christian doctrine. All capable judges who have heard his lectures or read his works must admit that in point of natural ability and educational outfit he is second to none. He is not "original." That is, he is not an expert in the art of putting into the words of authors meanings of which they never dreamed. But as a calm and fair-minded critic and an able expositor he stands pre-eminent. In a recent study of Rom. iii, 21–26, he defends the orthodox evangelical interpretation with great ability. The righteousness of God is a *justitia forensis* in opposition to every form of *justitia propria*, or *infusa*, or *inhaerens*. It excludes all desert of mankind. This righteousness is appropriated by faith, which is the subjective principle and ethical factor in the "righteousness of God." This relation to God is absolutely universal. All need redemption, and all are

capable of it. Rightly understood, the Scripture knows nothing of an absolute predestination. The propitiation and redemption by the sufferings, death, and resurrection of our Lord are demanded alike by the justice of God and by the human conscience. By Christ the chasm between man and God is bridged; the "other side" has become the possession of "this side" for time and eternity—we have through him eternal life even here. It is not difficult to see the superiority of such a faith to one which is forever philosophizing upon questions of decrees, or, worse, upon the nature and work of Christ. Here we feel that we have something tangible. Fricke is not one of those who are ever learning and never able to come to the knowledge of the truth. And yet he is up with the times on all questions of criticism and speculation. He has weighed and measured all considerations upon every minutest phase of theology. But he does not believe that one may spend his whole time collecting evidence. To him evidence is for the sake of the verdict. It is pleasing, too, to find him denying fatalism. Methodism has never seen it in the Bible, and the learned world has had to sit at our feet and learn in this as in much besides. An ounce of experience is worth a pound of theory.

RECENT THEOLOGICAL LITERATURE.

THE ORGANISM OF THE UNIVERSAL REASON, AND THE LIFE OF HUMANITY IN THE SAME.*

As an illustration of the lines in which thought is flowing in Europe the above work is worthy of notice. The author's purpose is to find in an absolute logic a doctrine which shall coincide in all principal points with Christian traditions, so that Christianity may be free from all elements contrary to nature and reason. As the mutual action of the atoms form the material world, so the universal reason is constituted out of intellectual essences. Science is threefold: 1. Positive, or the science of the external object; 2. Philosophical, or the science of the necessary idea; 3. Religious, or the science of the relation between God and man. The fact of redemption can be demonstrated by reason. If we did not believe in Jesus Christ as the Redeemer we should still be obliged to expect a redeemer to appear. The ideal aim of all human endeavor consists in the realization of the dominion of the spiritual man in the earth. The book is one of the many now appearing which attempt to recommend Christianity to men by showing its harmony with reason. So far as there is any value in them they are copied after Butler's *Analogy*. But as a rule all such books are friends from which Christianity may well pray to be delivered. Almost without exception they destroy the nerve of the doctrine they would uphold, leaving us only the outer form. Vital Christianity in daily life is its own best evidence, appealing not to the intellects, but to the consciences of mankind. All attempts to construct Christianity into a philosophy fall short of success. There may be a philosophy about

* By Theodor von Barnbueler.

Christianity, but it is not Christianity any more than a science of music is music. The attempt to subject religion to a minute analysis has the effect of deadening its influence. It ignores the province of the emotions and the will. Christianity is a practical concern of humanity. It meets the wants of our daily life and promises to be to us all we shall need hereafter. Occasionally one may be intellectually convinced who will afterward yield his heart to Christ. But the majority, losing sight of the practical value of Christianity by these discussions, are lost in the mazes of speculation. It will remain ever true that with the heart man believeth unto righteousness.

THE ATTITUDE OF RECENT SCIENCE AND PHILOSOPHY TOWARD RELIGION.

After all the attempts of infidels to show that religion is a worn-out superstition, the thinkers of the world have reached the opposite conclusion, namely, that religion is a necessity of man, and can never be banished nor destroyed. Every philosopher of influence to-day feels called upon to show how his system still leaves room for religion. Science can be more independent, because when limiting itself to its own sphere it has no other task than to discover and correlate facts. But just as soon as it leaves a particular department, and proposes to become universal, it finds itself face to face with phenomena in man which are inexplicable by the laws of the material universe. So much, then, may be considered as certain, that religion has held its ground in the struggle for existence. When it comes to the Christian religion, however, and especially as held by the orthodox Churches and taught in the Bible, the attitude of science and philosophy is less favorable. Not that there is much direct opposition, but that there is on the one side an attempt to construe the facts of revelation so as to make them harmonize with human thought in its modern form, and that on the other side the particular claims of Christianity are not considered. To science and philosophy it is sufficient to have admitted the claims of religion in general. Looked at from one stand-point there is in this very fact a silent concession that whatever is essential in Christianity is, as its advocates claim, revealed and supernatural. Philosophy and science thus admit that by searching they cannot find out the God of the Bible. In fact, philosophy as such cannot adopt the teachings of Christianity. The instant it does so it ceases to be philosophy and becomes Christian theology, or, at least, a mixture of philosophy and theology. The philosopher may indeed be also a Christian. He may be able to harmonize his Christian faith with his philosophical principles. Or, confessing his inability to do this, he may still give to Christianity on other than philosophical grounds such weight as to be unwilling to reject it. Wise men do not deny one well-established fact because they cannot harmonize it with another. But from philosophy and science alone we cannot expect more than that they do not assail the Christian system. It would be better for all concerned if Christianity were allowed to stand upon its own foundation. An illustration of the unsatisfactory nature of

all attempts at reconciliation of religion and science is found in Dr. Robert Koch's new book on *Nature and Man in the Light of the Doctrine of Evolution*. Dr. Koch shows that the difference between man and the animals is not one of gradation, but is essential. Man's superiority is in his power of speech, in self-consciousness, freedom of the will, and, above all, in the impulse to investigate and reflect upon supersensuous experiences. But since there are inexplicable problems left unsolved after all the progress of scientific investigation the human reason is compelled to postulate the existence of a divinity. Faith in God is not inborn in man, but arises from the impulse in man to seek for an explanation of phenomena. The different forms of religion and religious faith are the product of the poetic fancy in nations and individuals. Thus natural science and philosophy lead at last to God, and hence need not conflict with theology. To bring them into harmony the author regards as the task of our age. Acute as the reasoning is which leads to these conclusions, and favorable as they seem to religion, there are flaws to be seen, some doctrinal, others practical. Belief in the existence of a god is represented as the result of a logical process, and the doctrines and ceremonies of particular religions as the product of the imagination. This does not destroy the reality of God's existence, but it does weaken faith in it. There are those whose philosophy does not demand a god for the explanation of the phenomena of the universe. The argument leaves no room for the religious faculty in man, nor for a revelation from God to man. The practical defect in the work of Dr. Koch has thus been hinted at. Apologetics must be broad enough to meet the demands of all men. But if belief in God is the result of an investigation so extensive and profound that none but the most scholarly and thoughtful men can follow it, that belief must rest, if it exist at all, for the majority of mankind upon authority or tradition. There is an assumption, too, that fundamentally all religions have the same source, and that the difference in their values is to be accounted for by the superiority or inferiority of the minds and hearts dealing with the problems involved. Thus religion does not make men good, but is made good or bad by men. Christianity gains nothing from the aid of such thinkers and such thought.

A STRUGGLE FOR ETERNAL LIFE.

In this book by Reinhold Seeberg we have a picture of the life of a Mystic of the Middle Ages, Heinrich Suso. Beautifully written, it carries us back to the times in which Suso lived, and puts us into living sympathy with the ideas which then ruled the religious world. In Germany especially, since Ritschl wrote his *History of Pietism*, the place of mysticism in religion has been hotly contested. Hence such works as the one under consideration are peculiarly valuable to all who would study the effect of the mystical element in the religious life. In order that we may know the powers of any principle we must see it in actual operation. Seeberg admits that the Mystics were right in assuming that we can live a life of

blessedness here upon earth. But he finds the great fault of the Mystics in the fact that they sought it, not in the forgiveness of sins, but in a consciousness of physical nearness to God and spiritual union with him. But while this may be the truth as judged from Luther's saying, that "where forgiveness of sins is there is life and blessedness," yet it does not cover the whole ground. Personal religion is more than a mere ignoring of the antagonisms between ideals and realization, even though we do ignore them because we know our sins forgiven. There is in every truly Christian heart a desire to overcome the hinderances within and without which stand in the way of our moral progress and of our communion with God. The intense zeal of the mystical ascetics may have been misdirected, but they recognized and emphasized the need of a greater moral and spiritual nearness to God. Christianity means more than being saved from the consequences of our sins. It proposes the highest development of the spiritual nature of man. An excessive emphasis upon the doctrine of justification overlooks this. Seeberg, however, in common with all thinkers of his class, in opposing mysticism emphasizes the fact that Christianity demands faithfulness in our daily occupations, and that the Christian life is compatible with the performance of any legitimate duty. Mysticism by its virtual assertion of such incompatibility has done immense harm, and deserves the blows which are being dealt out to it in this practical age.

WEIZSAECKER'S TRANSLATION OF THE NEW TESTAMENT.

THE book is in German, but many of the readers of the *Review* know enough of that language to avail themselves of this excellent work. Weizsaecker is tolerably liberal in his theology, but he believes that the New Testament is a book which all ought to read, and that a translation is the best form in which to convey to the masses the results of the latest and most scholarly investigations. "Translation is exegesis." The translator gives his conception of the meaning of a passage in the Greek Testament by means of translation. And if this method denies him the opportunity of defending his exegesis before scholars it has the advantage of direct appeal to the reader without the confusing effects of arguments *pro* and *con*. In fact, the results of critical investigation can in this simple way be made the property of all readers. The translation is from the most critically revised text, and if well made is an exact reproduction of its spirit. Passages which were formerly regarded as genuine, but which have been proved by investigation to be interpolations, can be quietly dropped out, and all the bewilderment occasioned by critical comments can thus be avoided. The transit from the *textus receptus* to the most advanced results can thus be made without confusion, and the next generation of Christians would be the product of such a Bible. But were this method employed it would throw an immense burden of responsibility upon translators. Weizsaecker does not introduce the results of the so-called higher criticism into his translation. He takes the New Testament books as he finds them, studies the text with the utmost care, and then translates

with a view to reproducing the contents of the Greek in German. Consequently all the books of our New Testament appear under the names of the authors to whom they are generally ascribed. Even Hebrews is attributed to Paul. Our Revised Version is an attempt in the same direction. Weizsaecker recognizes the fact that in modernizing his language he loses some of the force of Luther's translation. But he rightly feels that it is better to give an exact reproduction of the mind of the Spirit than to preserve terseness of style. May the time soon come when the opposers of our Revised Version will cease to prefer the strong Anglo-Saxon of our Authorized Version to the real meaning of the holy book!

RELIGIOUS.

ROMAN CATHOLIC INTERNATIONAL CONGRESS.

In order that the readers of the *Review* may form some idea of the activity of the Roman Catholic world we give an outline of the work of the recent international congress in Mechlin, Belgium. Attention was paid to the erection of houses for neglected children; to the formation of associations for the perfection of the school system; the development of Roman Catholic universities, and the founding of literary and art societies in all Roman Catholic organizations. The department of social work recommended societies for professional people; the establishment of houses for laborers; the foundation of labor societies and of co-operative associations. The department of science and art studied the question of the establishment of Christian theaters, and recommended the reading of Christian books. In the general session of the 9th of September M. d'Hulst spoke in favor of the founding of Roman Catholic universities. On the 10th Bishop Stillemans appealed to the assembly in favor of supporting the action of Belgium on the Congo. This partial outline of subjects considered and measures projected is suggestive. The Roman Catholics are alive to the needs of the hour, and in their way are trying to meet them, of course in the interest of the Roman Church. About eighteen hundred persons were present as participants in the congress from various countries of Europe, chiefly, however, from Belgium.

SECULARIZATION OF BOYS' SCHOOLS IN FRANCE.

On the 1st of October, 1891, a weighty and radical change was made in the conduct of boys' schools throughout France. In 1886 a law was passed providing that at the end of five years the clerical teachers should be replaced by secular. During the year 1891 the number of clerical teachers of all classes was reduced to 1,213 out of a total of 52,000. This change has not been as yet so completely executed in girls' schools, the law of 1886 not having fixed any definite date for the expulsion of the female religious teachers. The reason of this is that a sufficient number of competent secular female teachers cannot yet be found. Of 44,000 female

teachers 11,000 are still drawn from the religious houses. But this change is also only a question of time. Perhaps from the stand-point of the struggle between Protestantism and Romanism the redisplacement of the religious teachers may be a gain. But it means the expulsion of religious instruction of any kind from the schools of France, and to a considerable extent prevents instruction even by persons whose sympathies are Christian. In other words, it is a clear gain for infidelity, since infidelity and infidel teachers are not excluded.

EVANGELICAL RELIGION IN BERNE.

The Canton of Berne, Switzerland, is in the main of the reformed faith, accepting a mild interpretation of the Helvetic Confession. But the most diverse theological tendencies are represented among the clergy. The one hundred and sixty pastors are divided as follows: eighty adhere to the middle party, forty to the radical reformers, about half of the remaining forty are known as orthodox, while the last twenty belong to the Pietists. The extreme orthodox preachers complain loudly of the religious condition, and will not be comforted because so many prefer a living Christianity to a dead orthodoxy. And as every-where, so in Berne, there is much reason for complaint of the status of religion. But one thing can be said of the inhabitants of Berne—they are not lukewarm. They are either hot or cold. As compared with German cities of the same size Berne is far in the van. Thousands find their way to the churches of the orthodox pastors and to the chapels of the Methodists and other dissenting bodies, as well as to the week-night meetings. Sunday is well observed both in the city and in the country. On the highest Alps and in the deepest valleys the people assemble for worship. In regard to temperance, also, Switzerland leads continental Europe, and Berne is among the foremost of the cantons in this reform.

THE SOCIETY OF THE BLUE CROSS.

This most vigorous temperance society of continental Europe recently held its anniversary in Geneva, the city of its birth. The object of the society is to assist the victims of the drink habit to reform. The pledge requires total abstinence, but the society does not condemn those who make a moderate use of stimulants. These provisions illustrate the undeveloped condition of temperance work in Europe. A few years' experience will show the workers in this cause that if there were no moderate drinkers the special work of the Blue Cross Society would soon be superfluous. Already the society is beginning to call in the aid of the State, and the method is peculiar. The tenth of the tax on brandy is to be devoted to the relief of the evil the traffic produces. This is supported by the consistory. The report of the management shows that France is the most difficult field of labor which the society has yet entered.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE numerous papers which appear in the religious Reviews of the day show that the persistent recklessness with which destructive criticism has assailed the claims of the Bible to divine inspiration has given this great question a foremost place in the thought of the Christian Church. Nor are these papers simply defensive of these claims. Rather, their attitude is that of attack on the theories by which that skeptical criticism seeks to destroy human confidence in the revealed word. Seeing that this criticism is like shifting sands, drifting hither and thither, denying to-day what it affirmed yesterday, Christian scholarship is becoming confident of its speedy overthrow, and is assailing it with a skill and force which may be safely accepted as an augury that at no distant day the injury heretofore done to popular faith in God's holy book will be repaired, and the mass of men will unquestioningly accept it as the truth by which alone they can be saved.

As illustrative of this aggressive spirit one may note *The Presbyterian Quarterly* (South) for October, which in one article, entitled, "The Universal Book," lucidly points out the vast range of Bible principles and their fitness to meet every exigency and interest of humanity. On its human side this writer justly affirms that it is "as distinctly human as if it were all human; on its divine side it is as distinctly divine as if it were all divine—the analogue of the real Word, the God-man." In another article "Verbal Inspiration" is defended, not as being mechanical, but that its writers were so completely "*borne along* by the Holy Spirit" as to preserve them from all error, and to guide them infallibly in speaking and writing the matters revealed to them in the identical words in which they were communicated, and in recording accurately what they had learned by their own ordinary experience. In a third paper certain alleged discrepancies between "Chronicles" and "Kings" are satisfactorily shown by exegesis and examination of the topography of Palestine to be no discrepancies at all, except in the eyes of critics in eager pursuit of them. Still again, in its Editorial, this scholarly *Review* insists, perhaps, with premature confidence, that it is time for Protestantism to regard the inspiration of the Bible as "a closed question," to be expounded and maintained but not to be controverted as doubtful! *The Theological Monthly* also has a very strong paper on Inspiration, which, in contending for plenary verbal inspiration, discriminates between verbal inspiration and verbal *dictation*, and also between inspiration and revelation; that is, between "the material or matter of the Sacred Record and the recording of it." It ably meets several objections to its theory of verbal inspiration. And *The Quarterly Review of the Methodist Episcopal Church, South,*

has a correspondent whose clear, sharp pen dissects the "documentary hypothesis" of the rationalists concerning the book of Genesis, and concludes his argument by claiming, on good grounds, that the said hypothesis is but "an assumption which for lack of substantial evidence might be banished to the realm of myth and fancies." Its editor also briefly comments on that theory of inspiration which practically ignores the human element; on that which gives undue emphasis to the human and too little to the divine; and on the dynamical theory. He, too, prefers the doctrine of plenary inspiration, which concedes that the Holy Ghost, as "the productive principle, embraced the entire activity" of the inspired man, "rendering his language the word of God." He boldly and rightly concludes that "the plenary inspiration of the Bible is a truth far removed from the possibility of refutation." Obviously these writers do not anticipate the triumph of skeptical criticism.

THE *Quarterly Review of the United Brethren in Christ* for October discusses: 1. "Transcendentalism;" 2. "The Number Seven;" 3. "The Church's Tribute to Vice;" 4. "Silence in Heaven;" 5. "Ecclesiasticism." The first of these papers traces the history of transcendentalism from Aristotle to Kant, Schelling, Coleridge, and Emerson; exposes the false principles which it has embodied; and contends for a transcendental philosophy which shall not transcend experience, but which shall recognize and demonstrate the *a priori* elements, "the preconditions of knowledge" included in "the whole of consciousness or in experience." It is a discriminative and sound article. The second paper finds in the number *seven*, which recurs more than six hundred times in Holy Writ, a symbol of the divine Being which reveals the *mode* of that Being. It is an interesting paper, but, as we view it, its theory is more fanciful than solid. The third paper has some good points respecting the neglect of the Churches to enforce the duty of its members to apply Christian principles to their political action by refusing to vote for men of questionable character; but when it teaches that a business man is morally responsible for the vices of his employees we must demur. That he should try to reform them is clearly his duty, and there may be cases of odious conduct which would obligate him to refuse employment to the guilty. The article strains its theory too much. The fifth article is a well-grounded plea for such union between churches based on the essentials of their respective creeds as would prevent the multiplication of churches for merely denominational ends.

THE *London Quarterly Review* for October has: 1. "Browning's Life and Teaching;" 2. "Abraham Lincoln;" 3. "A New Study of the Commonwealth;" 4. "Lawrence Oliphant;" 5. "St. Dominic;" 6. "A Picture of London Poverty;" 7. "Wesley His Own Biographer;" 8. "Industrial Provision for Old Age;" 9. "Archbishop Tait." The first of these vigorously written papers judiciously criticises Mrs. Orr's *Life of Browning;*

summarizes the leading events in the poet's life; briefly describes his poetical career; notes his successive productions; estimates his influence as a thinker and teacher; discusses his religious principles, and concludes that, though he was not a Christian in the orthodox sense of that word, he nevertheless "vindicated certain essential principles of Christianity." The second paper tersely reviews the *History of Abraham Lincoln* by Nicolay and Hay, which it finds lacking the skill of a literary artist, overloaded with detail, yet invaluable as a work of reference. The reviewer recognizes the real greatness of Lincoln, and claims that he was "a far more representative American than Washington." The third paper reviews a recent biography of Cromwell by Frederic Harrison, in which the acts of the great protector are shown to be evidence that in the material and social interests of England he did his duty as a ruler to the best of his ability. The reviewer accepts this evidence as valid. Evidently Oliver's reputation in England is in a fair way of being cleansed from the mud cast upon it by his royalist foes. The seventh paper reviews with warm approval a recent work bearing the title *Wesley His Own Biographer*, in which extracts from Wesley's charming Journals are made to tell the story of his life. This book, says our reviewer, "has already established its popularity." In the ninth paper the *Life of Archbishop Tait* is admirably reviewed. Its writer gives the pith of that work, and is in full sympathy with its author's very high estimate of the archbishop, whom he designates "the wisest and most powerful primate of all England that modern England has known."

The *Lutheran Quarterly* for October has: 1. "The Sacred Scriptures;" 2. "The Bible the World-Book;" 3. "The General Question;" 4. "Catechisation and Confirmation in the Lutheran Church;" 5. "The Joys of the Ministry;" 6. "The Divine Formula for the Administration of the Lord's Supper;" 7. "Status and Treatment of the Non-Communing Adult Member;" 8. "The Christian College;" 9. "The Evangelical Element in Catechisation;" 10. "Our Debts—Our Trespasses." The first of these papers is a scholarly exposition and defense of the inspiration of Holy Scripture. Admitting that while "the form or mold in which its thoughts are given was human and historical, it argues that "its *thought* can be explained only on the basis of a supernatural and divine origin." Of the advanced or destructive criticism of the times it justly claims that its "critical canons and methods would annihilate the historical credibility of even the best authenticated literary document in the world." This type of criticism finds no support in the attitude of the Lutheran Church, which holds that "the word of *God*, not of *man*, is for her *existence*, the beginning, middle, and end." The second paper finds "a strong identical proof of the divinity of the holy oracles" in the fact that "certain beneficial influences" have every-where followed their possession "with a uniformity as unbroken as the connection between physical cause and effect." For this alleged fact it presents a series of historical proofs. In

the fifth paper, after noting the trials, perplexities, and discouragements peculiar to the ministry, its writer presents a series of points tending to show that "the office affords the largest opportunities to be what is best, to suffer what is most desirable in human discipline," and to gain "the most satisfactory rewards." The tenth paper offers good exegetical evidence that the proper term in the fifth petition of the Lord's Prayer is not *debts*, but *trespasses*—"forgive us our *trespasses*."

THE *Andover Review* for October has: 1. "An Advance Step in Sunday-school Bible Study;" 2. "The Cherokee Outlet;" 3. "Criticism *versus* Ecclesiasticism;" 4. "Is Christ Himself the Sufficient Creed of Christianity;" 5. "The Authority of the Pulpit in a Time of Critical Research and Social Confusion." Of these papers the first may furnish suggestions to the committee which prepares the *International Sunday-school Lessons;* the second calls the attention of the country to the unjust measures for opening up certain Cherokee lands to white settlement soon to be considered by the lower house of Congress. Its points seem to be well taken. The third paper discusses the principle, development, futility, and probable decay of the Oxford movement. The fifth article is Professor Tucker's opening address at Andover Theological Seminary, September 16, 1891. It is an admirable piece of literary work. It contains a defense of biblical criticism to which one could not reasonably object if its author had only qualified it by disavowing all sympathy with that destructive criticism which tends to weaken, if not to destroy, the faith of men in the Bible as *God's* book. After conceding that such criticism is "creating its own uncertainties in respect to the sources and methods of revealed truth," and seriously disturbing "the aim of the pulpit," it would seem that simple justice to the students of the seminary and to the Church which sustains it required such a disavowal from their eloquent Professor. In its November number this *Review* outlines and annotates Dr. Patton's "Recovered Address on Future Probation," and prints in full the report of the Committee of Prosecution against Dr. Briggs.

THE *Presbyterian and Reformed Review* for October treats of: 1. "Eternal Retribution;" 2. "Simon Peter in the School of Christ;" 3. "Hypothesis and Dogma in the Sciences;" 4. "The New Psychology;" 5. "The Prophecies of Balaam;" 6. "The Vocabulary of the New Testament;" 7. "International Missionary Union;" 8. "General Synod of the Reformed Church in America;" 9. "General Assembly of the Presbyterian Church in Canada." Of these papers we note the first, which is a critical elucidation of the Scripture doctrine of endless punishment, many of its points being directed against the sophisms found in a work on the "Restitution of All Things," by Mr. Jukes; the second paper most ably and attractively analyzes the character of St. Peter, especially noting its development under the teaching of Jesus. The third paper, which is eminently lucid and logical, aims to harmonize science and religion by accepting the

sound principle that "we must start with pure science as freed from mere hypothesis, and pure Scripture as freed from mere dogma." The fourth paper discusses the various theories of writers who seek light upon the nature and operations of the mind through the study of the brain. It gives good reasons for concluding that "there is very little that is both new and true in it, except the physics and the physiology." It is therefore a misnomer to call it a new psychology. The fifth paper discusses with scholarly acumen the composition, date, literary character, significance, and application of Balaam's prophecies. It is, if not conclusive, yet comprehensive, and goes far toward rescuing this episode of the Pentateuch from the objections of the destructive critics. The sixth article is a valuable contribution to the study of the "Words" of the New Testament. Students of Scripture philology will prize it highly.

THE *American Catholic Quarterly Review* for October treats of: 1. "Aquinas Resuscitatus;" 2. "Development of English Catholic Literature;" 3. "Religion of the Ancient Egyptians;" 4. "The Two Sicilies and the Camorra;" 5. "The Roman Catacombs;" 6. "Religion in Education;" 7. "The Suppression of the Templars;" 8. "Why Education Should be Free;" 9. "Edgar Allan Poe;" 10. "The Paganism of Cæsar;" 11. "The Battle of the Boyne and the Siege of Limerick." This *Review*, which is edited with much literary ability, is fully up to its standard in this number. We note its second and eleventh papers as illustrating the manifest purpose of the papal Church to rewrite the history of modern civilization for the purpose of whitewashing its own unholy part in it by insisting that Protestant history has been "a conspiracy against the truth." But the spots will not out at its bidding. Its sixth, eighth, and tenth papers treat our public school systems from different points of view, and contend with Jesuitical subtlety for the supremacy of the Catholic Church over the State in the matter of education, and for the right of papists to have their parochial schools supported by the State. Romanism has many keen intellects in its ranks, and will not die until it is smitten by Christ with "the sword of his mouth."

THE *Quarterly Review of the Methodist Episcopal Church, South*, for October has: 1. "A Backwoods Methodist Preacher;" 2. "Life in the Shadow of Sin and Want;" 3. "Patrick Henry;" 4. "The Negro and Domestic Service in the South;" 5. "Government of the Methodist Episcopal Church, South;" 6. "The Two Sons of Oil;" 7. "Murphy's Genesis and the Documentary Hypothesis;" 8. "The Lost Tribes of Israel;" 9. "The Mecklenburg Declaration of Independence;" 10. "Foreign Influence in China;" 11. "Jesus, and the Jews and Pilate." Of these papers we note the first as a spirited sketch of the life and labors of the venerable Dr. Chauncey Hobart; the third is a eulogy of Patrick Henry, whose advocacy of State rights in the convention which framed the United States Constitution contained the germ which found its full development in the War of

the Rebellion; the fourth shows that the Negro in the South is as inefficient in domestic service as the majority of white servants are in the North; the eighth reviews favorably two recent works, one by Professor C. L. McArtha, the other by Professor C. A. L. Totten, both of which seek to prove "the *identity* of the lost tribes with the Anglo-Saxon race!" As a whole this is an excellent number of a *Review* which is always scholarly, vigorous, and suggestive.

THE *Christian Thought* for October discusses: 1. "The Scientific and Social Law of Survival;" 2. "The Children of Adam;" 3. "The Origin and Power of Religious Ideas;" 4. "Current Thought." The first of these papers is characterized by originality and vigorously expressed thought. It dissects and refutes Darwin's theory of the struggle for existence and the survival of the fittest. In the name of science it claims that "the spiritual law of life is love, that the material law is correspondence with the means of subsistence, and that the social law is co-operation." The second paper teaches a vague theory concerning the Mosaic account of the creation and fall of man. It assumes, with Clement and Anselm, that it is not history, but allegory. Obviously its amiable writer has an exuberant fancy. The third article is a deeply thoughtful argument which finds the source of religious ideas in the fact of universal God-consciousness, "in the immediate knowledge man has of God."

THE *Nineteenth Century* for October treats of: 1. "Federating the Empire: a Colonial Plan;" 2. "Question of Disestablishment;" 3. "The Private Life of Sir Thomas More;" 4. "Welsh Fairies;" 5. "The Wisdom of Gombo;" 6. "Immigration Troubles of the United States;" 7. "The Wild Women as Social Insurgents;" 8. "Naval Policy of France;" 9. "The Military Forces of the Crown;" 10. "Stray Thoughts of an Indian Girl;" 11. "A Bardic Chronicle;" 12. "Ancient Beliefs in a Future State." Of these papers the first, second, sixth, eighth, and ninth have value for those who study the progress of public opinion upon political and international questions. The seventh paper keenly satirizes a class of women supposed to exist in England, whose "ideal is absolute personal independence, coupled with supreme power over men." If such women really exist they must be both wild and wicked. In the eleventh article Gladstone argues that belief in immortality was stronger in primitive times than in after ages until Christ brought it to light.

THE *Westminster Review* discusses: "The Ordeal of Trade Unionism," "History and Radicalism," "Free Education in the United States," "Charles Bradlaugh," "Ernest Renan," "Gothic Architecture," and "The New Empire."——The *Edinburgh Review* for October has: 1. "Sir Robert Peel;" 2. "A Moorland Parish;" 3. "The Water-color Painters of England;" 4. "Writings of James Russell Lowell;" 5. "Major Clarke on Fortifications;" 6. "Austria in 1848–9;" 7. "Life of Arch-

bishop Tait;" 8. "The Affairs of China;" 9. "Germany and Moltke;" 10. "The Twelfth Parliament of the Queen." Of these excellent papers we note the fourth, seventh, eighth, and ninth as having special popular interest.

THE *Church Review* for October is a very attractive number. Its paper on "Deaconesses and Their Training" is valuable because descriptive of the methods of the Episcopal Churches in England and America in dealing with the deaconess question. An article on "Intellectual Modesty" finds this virtue sadly lacking in rationalistic critics. Another paper on "The Family in Roman Civil Law" is historically valuable. Were this *Review* less ultra in its views of the "Historic Episcopate" its influence, outside of High Church circles, might promote that Christian unity of which it speaks often, but which it makes impossible by unchurching all bodies which do not accept that unproven theory.

THE *Presbyterian Quarterly* (South) for October is filled with papers of high merit, some of them being enthusiastic in defense of undiluted Calvinism. Its papers on the inspiration of Holy Scripture, noticed on another page, are strong and valuable.——*Studies in History, Economics, and Public Law.* Volume I, No. 1, of these "studies" contains a monograph on "The Divorce Problem," by W. F. Willcox, Ph.D. It is based upon the "Report on Marriage and Divorce" transmitted to Congress by the "Commissioner on Labor," and is so analyzed as to show "the influence of legislation on divorce." To students of the divorce problem it is a very valuable document.——The *North American Review* for November treats of "Russian Barbarities," "Free Silver," "Our Business Prospects," "How to Improve Municipal Government," "Italy and the Pope," etc. These are live questions, and are ably treated by distinguished writers.——The *Contemporary Review* for October has among its best papers an appreciative sketch of James Russell Lowell, with brief critical notices of his works; an examination of the results of the eight-hour day in various industries, which claims that the old rate of daily production, of wages, and of profits will be maintained; a statement of the reasons now urged in English university circles for and against the retention of Greek as a compulsory study; a paper giving the estimation in which our railway securities are held by English capitalists, with other articles of general interest.——*Harper's Monthly* for November has among its illustrated papers, "Cairo in 1890," Part Second; "Stonewall Jackson," and "The London of Good Queen Bess." Several good stories and an assortment of papers from the editor's "Easy Chair," "Study," and "Drawer," suited to readers of varied tastes, also contribute to keep it up to its high standard of excellence.——The *Chautauquan* for November presents its usual variety of topics treated by able contributors and by its always suggestive editor.——The *Theological Monthly* for October has: 1. "The Question of Inspiration;" 2. "Ecce

Christianus," Part Four; 3. "Philosophy and Religion;" 4. "Inspired Hebrew Poetry;" 5. "Jonathan." Of these papers we note the first and the third as being sound, thoughtful, and suggestive.——The *Fortnightly Review* for October has among its most noteworthy papers one on "The Emancipation of Women," by Frederic Harrison, who discusses the organic difference implanted by nature between man and woman in body, in mind, in feeling, and in energy, claiming that because of this difference woman should be relieved by men from the harder tasks of industry and from the management of the State, and left free to make home a heaven on earth. In another paper it draws a picture of the demoralized condition of Russian society that is painfully startling. We note also a strong paper urging the appointment of women to places on the Royal Commission on Labor as necessary to bring into the light the oppressions of women in several industries of England.——*Our Day* for October discusses the propriety of an effort on the part of the United States to secure the opening of Palestine to the Jews for settlement; it advocates the Sunday closing of the World's Fair, opposes the Sunday opening of art museums, and, in Dr. Cook's Monday Lecture, shows the bearing of certain scientific concessions on the doctrine of Christ's resurrection.——The *Missionary Review* for November is filled with important missionary intelligence from all parts of the world.——The *Gospel in All Lands* for November is mainly filled with interesting papers touching the countries and people of South America.——*Lippincott's Monthly Magazine* for December has: 1. "A Fair Blockade Runner;" 2. "Negro Superstition;" 3. "Literature in the South Since the War;" 4. "An Antique;" 5. "A Moccasin among the Hobbys;" 6. "At a Florist's;" 7. "The Majesty of Law." This is styled by its publisher a "Southern number," because it deals with Southern topics. The writer of "Southern Literature Since the War," after noting the works of recent Southern writers, expresses the opinion that thus far Southern literature has not been fully up to the standard of former days, lacking originality and high literary excellence.

BOOKS: CRITIQUES AND NOTICES.

BOOKS AS LAMPS.

Some books quench the light that is in us; then the darkness is great. Other books illuminate our thinking by pointing out the difficulties in our logic, strengthening or destroying our theories and our philosophies, and in their last effect helping us to be original and independent. Such books are revelations—lamps to guide us in our searchings. On Saturday, October 24, 1891, Bishop John F. Hurst commenced rewriting his *History of Rationalism*. Two years will be devoted to the task; students can afford to wait for its completion. Bishop R. S. Foster is producing a series of works on theology, three of which have been published. He that would be rich in thought will hasten to possess them. Dr. John Miley, of Drew Theological Seminary, is hard at work on two volumes of theology—masterly treatises on divine themes. Of the books noticed in this number the following are lamp-like in their influence: *Pronaos to Holy Writ*, by Isaac M. Wise; *Indika*, by Bishop J. F. Hurst; *What is Reality?* by F. H. Johnson; *Manual of the Science of Religion*, by P. D. Chantepie De La Saussaye; and *The Franco-German War of* 1870–71, by Field-Marshal Count Helmuth Von Moltke.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Pronaos to Holy Writ. Establishing on Documentary Evidence the Authorship, Date, Form, and Contents of Each of its Books and the Authenticity of the Pentateuch. By Isaac M. Wise, President of the Hebrew Union College, Cincinnati. 8vo, pp. 193. Cincinnati: Robert Clarke & Co. Price, cloth, $1.50.

In the studies respecting the higher criticism we have usually consulted the Christian view, or interpreted the literary and historical problems involved according to the long-standing beliefs of the Christian Church. Nor could it be otherwise, since Christianity would be ultimately affected by the issues of the investigation going on. However, it is with pleasure that we call attention to a work written by a learned Hebrew, and wholly from the Jewish creed-point of the Old Testament, which on the whole confirms the general positions of orthodoxy respecting the main points in the pending controversy. Rabbi Wise does not write in the interest of the Christian faith, nor with regard to any of its tenets; but he is concerned for the literary character of the Old Testament books and their authorship, as handed down from the earliest ages. Writing thus independently, his investigations and conclusions, though in some instances contrary to our teaching, are entitled to more than ordinary consideration, and, in the absence of countervailing evidence, to be at least temporarily accepted. His aversion to Christianity, implied rather than expressed, interferes with a correct interpretation of the prophecies, and may disqualify him for discerning the spiritual import of the Judaic economy;

but we are not certain that it interferes with the exercise of a just judgment respecting the value and integrity of the biblical literature. We are of opinion, also, that he relies too much upon the work of the Great Synod, which may or may not have existed, and that to him the Talmud is of too high authority in these matters, though he is bound to esteem the literature of his people and the consensus of the ancient writers. In some other respects he departs from the Christian view, but it is a striking fact that, with few exceptions, he reaches the conclusions heartily accepted by Christian thinkers, and supports the traditional authorship of the Old Testament against the opposing views of rationalists and infidels. If, then, the orthodox position may, on the whole, be vindicated both from the Christian and Jewish view-points, is it not almost conclusive that it is approximately correct?

With the higher critics Rabbi Wise has little sympathy, though occasionally he concedes some things, not as wrought out by them but as original in Jewish history, which they doubtless will eagerly appropriate. He denounces modern biblical criticism for its negativism, and, declaring its methods to be unscientific, he proposes to meet it with documentary evidence such as it cannot resist. He holds that the basis of Old Testament religion is the authenticity of the Mosaic records, or that the whole depends on the preservation of the Pentateuchal books from those theorists who would assign a late origin to any of them. To establish the Mosaic origin of these books he proceeds in an inverse order of study—that is, he deems it important first of all to establish the historical veracity of the post-pentateuchal records, inasmuch as these furnish a large part of the testimony upon which he relies for meeting negative criticism and buttressing the main proposition of the book. He is confident that by this process, whether or not he succeeds in proving to a certainty the Mosaic origin of the Pentateuch, he demolishes all the arguments of the rationalists against it. Taking up the historical books, he shows them to be historical, and by them deduces a pentateuchal argument that is irrefutable. To the later prophets he gives specific attention, discussing dates, contents, characteristics, and authorship, rebuking the theory that they were written *post festum*, and maintaining from them the Mosaic origin of the Pentateuch. As respects *Isaiah*, he holds (p. 71) that "there exists no necessity to suppose that any chapter or part of one, from i to xxxix, was not written by the very Isaiah, son of Amoz, whose name is at the head of the book." But as to Isaiah xl to lxvi he holds that it is the product of another prophet, or other prophets, that lived near the close of the Babylonian captivity or the dedication of the second temple; but the author or authors are unknown. He derives this opinion partly from the Talmud and partly from a difference of diction in the two parts; but he also holds that the fifty-third chapter is a funeral oration over a king of Judah! Even this slip or concession does not compromise the main argument. He next controverts the theoretic attacks on the hagiographic books, particularly pointing out the monotheism in the Psalms in contradiction of the rationalistic theory that they do not teach the doctrine or

theology of pure monotheism, proving that the book of Proverbs is the "genuine work of Solomon," and that Job, written in the last days of Nehemiah, is a revelation of the doctrines of providence and righteousness. As to *Daniel*, the Aramaic portion was written by the prophet, but the Hebrew portion by another, B. C. 170; but he finds in it, as a whole, corroborative evidence of the Mosaic character of the Pentateuch.

And now, with this abundant preliminary support, with documents that are of undisputed value in Israel, he addresses himself to the proposition that the Pentateuch dates from the time of Moses, and that he was its author. He refutes the common theory of Jehovistic and Elohistic authorships of sections or chapters, as well as the hypothesis of fragments, and turns the tables on those who have employed an argument *e silentio* against Moses by showing that it maintains his authorship against all gainsayers. Evidence, direct and indirect; arguments from contemporaneous history and the annals of Israel; arguments internal and external from the Pentateuch; arguments from Moses and Ezra; arguments from the Talmud and the Great Synod; arguments from Jewish writers and the Jewish faith, concur in supporting the Mosaic origin of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In the presence of such arguments theories expire, captious criticism evaporates like frost under the sun, and the traditions of Israel remain unshaken and unimpaired. The documentary evidence for the Mosaic origin of the Pentateuch is complete and irresistible. Rabbi Wise has earned the thanks of the Christian world for his scholarly settlement of a controversy that threatened Israel, as it threatened the Christian Church, with a flood-tide of skepticism and irrational unfaith. *Pronaos* negatives destructive criticism.

Saint Matthew's Witness to Words and Works of the Lord; or, Our Saviour's Life as Revealed in the Gospel of His Earliest Evangelist. By FRANCIS W. UPHAM, LL.D., Author of *The Star of Our Lord;* or, Christ Jesus King of All Worlds, both of Time or Space; *Thoughts on the Holy Gospels*, etc. 12mo, pp. 415. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.20.

It is with great satisfaction that we refer to the masterly work of Dr. Upham on the import of Matthew's gospel. From his distinction in authorship we were prepared to expect a scholarly and painstaking study of the history of the gospel, with matured reflections on its varied contents, and such a clear unfolding of the meaning of its most occult teachings as would satisfy the skeptical and the critical as to what the evangelist teaches and enforces, but the book exceeds our expectations. It is not the product of a hasty hour, nor a book based on the opinions of others; but every page is a witness to hard labor, and the whole bears the unmistakable marks of original research and deduction. It is a book for these days, when rationalism assails the divine with as much boldness as the human, and when too many are inclined to accept wrong interpretations, more because they are new than because there is any evidence for them. In all such cases the influence of the book will be that of a prophylactic, preventing the spread of the disease. For Dr. Upham rightly holds that biblical criti-

cism "can never be a science in the sense in which geometry is a science," and, therefore, the biblical books cannot be rigidly estimated by its rules and axioms. He does not allow the critic to determine this gospel by the canons of criticism, but he brings to it, out of the treasure-house of his knowledge, as abundant scholarship as any who would destroy it. He maintains that Matthew wrote two gospels, the one in Hebrew, the other in Greek, the latter being in substance the former, and yet not a translation. To this view we see no objection, as it settles some otherwise troublesome questions. When, however, he maintains that Matthew's gospel was the first in order of preparation he is not completely convincing, though the general reader will be in sympathy with the conclusion. It occurs to us, also, to say that the book had gained in force had the twenty-fifth chapter, on "The Two Leading Ideas in the First Gospel," been introduced early into the book; for, according to the present arrangement, one must read about three hundred pages before one discovers the aim or trend of the gospel. With these minor exceptions, together with the suggestion that an overbold sentence now and then might be omitted, we may indorse this book as happily adapted to strengthen one's appreciation of Matthew as a biographer of our Lord, and one's faith in the fundamentals of Christianity. In thirty-four chapters the author develops the purpose of the biography, dwelling in particular upon the Sermon on the Mount, miracles, scenes in the life of Christ, and the events of his last days on the earth, and embodying the issues of his life in reflections of positive beauty and excellence. Philosophy joins history in elucidation of facts, while a devout religious spirit transfigures the narrative from beginning to end. The work shows complete mastery of details, with literary tact in combining them into a marvelous and symmetrical whole; for the author is irresistible in showing that the gospel, instead of being a collection of miscellanies, was written according to a preconceived plan, and is as distinct in its unity and as remarkable for its homogeneity of structure and design as any single history ever written. Thus, without attacking the captious critic, he disposes of his criticism by vindicating an alternate view. As the fruit of years of ripened study it deserves to take its place among the solid books that constitute the working library of the minister.

A History of Christianity. From the German of Professor RUDOLPH SOHM (Leipsic). By CHARLES W. RISHELL, M.A. With Revisions, Notes, and Additions. 12mo, pp. 370. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

In outline this work covers four periods of church history, arranged in logical order, with all their varying developments and external antagonisms. Beginning with the origin of Christianity, which required a brief survey of the Roman world and conflicts with Judaism and heathenism, the co-authors trace the Church to its permanent establishment, with the rise of church councils, of monasticism, and of sacerdotalism in worship. Nearly one hundred pages are devoted to the history of the Church in the

Middle Ages, with its influence among the Franks and its unfoldings in Germany, with concordats, crusades, and knighthood, the growth of mendicant orders, the excesses of papal power, the degeneration of ecclesiasticism, the reign of scholasticism, and the decline in morals. Naturally the period of the Reformation follows, which includes the rise of the Protestants, the counter reformation of the Roman Catholic Church, the spread of pietism and rationalism, and the defined relation of State and Church. The development of Protestantism in the English-speaking world, with a brief notice of Methodism, furnishes the theme for the concluding chapter of the book. The Appendix contains supplementary and explanatory notes and various chronological tables relating to the popes of Rome and the ecumenical councils of the Roman Catholic Church. This fragment of its contents by no means indicates the real value of the book, though it serves to show the plan of the authors, and gives a concise view of the progress of church history. There is in its pages more than a catalogue of events that make up the career of the Church; but no history of that career is credible that does not harmonize with the events that contributed to it or were identical with it. But with the actual history given there are also those philosophical judgments of great events and great characters, and the exhibition of those crises or turning-points in development, without which the great movement of Christianity cannot be understood. It is one thing to narrate history; it is quite another to interpret it. It is not too much to say that this book fulfills a high mission in ecclesiastical literature, both as a narration and an interpretation, aiding the reader to connect causes and effects in the progress of Christian institutions and to discover the underlying plan and ultimate meaning of all history. Were it not for this view of church history the book would be wanting in an essential, for it is compelled to follow the familiar course of development without finding new facts or even a new order of their appearance. It is another merit of the book that, while the product of two pens, there is such a coalescing of mind and feeling as to make it difficult to decide to whose authorship any part may be assigned. We would not make the impression that, while the work is superior in its preparation, it is either complete as a history or always correct in its inferences; but it is quite proper to say that as a compact presentation of the chief periods of church history it will be useful even when larger volumes may be easy of access. With this general statement we do not think it necessary to emphasize particular sections or any special discussion in the book, but recommend it to those who prefer a small volume with much in it to a large volume whose chief excellence is its size.

The Gospel of St. John. By MARCUS DODS, D.D., Professor of Exegetical Theology, New College, Edinburgh. In two volumes. Vol. I, 8vo, pp. 388. New York: A. C. Armstrong & Son. Price, cloth, $1.50.

Dr. Dods has not written a critical work such as will accommodate linguists or students of biblical criticism. He does not discuss the question of the authorship of the fourth gospel, but always and rightly

assumes that John wrote it; nor does he elaborate any theory of Christ's resurrection, but presents it as a stupendous fact and the unanswerable proof that Jesus is the Son of God. The value of the book, besides its orderly arrangement and clear presentation of the contents of the gospel, is its unfolding of the evident plan of John in its preparation, for the suggestion of which Dr. Dods is indebted to De Wette. John aims to detail the manifestations of Christ's glory among men with its culmination in the scene of the resurrection. Accordingly his gospel, beginning with the incarnation, is divided into two parts, the first relating to the works of Christ, the second to his sufferings and death, with the final issue. So constantly does John adhere to this plan that Dr. Dods is convinced that his gospel is a work of art, without a literary blemish, such as a defective sentence or a pair of ill-mated paragraphs. He makes an exception of the incident of the woman taken in adultery so far as to say that it is not found in the latest Greek texts, but as it is in the English version and contains "good gospel material," suited to the synoptics rather than to John's ideal, he applauds its character and lessons, and believes its admission will do no harm. He has reproduced the times of the Saviour with great exactness and re-interpreted the gospel according to the reproduction. The book is faithful to the gospel in its history and the chronological relation of its events, and the author has written in the spirit, though not always in the style, of a just and scholarly commentator. The book holds a high place in the series to which it belongs.

Historical Evidences of the Old Testament. 12mo, pp. 319. New York: American Tract Society. Price, cloth, $1.

Historical Evidences of the New Testament. 12mo, pp. 323. New York: American Tract Society. Price, cloth, $1.

These volumes consist of a series of papers by eminent writers in vindication of the historical and ethical integrity of the Holy Scriptures. Miscellaneous in character, they are wanting in that unity that is necessary to homogeneity; but they consider the more prominent questions of critical controversy, and serve a very important purpose in the study of the Bible. Of essential value are the papers, in the first volume, of Professor Sayce on "The Witness of Ancient Monuments in the Old Testament Scriptures," Principal Cairns on the "Present State of the Christian Argument from Prophecy," and Dr. Conder's inquiry into "The Origin of the Hebrew Religion;" and in the second volume the papers of Dr. Bruce on "F. C. Baur and his Theory of the Origin of Christianity and of the New Testament Writings," and of Dr. Stoughton on "Unity of Faith a Proof of the Divine Origin and Preservation of Christianity," will command the close attention of the reader. Professor Sayce refutes the criticism on biblical history that it represents Oriental civilization by too extravagant colors, and that writing was unknown to the Jews of the Mosaic period, by showing from monuments in Babylonia, Egypt, and Assyria the nature and work of that civilization, and that it is perfectly set forth in the Old Testament records; and also that writing was in vogue long

anterior to the times of Moses. As the monuments and the Bible agree, the critic cannot reject the one without rejecting the other, or, what is the same thing, without rejecting established history. Dr. Cairns vindicates the Messianic prophecies, overthrowing Strauss and all who like him eliminate the supernatural element from the Old Testament. Dr. Conder refutes the theory that the Hebrew religion had its origin either in paganism or the national genius of the Hebrews. He holds that its origin is disclosed in the Pentateuch, but that the modern repugnance to miracles has led to the rejection of the Mosaic authorship of the Pentateuch, and finally to the rejection of the supernatural origin of the Hebrew religion. Dr. Bruce, with impartial discrimination, traces the growth of negativism in Baur, with the final development of the Tübingen school in antagonism to Christianity. Dr. Stoughton makes good use of the unity of faith in the Christian world in proof of the truth of the Christian religion. We have not indicated either all the writers or the various subjects discussed in these volumes, but we have reported enough to indicate their spirit and general orthodox character. In the absence of specific treatises on all these lines these volumes may be read with profit, especially because they furnish affirmative arguments for the faith of the Church touching the literary character and spiritual worth of the Bible.

The Epic of the Inner Life. Being the Book of Job. Translated Anew and Accompanied with Notes and an Introductory Study. By JOHN F. GENUNG. 16mo, pp. 352. Boston: Houghton, Mifflin & Co. Price, cloth, $1.25.

Here is an interesting, and in some respects an original, study of the book of Job. The author translates from the Hebrew, interpreting in the act of translation, and unfolds a theoretic exposition of the teachings of the sacred poem in accordance with his presuppositions of Hebrew literature generally. His work bears the marks of a certain boldness and independence that separate it from similar works, but which do not add to its special value. It is not an absolute proof of genius or of transcendent ability in the author that he differs with others in their conception of the origin, design, or nature of this poem; yet the impression is made that he relies more or less upon his isolated interpretation for literary celebrity. No standard or historic conception of Job is satisfactory to him. He repudiates the theory of a didactic purpose in the book, and yet in final conclusion is as didactic as his predecessors or contemporaries. In this respect his originality fails, though the author is quite unconscious of the failure. Nor is the suggestion of the epic character of the poem original with him, for it is as old as many other suggestions respecting it; but the development of the poem as an epic, with a hero for the central figure, is masterly, and entitles the author to great credit. Studying the poem in the light of his interpretation, its grandeur of construction and its significance of teaching appear to great advantage. We really forget the small blemishes we have mentioned when we consider the great design of the author, the patient labor expended in its execution, and the rich and partially new lessons of providence and life he finds in the revelations of the

wonderful poem. He also discovers a continuity of thought and plan in the book that establishes its literary unity and demonstrates its single authorship. The writer's views on this point are the product of close and intricate examination, and heighten our estimate both of his work and of the poem he interprets. We did not expect him to designate the author, or even the period of its composition, but upon these unsolved problems he writes judiciously and helpfully. We may not agree with him in every translation, or accept all his annotations, but he opens new doors at intervals into the poem, and points to long passage-ways into hidden meanings that reward the investigator who enters and follows. The book is not the final interpretation, but it is a valuable addition to those helps in Hebrew literature which critical minds will appreciate.

ΚΌΛΑΣΙΣ ΑἸΏΝΙΟΣ; or, Future Retribution. By GEORGE W. KING, Pastor of the Broadway Methodist Episcopal Church, Providence, R. I. 12mo, pp. 267. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

The frequency with which scholars debate the future destiny of the wicked is commensurate with the great importance of the subject discussed. That Mr. King has ventured to add a volume to the many treatises on this phase of eschatology will renew an already intense interest in the subject. In so far as a work upon ground so often traversed may be novel the author has constructed an original volume. His scrutiny of the Scriptures, among others Matthew xxvi, 46, which gives name to his book, shows the instincts and the painstaking of the scholar. Two of his conclusions will receive the confirmation of most thinkers—that the Scripture establishes the fact of future endless retribution, and that the detailed nature of this retribution remains uncertain. To his argument that character cannot become fixed beyond the possibility of grace to reclaim, exception may be taken by some; in support of which certain proof-passages might be quoted which seem to establish irremediable fixation. With this specific argument held in abeyance the logic, treatment, and general thoroughness of Mr. King's work are to be commended.

Christianity and Childhood; or, The Relation of Children to the Church. By R. J. COOKE, A.M., D.D., Professor of Theology in the U. S. Grant University, Author of *Outlines of Doctrine of the Resurrection*, etc. 12mo, pp. 230. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

In few regards is the contrast between Christianity and heathenism more marked than in their respective attitude toward childhood. If the former is the conservator of the interests of children the latter has ever been the unfeeling enemy to their happiness and even the executioner to slay them. Such a chapter does Dr. Cooke open in the records of Greece, Rome, Phenicia, and other heathen nations, as preparatory to the brighter picture of the interest of Christianity in child-life which he essays to draw. We are not prepared to dispute this disposition of the Christian Church to give a shelter within its walls to tender childhood and youth. Such is alike the example which the great Founder himself set for imitation and

also the history of the Church through eighteen centuries of practice. But, accepting this as fact, it is rather the reason that justifies child-membership in the Church with which we are particularly concerned. This reason is discovered by Professor Cooke in the fact that "the state of the living infant is essentially the same for an infant as the state into which regeneration brings the adult." Such a view of the relation of infants to the atonement is tenable, and affords Dr. Cooke a solid basis upon which to erect his argument. Without finding it possible to particularize the details of his reasoning we may register our approval of his logic, spirit, and evident historical research. His volume is an addition to this department of ecclesiastical literature.

An Introduction to the Old Testament. By the Rev. CHARLES H. H. WRIGHT, D.D., Ph.D., Examiner in Hebrew and New Testament Greek in the University of London, etc. 12mo, pp. 226. New York: Thomas Whittaker. Price, cloth, 75 cents.

In brief space the author prepares the reader for a critical study of the Old Testament. We do not mean that he discusses at length any historic point or elaborates any critical problem which some of the books, as the pentateuchal and the prophetical, suggest; but he says enough on the subject to stimulate the student to investigation for himself, and aids him in original work by pointing to those sources of information which are indispensable to final results. He is particularly valuable in his history of the Hebrew text, and not less so in sketching the relation of the Masora and the Targums to Old Testament literature. Besides, he aims to furnish a list of books, with their authors, that treat of the various books of the Old Testament, selecting critical writers of conservative and destructive instincts, so that one may have both sides of all questions. In the general discussion of the books he is influenced by criticism, but only in the minor points, for he maintains the historical view and rebukes with evident plainness the evil work of the destructionists. However, in this discriminating analysis he is unsatisfactory because he is incomplete, and but for its awakening effect would be mildly perplexing. The book is of interest, therefore, both for what it contains and its power to energize the mind into inquiry.

The Book of Ecclesiastes. With a New Translation. By SAMUEL COX, D.D., Author of *Commentaries on Job, Ruth*, etc. 12mo, pp. 335. New York: A. C. Armstrong & Son. Price, cloth, $1.50.

In the minute scrutiny that present scholarship is devoting to the separate books of the Scripture canon it is not difficult to understand the specific attention here and elsewhere given to Ecclesiastes. The fact that it has place at all among the sacred books would justify its most careful study; its subject-matter and its side instructions upon the philological, sociological, and ethical conditions of Jewish times make its scrutiny one of the clear duties of Christian scholarship. As to its author Dr. Cox has no new information to give. In his own summation he believes him to be an "unknown sage" long subsequent to the reign of Solomon, who,

by a blending of his personal experiences with the Solomonic traditions, "sought to console and instruct his oppressed fellow-countrymen." It is interesting to follow his argumentation in support of this view, which such scholars as Ewald, De Wette, Ginsburg, and others, have maintained, basing proof of the modern date of the book in the Hebraic idioms and style, and also on the internal evidences as disproving the traditional authorship of Ecclesiastes. Such a line of reasoning is important in the striking of the balance, and certainly goes for much in the present treatment of the author. In the interpretation of the spirit of Ecclesiastes we cannot but feel that Dr. Cox is most felicitous. The search for the chief good being, in his judgment, the purpose of the book, the successive quest for this good in wisdom, pleasure, devotion to public affairs, wealth, and the golden mean is portrayed by the unknown writer. To illustrate this purpose Dr. Cox has given to the reader a new and happy translation of the text. Whoever reads it with carefulness will discover a fresh charm in Ecclesiastes and will view in a new light the Old Testament age which it describes. The pessimist will find it a not altogether dolorous meditation on the brevity and sorrow of human life, but a treatise that, in its philosophic view of destiny, makes for cheerfulness. The careless will find in it an antidote to his ease and aimlessness and an inspiration to personal toil. As a discursive and general volume the book is among the best of its class.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

What is Reality? An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion. By FRANCIS HOWE JOHNSON. 12mo, pp. 510. Boston: Houghton, Mifflin & Co. Price, cloth, $2.

In these pages natural religion, so called, has a reasonable defense, to which no objection can be made, while the "naturalness" or scientific status of revealed religion has ample and satisfactory demonstration. As to the two subjects treated, though in spirit they are one, we prefer the second to the first, since a supernatural religion is a higher essential than one grounded in natural or *a priori* principles. In the method of treatment pursued by the author he is unquestionably more vigorous, though perhaps neither more fluent nor more logical in handling the one than the other. Fundamental to both religions in their human elements are the same underlying principles, and therefore the vindication of the natural prepares the reader for the broader though more difficult interpretation of the supernatural. In commencing his investigations of both religions the author constantly starts from the same conceptions of primary truth, or from the same primary truths. This is a scientific procedure not always observed either by scientists or theologians, who in consequence fall into error before they have gone far toward conclusions. The chief thought of the book pertains to reality—the basis of all thought, of all things. It is confessed that the subject is discussed philosophically, an appeal to revelation being considered inad-

equate, for it assumes a spiritual reality which science questions. But in going to philosophy for an answer he returns without one from the idealists, as Fichte and Hegel, and finds that Herbert Spencer, the great English representative of physical realism, rules out free-will and purposive action, while all realists exclude one half of reality. Hence, he is driven to *life* as the explanation of the thing-in-itself, or the ground and expression, and therefore the proof, of reality. With this basal principle he begins the examination of the universe in which he finds natural religion, the radical idea of which is the immanency and transcendency of God. Philosophically, he is bound to interpret God as the creative intelligence, acting under the limitations of ends and means; and he is also bound to consider the theory of God as an unconscious intelligence, concluding in both sketches in favor of the theism of revelation. As, therefore, natural religion points to some of the truths of revelation, revelation appears to be a natural result of a natural process and stands on impregnable foundations. Remembering that this conclusion has been reached, not as a prepossession, but by the step of a self-evident logic, it must be accepted just as any other scientific conclusion is accepted. Hitherto revelation has been interpreted as unnatural, or preternatural, or supernatural; but the author furnishes a reason for believing that it is natural. From this lofty point of observation he views Christianity in its many-sidedness, first examining the elementary principles of the Christian Church, then showing that infallibility, as applied to the Bible, is a survival of the catholic type, and in conclusion affirming that miracles were intended to stimulate, not suppress, the religious reason. In these discussions he controverts some accepted views, and is open to criticism, especially when he says that revelation helps the reason but is not a substitute for it, for the revelations of the Trinity, atonement, resurrection, and heaven and hell, are *substitutes* for unaided reason. Nevertheless, it is because he affirms some new things, and questions certain old beliefs, more to re-adapt them to ideal standards than obliterate them, that he deserves the candid hearing of scholars. The work of re-adjustment or scientific verification of ethical and religious beliefs is a necessity, and our age is to be encouraged in undertaking to find if supernatural truth is verifiable by the scientific process. This book is exceptional for originality, philosophic acumen, and direct investigation of religious problems from other than religious view-points.

Manual of the Science of Religion. By P. D. CHANTEPIE DE LA SAUSSAYE, Professor of Theology at Amsterdam. Translated from the German by BEATRICE S. COLYER-FERGUSSON (*née* Max Müller). 12mo, pp. 672. New York: Longmans, Green & Co. Price, cloth, $3.50.

Religion, as a whole, is a comprehensive subject, including its history, its philosophy, and its science. The history of religion has engaged the attention, more or less, of thinkers, who, however, largely excluding the political history of man, have been narrow in their investigations and given conclusions that subsequently discovered facts have overthrown. It is not

enough to trace a particular religion to its source or to follow it in its development; all religions, pagan as well as Christian, must be studied in the same way, their points of resemblance and dissimilarity being noted, and their ancestral course indicated. Scarcely yet has this broad conception prevailed in the study of religious ideas and institutions. Then, too, it is all-important that a religion should be interpreted philosophically—that is, its causes and effects should be marked with the care that the historian exhibits in gathering his facts. Kant, and even more strikingly Hegel, sought to discuss the subject from the philosophical view-point, stimulating other minds to researches, and really elevating religion above the level of a commonplace. It still remained for religion to be treated scientifically, or with the aids of history, philology, psychology, biology, ethnography, and all the appliances of modern civilization. Max Müller may be credited with pioneering scientific minds in this direction and giving to religious study a scientific bias that promises further disclosures in the field of scientific fact. Until we are prepared to regard religion as much a science as a history we are unprepared to account for its origin or accurately report its development. In connection with this view appears the real value of this book. Its basis is the scientific conception of religion, or as an historic growth according to scientific processes. This conception or process the author rigidly applies to all religions except Judaism and Christianity, holding that these are separate in their origin and history, and yet within their limitations they exhibit the phenomenal marks of true science. In his treatment of other religions, especially the more ancient, as those of Babylon and Assyria, India and Egypt, China and Africa, he deals with a class of facts not altogether new, but, interpreting them scientifically, they have a new meaning, and in his hands religion takes a broader form. It happens, too, as a result, whether he intends or not, that he furnishes an argument for the kinship of the races by showing the kinship of their religions and the similarity of their historical development. Thus results not anticipated, and throwing light upon fundamental problems, are secured while the main purpose of the book is maintained. In itself the volume is rich in materials and suggestive of much that has been withheld, and as a preparation for the succeeding volume on other religions it is indispensable. It is the sum of investigation respecting the origin, history, and scientific aspect of religion written by one equipped for his task, and satisfactory in style, compass, plan of preparation, and final elevating intellectual and ethical tendency.

The Spirit of Man. An Essay in Christian Philosophy. By ARTHUR CHANDLER, M.A., Fellow and late Tutor of Brasenose College, Oxford. 12mo, pp. 227. New York: Longmans, Green & Co. Price, cloth, $1.75.

The object of the book is to demonstrate on philosophical grounds, though in the light of scriptural teaching, that man is a spiritual personality, with capacity for knowledge of the reality of things and for communion with God. The author aims to extricate man from the meshes of

metaphysics in which his individuality disappears, and from the complexities of mere sophism in which he concenters selfish force. He holds that the mission of Christ was to impart to man a spiritual life which in its unfolding is distinguished for individual traits, instincts, endowments, and prerogatives. He further declares that the spiritualized individuality of man is the basis of human freedom, and that freedom thus acquired is the basis of responsibility; and that human society in its various customs and institutions harmonizes with this conception of man and is cooperating for its realization. We have the conclusion, or theory, fully stated in advance, all the chapters being so many arguments supporting it. In these materialistic days the vindication of the spiritual character of man, with what it is in itself and what it receives from Christ in the process of regeneration, is a necessity, and to be commended for its opportuneness. It is freely admitted, too, that the author writes altogether in a philosophical vein, showing mature study of the points at issue and the fruits of a broad and scholarly mind. He grapples with the most obscure as the most obvious difficulties of his theme, evincing discrimination in thought and an intelligent appreciation of the relations of philosophy to Christianity. He also seems to recognize, in the progress of his discussion, that whatever truth may be sustained by the philosophical process is of importance to the Christian faith, and so he weaves together those truths that, essentially philosophical in spirit, such as reality, knowledge, life, virtue, and freedom, are also essentially religious. Hence, the work is as philosophical as it is religious and as religious as it is philosophical. Taking up the question of the validity of human knowledge, he examines with care the theory that knowledge is a copy of the external world, reaching the conclusion that it is insufficient to account for all the facts in the case, and other theories fall under the condemnation that acute analysis of their nature and tendencies justifies. In stating that knowledge is a revelation of God he may be accused of suggesting an ideal result, but the statement is an "irritant" that stimulates to activity and has the merit of a great truth in it. Thus in the consideration of the subjects related to the main theme the author is original, suggestive, and helpful because stimulating, and the judgment of every candid reader will be that he has made his case.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Indika. The Country and the People of India and Ceylon. By JOHN F. HURST, D.D., LL.D. With Maps and Illustrations. 8vo, pp. 794. New York: Harper & Brothers. Price, cloth, $5.

We approach a great literary work, implying erudition, observation, reflection, skill in combining materials, and an exhaustless patience in its preparation, with something of the reverential feeling that possesses us as we stand in the presence of a monumental work of art, or contemplate the sublimity of a mountain or other grand object in nature. In other words,

we respect greatness, whether in literature, art, mechanism, or nature. *Indika* takes immediate rank with those books that survive their authors and continue to instruct, elevate, and guide the opinion of generations yet to come. It is a work that will supplant, with English readers, all others on the same subject and be accepted as an authority in its statements on the government, languages, and religions of India. The book derives character and standing from its author, who, on an official visit to India, had amplest opportunity as well as sufficient time for the investigation of the questions that particularly concerned him, and for a leisurely and therefore satisfactory observation of the general life and customs of India, concerning which he has written so carefully and in detail. Nor did Bishop Hurst wholly rely upon these opportunities, nor investigate as an amateur traveler excited by the novelty of Oriental scenes and moved to represent them by excessive coloring. Besides being well equipped as a scholar for study in any land, he had familiarized himself with Indian affairs long before his visit by most discriminating reading and by intelligent conversations with returned missionaries and native Hindus whom he met at various times and places. It is not extravagant to say that he could have written a work on India had he never surveyed the country or landed on its borders, so at home was he with Indian lore; but he could not have written *Indika*. The work from his pen is proof of his eminent qualifications for the task he undertook to accomplish, and is in itself a pyramid of industry and a marvel of information respecting a country which formerly was the seat of the Aryan race, and is now inhabited by a people who under British influence are the most enterprising and the most hopeful of the Asian peoples. Historically, ethnographically, religiously we are linked to India, and this work gains in its hold upon us by virtue of ancestral associations.

It is a characteristic of the work that it combines history with personal narrative and artistic description of India as it is to-day. Hence, India, past, present, and future, appears to the reader in nearly every chapter; while from the beginning to the end a logical order of variation is observed with those intervening pictures of present-day life that charm as one gazes upon them, and leave an impression of Oriental magnificence that will endure as long as the book remains in memory. Bishop Hurst captivates us with his tracing of Anglo-Saxon antecedents in Indian history, and then deliberately unfolds that history, with the multitudinous invasions, conquests, and expulsions of foreign peoples, including the Aryan conquest, the Brahman, and subsequently the Buddhist and Greek supremacy, the Mohammedan dynasties, the Mogul emperors, and the Europeans in India, bringing the whole to the present rule of the English in that land. Without any tarrying he characterizes the government of the country, with its various improvements, as railroads, telegraphs, canals, and postal system, together with roads, ways of travel, and social customs, and considers at length the educational system of India, with the battle of the English with the Indian languages, and the prospects of existing universities. To many of his readers the chapters will be most interesting that unveil the

religious condition of India, with the work and prospect of the ultimate triumph of Christianity in that hopeful land. On this subject he deals fairly and fully with Roman Catholicism in its effort to overthrow the old faiths, with skepticism introduced from civilized lands, and with certain reformatory movements that have sprung up among the educated natives. We also read of the opium curse, of poverty, of temples, of ruins; but we must refer the reader to the book to know what is in it. Not the least valuable chapter is the last, on the advantages of English rule in India, the author justly concluding that it is fast introducing a Christian civilization to the greatest people of the continent. With its maps and illustrations, and the exquisite mechanical work of the publishers, added to the superior work of the author, the book is lacking in nothing that would contribute to its value or usefulness.

The Franco-German War of 1870–71. By Field-Marshal Count HELMUTH VON MOLTKE. Translated by CLARA BELL and HENRY W. FISCHER. With a Map. 8vo, pp. 432. New York: Harper & Brothers. Price, cloth, $3.

A man of war, of "blood and iron," after much persuasion consents to write the German military view of the Franco-German War of 1870–71. He breaks his silence for the sake of history and in the interest of the future peace of the nations. It is not strange that he justifies war when a sufficient reason for it exists; but it is pleasant to know that he anticipates the time when kingdoms shall strive no more on the battle-field. It is he who says that "as long as nations continue independent of each other there will be disagreements that can only be settled by force of arms; but in the interest of humanity it is to be hoped that wars will become less frequent, as they have become more terrible." He takes up his pen, not in the spirit of a conqueror, but rather of an historian, detailing cold and bloody facts because compelled to do so, and he is always seemingly anxious to be fair and impartial in his estimates and judgments of both sides. It is this characteristic, re-enforced by the weight of the personal dignity of the author, recently deceased, that will attract his readers and render the work less liable to criticism even from those who take a different view of the conflict he describes. From his lofty position as hero; from his full knowledge of the origin, progress, and issues of the war; and from his actual participation in its plans and results, he might have been prompted to a defiant and boastful and even egotistic style of writing, irritating the French and exalting the Germans beyond warrant. This extreme he avoids, and writes in a modest and respectful tone, careful as to the truth of what he writes. The book could not be more authentic than it is, because Von Moltke compiled the data he uses from the official records of the war, besides drawing upon his private journals and personal recollections. From the German view, therefore, his history of the war is reliable, dignified, and an honest expression of the sentiments and purposes of Germany. Excepting a few pages devoted to preparations for war, the book begins with a battle and continues amid roar and smoke until the flag of peace crowns the scene. In description

the author is brief, vivid, striking; but he does not compare with General Grant in revealing plans of a battle or campaign, or in describing the crisis of conflict when it came. He writes as if in motion in order to keep up with the rapid movements of the army, and yet omits nothing essential to a strong impression. In describing the advance he is picturesque, while his account of the capitulation of Metz is without passion or color. Of active operations in the provinces and the general progress of the war at all points he aims to present the history without imagination, without hypocrisy, without enthusiasm. He sends a cannon-ball into France, and the empire dies—this is the whole story, told without circumlocution, told in generous recognition of the bravery and military skill of other officers, told in fraternal regard for the foe whom he subdued, but who then, as now, is worthy of some homage—the homage due to her history.

Christopher Columbus. And How he Received and Imparted the Spirit of Discovery. By JUSTIN WINSOR. 8vo, pp. 674. Boston: Houghton, Mifflin & Co. Price, $4.

The voyages and discoveries of Columbus have elicited many biographies and altogether a vast and speculative literature, the chief writers being Spanish, French, German, Italian, English, and American. The earliest books were principally devoted to the subject of navigation, plans of conquest, and a Romish sanctification or appropriation of great enterprises. Few if any of these are now consulted except to learn the spirit of those days and the obstacles to commercial activity. In these times a more reliable and fascinating literature is appearing, especially as the discovery of the New World in 1492 is to be celebrated in this country, with the co-operation of other nations, not many months hence. Under these circumstances a work comprehensive in plan, historical in style, and omitting nothing essential to a study of the achievement, with its far-reaching significance, is required; and it affords us pleasure to say that Justin Winsor has produced a volume that meets all the necessary conditions of an interesting book. As one great work is worth more than a score of inferior books, so this volume will be regarded as a substitute for the common works in popular use, and will properly take its place on the shelves of the very best books written by our most eminent historians. In power of description, in succinctness of narration, and in a happy combination of materials so as to give a progressive cast to the history, the author rivals our most excellent writers, and becomes himself famous by this literary product. He pictures Columbus from his youth through the critical periods of voyaging to his death and burial, with the geographical results of discovery from the times of the Ptolemies to the present day, and in a way that wins while it instructs. We have here fully delineated his personal troubles and the interest that Portugal, Spain, and the pope took in the result of his discovery. We have also narrated the attempt and exploits of other navigators, some of whom, from jealousy and cupidity, would deprive Columbus of that honor that will never be taken away. His memory survives, and his work is an

everlasting monument that the tooth of time cannot gnaw down. As a record of that history which is inseparable from American civilization this book deserves careful reading and the unquestioned confidence of students and scholars.

Hindu Literature; or, The Ancient Books of India. By ELIZABETH A. REED, Member of the Philosophical Society of Great Britain. 12mo, pp. 410. Chicago: S. C. Griggs & Co. Price, cloth, $2.

India has produced not only the cocoanut, the palm, and the stately mango, but also the Vedas, the legends of the Mahabharata, and the comparatively modern Puranas. The task of examining the literary products of the ancient people of India, as largely written in Sanskrit, requires special qualifications in the examiner and the devotion of years to its accomplishment. Fortunately the author was adapted to this task, and the result is a work of pronounced value. Students and scholars who cannot take the time for original investigation will be thankful that in the compass of an ordinary volume the historical character and development of every Aryan literature is so satisfactorily set forth both in respect to contents and style. It will be conceded that the author's researches in Vedic literature are from original sources, and that her discussion of its origin and influence is comprehensive and effective. Nor in the specific treatment of the code of Manu, and the cosmogony, anthropology, and eschatology of the Hindus, is the author less watchful of the origin of ideas or the progress of scientific and religious thought. In her study of the Ramayana, a sacred epic of India, she discovers an internal and external beauty, and indulges in an interpretation that, whether altogether acceptable or not, discloses her own power in analysis and understanding as well as the latent virtues of the poem itself. When she considers the Puranas she deals with an inferior literature, but allows it some elevation of motive and not a little power over those for whom it was prepared. To summarize the work, it is enough to say that it contains the philosophy, science, language, literature, and religion of the ancient Hindus as embodied in poems, hymns, histories, laws, and didactic treatises, and the whole is presented in an orderly and attractive form, making it a most valuable hand-book on the subject which it treats.

Darkness and Daylight; or, Lights and Shadows of New York Life. A Woman's Narrative of Mission and Rescue Work in Tough Places, with Personal Experiences Among the Poor in Regions of Poverty and Vice, etc. The Whole Portraying Life in Darkest New York by Day and by Night. Superbly Illustrated with Two Hundred and Fifty Engravings, etc. By Mrs. HELEN CAMPBELL, Colonel THOMAS W. KNOX, Inspector THOMAS BYRNES. 8vo, pp. 740. Hartford: A. D. Worthington & Co. Sold only by subscription.

Great cities are great centers of destitution and vice. Wherever the masses dwell in municipal relations the excess of the supply over the demand for unskilled labor is naturally productive of bitter poverty for the unemployed, while the presence of the vicious among the better disposed inevitably causes the spread of moral contagion and an ever-increasing

list of crimes. So certain are these features of metropolitan association that our Christianity, with its solvent power, has as yet accomplished only the mitigation of these evils of corporate life, not their complete extermination. The greatest city of the western hemisphere is certainly no exception to the above rules. Were it possible for one to have lived in blindness to the destitution of New York, or in deafness to its jargon voices of evil, the present volume would come to such with undeceiving force. Its authors have at least the fitness of intimate acquaintance with their subject to recommend their volume. A woman well known in the charitable work of New York, a journalist trained in shrewdness by the demands of his profession, and one of the renowned detectives of the world, now at the head of the New York department, join in the present collaboration. With descriptions sufficiently graphic for all legitimate purposes of information they have united in picturing the wassail and wantonness of New York, its pinching poverty, its festering centers of disease and vice. If any thing is missing from their lavish descriptions, the insertion of many illustrations obtained at much expense and effort complete the realistic quality of the book. As to the benefit of such a volume, it must be held that only a worthy purpose can justify its publication. Sensational works portraying the miseries and uncleanness of lower city life have sometimes been published for financial profit and with the intention of pandering to the prurient curiosity of miscellaneous readers. The present volume will contribute to better ends. So far as an accurate understanding of the social degradation of a metropolis is necessary in reformatory work the book affords an unusually full compendium of information. In the absence, also, of cheap and meretricious features philanthropic and Christian workers will doubtless be glad to make it an authority of frequent reference.

MISCELLANEOUS.

Illustrative Notes. A Guide to the Sunday-School Lessons for 1892. Including Original and Selected Expositions, Plans of Instruction, Illustrative Anecdotes, Practical Applications, Archæological Notes, Library References, Maps, Pictures, Diagrams. By JESSE L. HURLBUT, D.D., and ROBERT R. DOHERTY, Ph.D. 8vo, pp. 396. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.25.

The multiplication of Sunday-school helps, both for adult and infant use, must not be regarded as altogether a sordid movement on the part of publishers in hope of gain. It rather has its basis in the increasing demand for terse and practical comments on the series of International Lessons. In obedience to this demand the publishing-houses of all denominations are perhaps increasing the variety and numbers of their Sunday-school helps. Without disparagement of the most excellent of their issues we are persuaded that the *Illustrative Notes* for 1892 must take front rank among them all. Whether the quality of the work performed or the method of its arrangement be under criticism it will endure the severest test. Dr. Doherty, who has performed most of the labor upon the book, has given

the Church the superlative volume of the series in this issue for 1892. In comment it is painstaking; in typography, engraving, and colored maps it is most tasteful. It should have a large sale.

The Afrıco-American Press and its Editors. By I. GARLAND PENN. Principal in Lynchburg, Va., Schools, and Ex-Editor of Lynchburg, Va., *Laborer;* with Contributions by Hon. Frederick Douglass, Hon. John R. Lynch, etc. 12mo, pp. 569. Springfield: Willey & Co.

The development of the African race since the war of the rebellion is one of the romances of modern history. In general improvement of educational advantages, in the successful application of the mechanical arts, and in ability to grasp the intricate problems of statesmanship the black man has already demonstrated his sovereignty and given pledge of larger successes in the future. What he has accomplished in the department of religious and secular journalism Mr. Penn satisfactorily shows in the present volume. To readers unacquainted with the facts here set forth the book must come as a revelation. Outlining the history of the movement in favor of the slaves prior to the rebellion the author afterward traces in detail the work of the freedmen in the journalistic field until the present. Frequent portraits and ample biographical sketches serve to emphasize the epoch which is under discussion. A large research and a patient compilation of facts are indicated in the volume and make it one to be commended.

The Rime of the Ancient Mariner and *Christabel.* By SAMUEL T. COLERIDGE. 24mo, pp. 82.

Lyrics. By ROBERT BROWNING. 24mo, pp. 101.

The Legend of Sleepy Hollow. By WASHINGTON IRVING. 24mo, pp. 85.

Pre-Raphaelitism. By JOHN RUSKIN, LL.D. 24mo, pp. 91.

John Bright on America. The Trent Affair; Slavery and Secession; The Struggle in America, 1861–63. 24mo, pp. 106.

The Education of Children. By MICHAEL SEIGNEUR DE MONTAIGNE. 24mo, pp. 112.

This series of well-known prose and poetical works is from the press of G. P. Putnam's Sons, New York. The high quality of the authorship here represented needs no elucidation. The set is attractively bound in morocco. Its size will permit its volumes to be easily carried and read in leisure moments. It constitutes the third series of *Literary Gems,* and is appropriately named.

Then and Now. A Sixtieth Anniversary Sermon. By Rev. ADAM MILLER, M.D., Author of *Life in Other Worlds,* etc.

Dr. Miller delivered the sermon before the Cincinnati Annual Conference of the Methodist Episcopal Church at Urbana, O., September 7, 1891, and it is published by request of the Conference. Besides abounding in entertaining and instructive reminiscences it combats the theories of materialistic science, showing that the Gospel is the only instrument for enlightening mankind and pulling down the strongholds of sin, ignorance, and error.

Favorite Water-Colors. New York: Frederick A. Stokes Company. Price, $7.50.

As a book of its class—a work of art—it is without a rival. It contains the fac-similes of favorite works by Francis Day, Charles Howard Johnson, H. W. McVickar, Percy Moran, James M. Barnsley, and James Symington, with portraits of the artists and representations of their works in black and white. In mechanical outfit—paper, length and breadth of page, and type—it is superior, while in colors, portraits, and the general effect of the whole it is as captivating as a picture-gallery, with beauty and simplicity rivaling for recognition. For holiday purposes it is superb and a great success.

The Good Things of Life. Eighth Series. New York: Frederick A. Stokes Company. Price, $2.

Another work of art from this popular publishing company, consisting of various comic, tragic, and sober scenes and experiences in life in representative engravings, with accompanying conversations and self-evident explanations.

A Galahad of Nowadays. By MARTHA BURR BANKS, Author of *The Children's Summer*, etc. 12mo, pp. 354. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.20.

Sheila. By ANNIE S. SWAN, Author of *Gates of Eden*, etc. 12mo, pp. 381. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

The Colonel's Charge. A Companion Volume to *The Little Corporal.* By CARLISLE B. HOLDING. 12mo, pp. 354. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

The Gilead Guards. A Story of War-Times in a New England Town. By MRS. O. W. SCOTT, Author of *Santa Claus Stories*, etc. 12mo, pp. 300. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Number One, or Number Two. By MARY E. BAMFORD, Author of *Father Lambert's Family*, etc. 12mo, pp. 292. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Rockton. A Story of Spring-Time Recreations. By KEL SNOW, ESQ. 12mo, pp. 280. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

The South Ward. By KATHARINE DOORIS SHARP, Author of *Eleanor's Courtship and the Songs that Sang Themselves.* 12mo, pp. 299. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

Una and Leo; or, Changes and Chances. By JULIA GOODFELLOW. 12mo, pp. 276. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Healthful in sentiment, excellent in composition, and attractive in print, the above group of books is admirably adapted to the uses of Sunday-school libraries. As Christmas volumes of this sort they are to be recommended.

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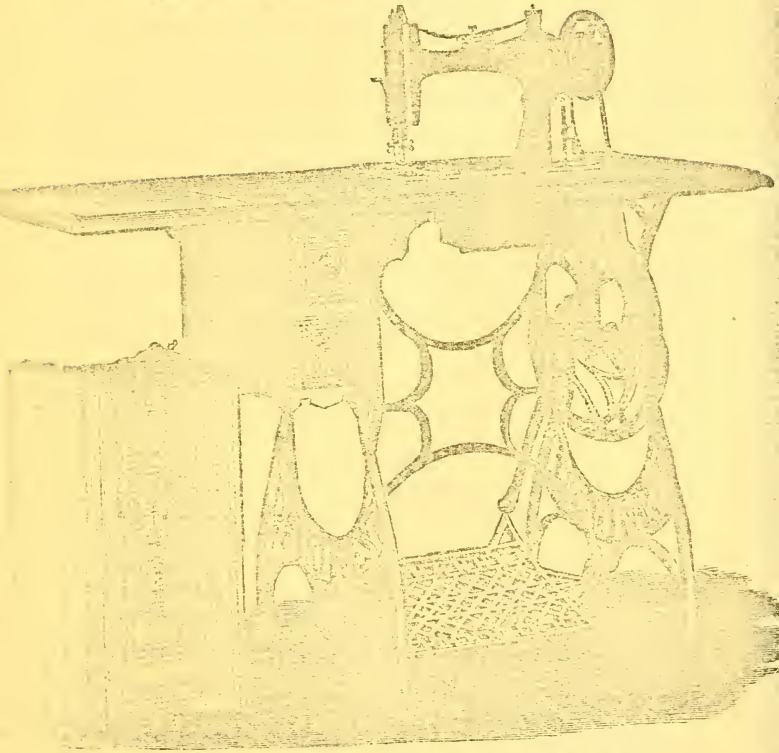

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LXIV, No. 2. } MARCH—APRIL, 1892. { FIFTH SERIES,
No. 394. } { VOL. VIII, No. 2.

METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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NEW YORK:
HUNT & EATON.
CINCINNATI:
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METHODIST REVIEW.

MARCH, 1892.

ART. I.—WHAT IS THE RESURRECTION?

IS THE RESURRECTION the persistence of life through that state which we call death—the non-destruction at death of our personality? Is it the restoration to life of the body—the soul discarded at the moment of death? Is it the reorganization into their original bodily form and state of the atoms of which the human frame had once been composed? Is it the springing forth of a new body from the disintegrated body, as the grain by germination grows out of the decaying kernel of corn from which it derives its origin, the oneness being genetic, the persistence of species? Is it the re-appearance of the original body—identical therewith, but not necessarily composed of the same particles of matter—an absolute sameness of organic condition, to secure which the employment of the same particles are not essential? Is it the conversion of our bodies, which are corruptible, into an incorruptible state? Is it the carrying away with itself by the soul at death of a spiritualized organic body through which, in its pre-spiritualized condition, the soul had wrought, and which alone as such had come within the scope of our consciousness? Is or is not the Bible declaration of the fact of the resurrection simply a mode of expressing the immortality of the soul? Is a spiritual body spirit, or must it be composed of matter?

The reader must remember that this is only a paper, not a book. We have not space for the formal discussion of half a score or more of theories, but only to find, if possible, some safe and rational standing-ground. The aim of much that we shall

say will be the removal of false and blinding conceptions, so that the doctrine may be permitted to rest on its merits.

This, however, we need to say just at this point, that the affirmations of the Bible in regard to the resurrection proclaim an event that is something other and more than the entrance of the soul upon an eternal state. For any one to maintain that Paul in the fifteenth chapter of his first letter to the Corinthians was simply insisting on the doctrine of an hereafter, showing us that death is not annihilation, would be in the most extreme sense absurd. Did we find in the Bible simply some detached passages in which terms were employed that etymologically would express more than the mere conception of a life after death, some doubt might be entertained as to the real teachings of the Scriptures. But here we have an argument, an historical, theological, and philosophical argument in behalf of the doctrine.

Paul tells us that Christ died; that he was raised from the dead on the third day; and that as an evidence of his resurrection he was seen by different persons at different times. To deny the resurrection; he tells us, we must deny the proven fact of Christ's resurrection, and to deny the resurrection of Christ would be a rejection or denial of the entire gospel scheme. Then he triumphantly re-affirms the resurrection of Christ, joining with it this great truth, that he was "the first-fruits of them that slept." A little further on he hears the doubter say, "How are the dead raised? And with what body do they come?" How can a dead body be raised? Death has come and the body has parted with life, whence and how the resurrection? He then gives his argument drawn from the intermediation of death in the perpetuation of being in the vegetable kingdom. After telling us that the resurrection body will be a spiritual body he reaches the grand consummation that "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Then the shout, "Death is swallowed up in victory! O death, where is thy sting?"

Paul, who is always severely logical, would not employ words like these in stating the doctrine of the immortality of

the soul. Though his intellectual conceptions are always clear and vivid, his logic is never sacrificed to the poetry. He is a prince of reasoners, and his imagery never buries up his argument.

There is no other doctrine of the Bible more plainly stated than that of the resurrection of the dead; there is no other doctrine in which the dogmatic statement is so elaborately discussed and enforced by argument. Paul even says to us that to reject this is to reject the historic Christ, and to fling back from us all the provisions of the Gospel. And yet there is no other teaching of Scripture on which more doubt has been expressed. Very largely the Church itself practically assumes its unimportance, if, indeed, it be not interpenetrated with the thought of its unreality. Notwithstanding Paul's insistence of the fundamental character of this doctrine, making it the basis of the Gospel, making it also to contain the highest hopes of a redeemed soul, it is not one of the great themes of the pulpit employed in evangelizing the world. It is not handled as a specific spiritual truth to take hold upon the minds and consciences of men. For this two reasons are apparent: 1) There are no general clear convictions of the nature of the resurrection itself. The subject is so thoroughly shrouded in mystery that men hesitate to declare it as a revealed truth. 2) As growing out of the fact just stated there is a wide-spread belief that science, in its determinations, interposes to the doctrine objections of great weight, if, indeed, they be not fatal to its claims.

If Paul's teachings and science seem to antagonize each other we need surely to proceed with great deliberation. The subject becomes a grave problem. It is better to be silent than to be rash—to teach nothing rather than to teach possible error. In view of the internal evidence of the supernatural origin of the Bible and the divine commission of Paul as a teacher of the supernatural, the scientist should hesitate to issue a pronunciamento against so plain a declaration of the New Testament. And the biblical scholar, if wise, will be equally cautious about provoking a quarrel with the scientist. But if there be any antagonism, where is the battle-ground? The Christian is a theist. He holds to the infallibility of nature. God is the Creator of the universe, and he has not and could not put an

untruth into it. The Christian also maintains that the Bible is God's word. The great Author does not and cannot proclaim an untruth there. The divine works and the divine word may be diverse, covering different spheres of divine thought and purpose, but they cannot contradict each other. But to say that nature could not utter a falsehood—that it is an expression of the absolute thought and infinite will of the infinite Creator, is not the same as saying that science is necessary truth. God ordained nature; man created science. Science is man's conception of creation, his reading of nature. Are his readings infallible? Has not the scientist been compelled at different times either to abandon or modify nearly every theory he has announced? It therefore becomes him to be modest in his claims. The ground on which he stands is too uncertain for very pronounced dogmatism. Thus nature is one thing—the embodiment of absolute truth—but science, man's notion of nature, may be quite another thing.

If the Bible is God's word, which we hold it to be, it is infallible; but theology is man's interpretation of the Bible; and surely much of this is not infallible. If it were infallible, all theological creeds would be true, though they contradicted one another at every point. All this leads us to say that the battle-ground is not the common ground occupied by nature and the Bible, but the common ground occupied by science and theology. It is a human battle-ground. If this be a conflict who is wrong? Has the theologian put a false meaning into the teachings of Scripture, or the scientist made an erroneous reading of nature? Or may not both have failed to find the truth? Science may contradict the Bible and still the Bible be true, and it will continue to contradict the Bible until it (science) becomes on accurate expression of the law of nature. The liability of error in translating nature into terms of truth is even greater than in the translation of the Bible into theological formula. Both efforts have often failed, and the end is not yet. May not the Bible student have erred in his conception of the resurrection, and hence have held up before the scientific world a theory that deserves to be rejected? And if the theory be false or untrue to fact, and yet maintained as biblical, must not the result be the undermining of the authority of the Scriptures among scientists, provided they succeed in correctly interpreting

nature? In rejecting the resurrection the scientist may simply be denying the false readings of the theologian. And on the other hand, may not the student of nature have been hasty in his conclusions in dignifying by the appellation of law only a half truth, catching a glimpse of the order prevailing in the material world, but failing to fathom the depths of nature's movements?

No one has found any ground for the doctrine of the resurrection in the system of nature. On this subject, so far as we can discover, there is almost profound silence, not a clear prophetic voice from any of its deep chambers of truth. The resurrection body may not differ from the natural body more radically than does the butterfly from the caterpillar, but the organic transformations in the *lepidoptera* are understood, the processes have been observed, we are acquainted with the law through which such strange changes are brought about. These forces, like all other forces, are a mystery, but the order of nature is plainly read. But all search in nature for the order or forces to bring about the resurrection of the dead utterly fails. We are ready, therefore, to admit and assume that the resurrection of the human body is non-scientific. We do not say that it is unscientific—opposed to science—but that science has not detected it, and has no right to speak on the question. If the dead shall be raised the event will not come within the scope of any law of nature which we can find, or be due to any of the forces which the scientist has discovered. If provided for in nature the energies lie down in depths too profound to be reached by the scalpel of the anatomist or the bioplasm of which the biologist tells us. So far as we know to-day, or care to assume, the resurrection is a miraculous event having to do, not with the functions of nature as subservient to the purposes of the present state, but a sphere of divine government beyond and extraneous to the conditions that invest our life here.

But by treating the resurrection as a miracle do we not, after all, array science against this doctrine? In a miracle is nature reversed? Such is the more common conception of a miraculous act, but it involves or admits that which it is wholly unnecessary to assume. God has certain great purposes which he determined to work out in and through nature. He has never found it necessary, for the accomplishment of the end

sought, to deviate in the least particular from the order established. But the scope of nature's laws, and the extent of power employed, however wide and great, were not infinite, for nature itself is finite. It would be absurd to maintain that nature exhausts God's plans and sphere of action. It is only one of an infinite number of possible spheres. There is room then for the divine Being to perform acts without touching any of the laws or forces of nature—either without employing these forces under natural law or suspending law. The universe, for that for which God constituted it, may move forward without the slightest interruption, and yet the supreme Being be at work in domains which to us, in our order, may be strictly and wholly miraculous. Who shall say that the Almighty is not constantly thus at work —that the physical universe is not the smallest fraction of the domain of his activity? A miracle is an event to produce which nature makes no provision. It is not anti-natural, but extra-natural; if an ax ascend from the bed of a stream to its surface the force of gravity is not suspended, but some other power, through a visible or invisible agency, effects the change. Nature itself is a great system of interaction and counteraction of forces. In the ascent of the sap in the trees, or the rise of a projectile shot into the air, or the construction of a tower peering into the sky, there is no disturbance of the forces of the material world. The momentum that keeps a planet from falling to the sun does not disturb the law of gravitation. The conversion of water into steam through the power of heat does not set aside the principle of liquidity. Man is a sovereign because he can in unnumbered ways change the trend of nature and make it do his bidding, and yet nature does not give up one of her forces or surrender a simple law. It is only thus that that which is most potent prevails over forces which operate in an opposite direction; it does not annihilate them. If this be true in the domain of nature or human activity, it cannot be less true when the power is Divine. When Christ converted the water into wine he did not interfere with the genesis of the grape or the fermentation of its juice, he simply performed an act that was independent of the laws of the natural world. When Lazarus was raised from the dead the law of the genesis of a human body, by virtue of which successive generations of men make their appearance on the earth, was not appealed to; the act

was purely extra-natural. God simply employed resources he had not embodied in the forces of the created universe. The system of nature, therefore, however thoroughly studied, will throw no light on a miracle, and cannot possibly stand in the way of the performance of a miracle. Thus simply, a miracle occurs in a divine realm which nature does not cover. You cannot explain a miracle by any thing you find in nature, because the producing energy lies outside of the order of nature's forces.

"It is sown a natural body; it is raised a spiritual body. If there is a natural body there is also a spiritual body. . . . Flesh and blood cannot inherit the kingdom of God. . . . The dead shall be raised incorruptible."

We are, whenever that may be, to possess incorruptible bodies. In denying to flesh and blood the inheritance of the kingdom of God we are taught that corruptibility is incompatible with the heavenly state. Sometime, somehow, we are to be clothed with a spiritual body.

The deepest mystery to us to-day is the nature of a spiritual body. That which we desire most to know, and which is the central theme of this paper, is most profoundly hidden from our view. Though we may not be able to reach an ultimate conception of the reality of the spiritual body, we may perhaps brush away some false and misleading notions. The vice of theology has been in affirming the resurrection body to be what it is not, and hence to cover the doctrine with odium. It is not the body as known to us through our senses and in our conscious experience, and yet it is a body, a material entity with which the soul is to be associated in its final existence.

The resurrection body is not spirit. Spirit has not form; it does not occupy space. It is as formless as thought. The fundamental conception of spirit as distinguished from matter is, that it is being possessing intensive, not extensive, magnitude. It has no spatial relations; it does not possess length, breadth, and thickness, and hence of itself alone cannot have position. Body, however you consider it, must consist of matter.

Matter possesses extension or occupies space, while mind has no such property.*

If we regard mind as a magnitude, it must be regarded as an intensive magnitude, which admits of no measurement.†

* Dr. Carpenter, *Human Physiology.* † Lewes, *Problem of Life and Mind.*

Material existences must exist in space, no doubt, but intellectual existences may be neither in space nor out of space; they may have no relations to space at all.*

The statement that the soul is *nowhere* will excite the ridicule of the unreflecting. We cannot scruple to make that affirmation, whatever the award of thoughtless derision. That which exists in space may not have its *whereabouts* in space.†

Our mental experiences, our feelings, and our thoughts have no extension in space, no *place*, no *form*, no *outline*, no mechanical division of parts, and we are incapable of attending to any thing mental till we shut out all this.‡

Extension cannot be predicated of mind without also being predicated of *thought*, and to ascribe it to either would lead to the wildest absurdities.§

Strictly speaking, an unembodied spirit, or pure mind, has no relation to *place*. *Whereness* (ubiety) is a pure relation, the relation of body to body. Cancel body, annihilate matter, and there is no *here* or *there*.‖

Place is a relation of extension, and extension is a property of matter, but that which is wholly abstracted from, and in speaking of which we deny that it has any properties in common therewith, can in itself be subject to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as to say that it is *here* or *there*.¶

Says Taylor, continuing the same discussion, "when spirit comes into mysterious relation with matter," as quoted by Cocker, "by means of a corporeal lodgment, it brings itself into alliance with the various properties of the external world, and takes a share in its conditions. Thenceforth mind occupies one *place* at one time."

Lange says, "The human being, it is probable, cannot exist as pure spirit. A vehicle or form, perhaps an organization, may be necessary to its action." This last statement is a radical one; we shall not discuss it.

Now, whatever the spiritual body may be, it is not spirit. If there be substance which, in distinction from matter, we may call spirit, as is so evident to us, manifesting itself in cognitions, feelings, volitions; such substance being the basis of all attributes, it must be utterly devoid of any and all of the properties which we ascribe to body.

* Jevons, *Principles of Science.*

† R. W. Hamilton, *Revealed Doctrine of Future Rewards and Punishments.*

‡ Bain. *Mind and Body.*

§ Cocker, *Hand-book of Philosophy.*

‖ Cocker.

¶ Taylor, *Physical Theory of Another Life.*

A spiritual body must be composed of matter. It is spiritual in that it is wholly the servant of the spirit. In our present state the body is both a condition for the action of mind and an obstruction in the action of mind. In the higher realm of our being, in the nervous system, is there the link that connects the mind with the material world? As yet no other bridge between the mental and material has been found. The body may be conceived to be absolute in its spiritualized functions when it supplies the spirit with a complete medium of knowledge of, and action in, the material universe. As now constituted the body possesses many other offices which obscure and restrict the mental purpose. It is the seat of the appetites and passions which cloud the intellectual world and darken the spiritual. The body is a weight, not a chariot. The wings of our intellectual life are overburdened; we flounder on the earth, we do not soar into the heavens of light and truth.

The resurrection body will be free from all the disabilities to which the present body is subject. It will not be the seat of passions; it will not involve us in temptations; it will not draw our gaze away from the entrancing realms of truth; it will not drag the soul down into bestial experiences; it will not obscure the throne of infinite knowledge and beatific joy; it will not arrest the growth of spiritual energies; we shall not see through a glass darkly, but face to face; we shall know, not in part, but even as we are known. Dwelling above and apart from all the sources of imperfection, the spiritual body will not turn our gaze downward; it will not be the servant of evil, but through it the soul will continually rise to sublimer heights.

It would not be heresy to affirm, though we might not be able to prove the statement true, that the infinite Spirit is the only unembodied spirit. When the great moral code was proclaimed on Sinai the Almighty said to us, "Thou shalt not make unto thee any graven image [to attempt to represent him], or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Why? Because God has no form. An infinite spirit cannot take on form. But every thing that is said about angels is consistent with the view that they have form. When employed as messengers they appeared with form. Like unto

Jesus after the resurrection they could make themselves visible or invisible. To hold of them, as of Christ, that when visible it was an optical illusion would be to make revelation itself an illusion. And if man in the resurrection is to be clothed with a body the angels must possess bodies, for Jesus has said that we shall be as the angels in heaven.

It clearly appearing that the resurrection body cannot be spirit, that it must have form, and hence be material, we confront the question put by Paul, "With what manner of body shall we come?" We are told that a literal or actual resurrection is rendered impossible by the laws of nature; to many people it appears to be conclusively proven that the laws of nature flatly contradict this tenet of the Christian Church. If this is a seeming conflict between the two it is necessary carefully to review the whole subject. There ought not to be any apparent contradiction. If science and the interpretation of the Scriptures are irreconcilable one of the two must be at fault.

Although it is impossible to prove, yet it would be irrational to doubt, in the present state of knowledge, that under the law of the circulation of matter between the mineral, vegetable, and animal kingdoms the same particles of matter become successively constituents of different human bodies. Admitting this to be a law of nature it would be absurd to hold that the same particles, more or less, might not or would not be constituents of different human bodies at the time of death. At any rate, to find the possibility of the resurrection in any supposed or necessary exception to the law stated above, would put the Church at a disadvantage, and open the way to a certain rejection of God's word. Christian thinkers have no reason to hold that scientists have failed to read correctly the operations of nature, so far as they relate to the circulation of matter.

In what does the identity of the human body consist? It is evidently easier to answer the question when put negatively—in what does it not consist? We will at once clear the field in part by saying that it does not consist of identity of atoms. To speak of God's gathering up on the morning of the resurrection the scattered dust from all parts of the earth, bringing the particles back into original association—for what is too great for him to do?—is a sublime order of poetry in the most astonishing field of the imagination, but it is not Scripture.

Our purpose just here is to show that such a theory has no foundation from whatever rational point of view it may be considered. The only identity that can be claimed or affirmed is organic identity. Now atomic identity is not organic identity, nor is it essential to organic identity.

It will be evident to any one giving a moment's thought to the subject that the identity of a living organism does not depend on the presence of the same particles of matter. The identity of an inorganic mass must be atomic. Replace the particles by others, and the identity is gone; it is a new or different object. But even this is not always true when the reality depends on some special relation. There is a class of the inorganic in which identity does not require unchangeableness of particles. The Hudson River is the same river it was thousands of years ago. The flowing water, chased onward by new floods of water, does not destroy the identity of the stream. Indeed, this incessant change is essential to its existence as a river. Dam up the mouth, or otherwise make the water a stable mass, and it would cease to be a river. To be is to change. Atomic stability would be destruction. While something is stable it is not the water of which the river is composed.

We come nearer to the principle or reality we are seeking when we turn to the vegetable kingdom. The tree that has been growing a hundred years is the same tree it was a century ago. It is larger than it then was; it contains new material; the greater part of the mass has been added in that time. It stands, it may be, as a memorial-tree planted as such long ago, carrying the thoughts back in history to some special event it was intended to commemorate. It is not the same tree through a figure of speech, but literally, as when first it made its appearance. Something has persisted during all this time. The original tree has not faded out of existence, nor has it been enveloped and hidden from sight by the subsequent growth, but it is the same tree, of larger dimensions and of more years. Some of the trees standing to-day in the garden of Gethsemane, it is conjectured, are the very trees under which Jesus prostrated himself and breathed out the agony of his soul.

The man at seventy has the same body he had at birth. Not more certainly is he the same being mentally than he is physically. When it is said we have a new body every seven

years the terms employed are not used with scientific accuracy. It may be true that seven years is a long enough period for the entire replacement of the old material of the body with material that is new. In some portions of the body the changes may be manifold. But a new body is not originated, only new constituents taking the place of those which had served their purpose. It is apparent that the constituents may change an indefinite number of times without in the least affecting the fact of identity. The growth of the mind, the greater vigor of its powers, the new thoughts awakened, and the new spirit cherished, all of this, with the most radical changes that can be imagined, would not in the least degree impair the identity of the soul. In every progressive mental life potentiality is continually passing up into distinct discriminating mental power, but there is no loss of identity. No greater changes can take place in the body, and they are no more radical in their power to revolutionize our being.

Then what is the human body? It is not a definite quantity of matter—no more no less of fixed constituents—no portion of which can be replaced without destruction of the ideal mass. Sickness emaciates, health gives fullness and greater quantity. One dies without previous physical depletion; another after lingering illness in which the frame has become but little more than a skeleton. Rather is the body a complex organic unit composed of matter wrought into a specific form, such form being the manifestation of a plan in which physical individuality is realized. That which is vital is not the presence of particular particles in exclusion of other particles of like nature, but a distinctive organic reality imposed in the generation of the body itself. It is organic physical potentiality; or rather, in this potentiality is the individual included. This potentiality determines that which is specific and unique in the body as it grows up to maturity. The child has a physical nature, in which is involved the height, form, features, color of the hair, complexion, and all that is peculiar in the physical manhood. No other human body is just like this, though of the same weight and same class of particles. Back of the constituent atoms there is something that employs the atoms to realize an organic end, which organic end is the body. In the identity of the body it is wholly indifferent which of the innumerable particles

of available oxygen, hydrogen, carbon, nitrogen, calcium, phosphorus, etc., shall be employed; organically the result is the same, the body is the same. But it must be noted that identity does not consist simply in a persistence of purpose, but that this persistence is provided for in the organic entity of the body itself. Thus there is a decided fallacy in the oft-used illustration of persistent identity in the claim that the knife with a new blade was the same knife as before the original blade was removed. The plan of the knife might be the same, but as an object it was purely mechanical; the new blade did not grow out of any potentiality in the knife, it was added from a foreign source by an extraneous power.

The human body not only grows through a law of change, but maintains its existence through a law of change. In order for it to be, there must be a devitalization of particles, and the place of such particles must be supplied through vitalization by other particles. Stop this process for a single moment and death ensues. Now it cannot be that that which produces and conserves being, in the act of preserving destroys. Is living dying? To be a body there must be the organic flow; and would it not be sheer nonsense to say that that which is essential to the body is its destruction? Thus we see that the special bodily constituents are incidental, but that there is a physical changeless individuality up to the time of death. It makes no difference whence the body receives its nourishment. The food may be derived from either hemisphere or the islands of the sea. This does not in the slightest degree influence the fact of our identity.

In the midst of all the changes which are constantly taking place there is that, then, which does not change. During the absence of a friend, for a score of years dwelling on another continent, there remains that which, in his features, complexion, and other individual physical conditions, enables us to recognize him as the same person after this long lapse of time. No change in bodily identity. The hand grasped in parting is again grasped in meeting. We look into the same eyes and listen to the same voice.

There is no occasion for partiality for the special constituents of our bodies at any time or period of our lives. Indeed, we could not identify them even with the most powerful micro-

scope. One particle of carbon answers our purpose as well as another. The bodily structure is not affected, whatever may be the source of the supply. And as it is wholly a matter of indifference now, it must also be in the morning of the resurrection. There can be no occasion for demanding any principle in the establishment of the identity of the resurrection body with the body the soul now inhabits beyond that which pervades our being from the period of birth to that of death. To insist on more than this is irrational. Does not this exposition throw light on some questions?

1. It relieves the subject of the insurmountable difficulty of selection of particles for the composition of the resurrection body. If the identity were atomic, which atoms would be taken, those comprising the body at the moment of death or at some other time preceding this event? If an entire physical change occurs on an average once in seven years, the aggregate amount of matter through life may be more than ten times greater than at any one period of time. Why select, as is commonly done, the particles constituting the body at death? The separation of soul and body results in complete dissolution of our physical frame. Its constituent elements enter into new combinations, chemical, vegetable, animal. They join the great flow of material being that will never cease while the present order continues. No one can give a valid reason for the revitalization of one set of particles rather than another. As all could not be employed an arbitrary choice is made.

2. Atomic identity creates an unnecessary issue with science. It is theology making a senseless war upon science, not science assailing revelation. To put into the doctrine of identity more than science demands is to invite opposition, and create the certainty of the rejection of Scripture. It is surely an unscientific method of explaining a sublime fact of divine providence. When the Scriptures take us into the fields of nature the meaning often can be determined only by listening to nature's voice.

3. The real body, as an organic reality, is removed from the liabilities of accident, and from being marred by untoward conditions. If the body loses nothing as to its identity from childhood to old age, any modification of outward form from sickness, from want, from accident, from any external disturbing cause, does not touch the organic plan, or set aside the pur-

pose of supplying the soul with a material personal link with the domain of God's works. It makes no difference whether the person dies in old age or in middle life or in childhood, it is the same incorruptible body through which the activities of the spirit are exerted.

4. There is now a spiritual, an incorruptible, body. There is that in our physical being which is permanent, which is not subject to forces producing waste. Final and formal causes underlie every class of objects, and are essential to every concrete thing. When God ordained man he made him for a purpose, and that purpose was to be reached through a definite system. Every human being is constructed according to a plan that looks forward to and takes in the complex unit of body and spirit in a final, complete, and glorious personality. That which is sensuous in a human body comes far short of comprising all that is essential to such body. There is an ideal end, and a specific mode of realizing the end which are fundamental and most real. No one fully understands what the body is who does not see the translucence of the final and formal—the purpose and the plan—in each individual body. That which we know through our senses comes far short of being the whole. It is the changeable, the perishable, yet resting back on that which is unchangeable and imperishable. He who looks into the deepest realities of nature finds that on which no eye can gaze and which no hand can touch. There is a changeless ground of all that is phenomenal, and so far as the body is concerned this will be realized in the resurrection.

But what is death? Can there be a resurrection if the principles insisted upon in the foregoing discussion are to be accepted as valid? In its final effect death is something more than the withdrawal of the soul from the body. It is something more than the destruction of the vital principle. As following the overthrow of the vital forces physical dissolution takes place in all cases not prevented by special antiseptic agents. The entire work of the vital forces as appearing in the sensuous physical being is demolished. If this be true, is there any thing physical remaining? Is there a body to be raised?

The body that was, existing as a concrete reality, has become non-existent. Resurrection is a rising again, or a coming forth again. It must be, not the first, but the second coming forth.

The first coming forth was a creation, yet with each of us under a law of natural genesis through a potentiality lodged in the race; the second coming forth may, in like manner, be a creation under a supernatural law. To assume that because the word resurrection means rising again there must be a *de facto* body awaiting the resurrection to come forth into life, would be subjecting a doctrine of the Bible to the uncertainties of etymology. To affirm, for instance, that the true theory of temperance is the moderate use of alcoholic stimulants because the word temperance means moderation, would be to construct a theory on the flimsiest possible basis. Whatever the etymology may be, every sober thinker to-day tells us that the only theory of temperance that is rational enforces moderation in the use of that which is not of itself pernicious, but total abstinence from that which is hurtful. But the etymology of the word temperance is no more unsafe as a guide than the etymology of the word resurrection. A large part of the words in every language are used in a sense quite foreign to their original etymological meaning.

If Paul is to be understood as teaching that the resurrection body is germinally present in the natural body after death, then death does not usurp complete supremacy over our physical nature, it merely brings us to a state of possible transformation. He is not giving the mode of the resurrection when he speaks of the sown grain, he is only answering the objection that because the body dies there can be no resurrection. All nature in its successive movements presents to us that which is as strange and mysterious as the truth he is defending. *A priori* who would have looked for the origination and growth of the plant through the decay of the seed of a former plant? Yet this is God's order of movement in the natural world. The seed is decomposed to furnish nutriment to the germ, the ultimate purpose of which is the production of other grain. No one can explain the mystery of production from the germ, beginning in the dissolution of the seed about the germ, any more than he can explain the mystery of the appearance of a resurrection body reaching back to and dependent on the natural body that had been laid away in the grave. Yet the former we accept as a fact without any misgivings under even the limited energies of nature; then why cavil about the truth of

God's dealings with the body in the grander realm of the supernatural? There is one parallelism Paul draws. The grain that is sown is not the grain that is produced. The former perishes, but furnishes a condition for the coming forth of the latter. As species they are one, just as all human beings under a genetic law are one; but as concrete individuals they are not one. In like manner is the sowing of the body and its resurrection. The natural is perishable, the resurrection body is not perishable. Were there no natural body there would be no spiritual body. Were there no death there would be no resurrection. And the resurrection is as directly connected with, and dependent upon the natural body subject to decay as the grain produced is connected with the sown grain. They are both great mysteries to be studied in the realm of death, but they illustrate divine plans, one not less actually or less wonderfully than the other.

We must not fail to note the condition of the appearance of each human being on the earth. God is our creator, but he has established in nature a law of the production of life. Only under such law do the successive generations of men come into actual existence. The individual human person appears through the principle and process of traduction, in which the medium is psycho-physical, this complex psycho-physical unit being essential as an antecedent to our personality. The ancestral determines both our physical and mental peculiarities. There is the heredity of both. Physical, mental, and moral tendencies all are transmitted. It is orthodox to hold that the sin of Adam has impaired the moral life of the whole race. It has been said that the education of the child should begin a hundred years before it is born. Criminal tendencies are uniformly observed in the life of those who are preceded by generations of criminals. Using the term in its broad sense there is something in blood. Now, the antecedent energy on which our life has depended was both mental and physical. It was not the mental and physical acting independently of each other, but in undivided unity. These two factors were not partners, each performing a separate work, or co-operating as distinct units to produce a single end, but as an inseparable energy bringing forth the complex units of our being. Does not the genesis of our coming throw light on our predetermined ulti-

mate destiny? Should not and does not the former contain in some sense a prophecy of the latter? Paul was profoundly impressed by the great truths of human life and the final glorious attainments of the human soul. He does not seek to tell us when and how the spirit shall reach its perfected state. Never confounding spirit with matter, wholly unlike as they are in their nature and purpose, yet wrought into the unit of a personality that can cognize the material and the spiritual, and in its achievements penetrate into and bring out to the light the mysteries of both, in triumphant notes he breaks forth in the glad shout, "Death is swallowed up in victory!"

Without attempting, on the positive side, to answer the question, "What is the resurrection?"—for who can traverse the supernatural?—we have sought to show that rationally considered the doctrine is not anti-scientific; that the philosophy of nature does not discredit it, and that in the light of the Gospel the sublimest hopes of the soul rest upon this glorious truth. When Peter, James, and John accompanied the Saviour to the summit of that high mountain, and Moses and Elijah appeared unto them from out of the sky, the transfiguration of the Son of man, in which "his face did shine as the sun, and his garments became white as the light," may well be considered to be a manifestation of the spiritual or glorified body of Christ. And Jesus charged these apostles not to speak of this scene until the Son of man should be risen from the dead, thus connecting the event with the resurrection. Were our knowledge of God's plan commensurate with that of the apostle Paul; did we as clearly see that the whole gospel scheme was built on the resurrection of Christ as the first-fruits of them that sleep; were we able to get an adequate view of the possible and revealed glory of our transfigured life when the corruptible shall put on incorruption and the mortal shall put on immortality, would not the Gospel preached by us glow with a radiance which it does not now possess?

L. R. Fiske

Art. II.—THE COMPULSORY LOCATION OF INEFFICIENT TRAVELING PREACHERS.

If a member of an Annual Conference is not a criminal to be expelled, nor a suitable person to be supernumerary or superannuate, but does not make—even with the utmost stretch of charity—a useful traveling preacher, or fill acceptably any one of the class of appointments at the disposal of a bishop, what shall be done with him?

Every Conference contains some "secular" in a sense that their minds are on their temporal affairs or outside matters more than upon their work. "Inefficient," in that wherever they go the churches languish and decay. "Unacceptable," in that no church knowing any thing about them regards it as a hopeful sign when they are appointed, or wishes their return for a second year. To appoint them at all, the place where they are to go must be kept secret till its name is read out.

How to dispose of them is a question as old as Methodism. It was always a question of principle; in our time it is a question of principle, precedent, and fundamental law.

I believe, and shall attempt to show, that it is in principle essentially right for an Annual Conference to locate ministers without their consent and without formal trial who, without being physically or mentally incapacitated for the work, have become no longer useful, and that such location without formal trial is not a violation of any Restrictive Rule, and is in harmony with all the analogies of Methodism.

The question of principle is one for reasoning; the question of precedent one for history; and that of the Restrictive Rules one of interpretation.

I. The Precedents.

Men were by the early Conferences made supernumerary or superannuate, by vote, either at their own request or without it, after representation by their brethren and speaking for themselves, and, generally recognizing their own condition, acquiesced in the judgment of the Conference. If they did

not the Conference fixed their relation according to its judgment. This has continued without variation till the present day.

In like manner, when it was reported that a brother was secular, lazy, injuriously eccentric, or neglectful, his case was discussed. Sometimes he was publicly warned. Often in the course of the discussion he became incensed and asked a location; sometimes he was advised to ask a location, and, if he would not do so, was located without his consent.

We learn from the manuscript minutes what was understood by "unacceptable, inefficient, and secular." Among them were persons who utterly "neglected to visit the people;" others allowed their families to violate the Discipline in dress and amusements; others "were of a sour and morose disposition;" others "neglected the work for farming," and one neglected his appointments while he went hunting.

In the minutes of the Philadelphia Conference of 1800 is the case of H. C.; in 1806, of T. S., A. J., and D. D.; in 1812, of R. S.; in 1816, Bishop McKendree and John Emory being present, there were several, one of which, D. F., was discussed.

Some "confessed and promised amendment," others were located against their will. In 1784 the Church was organized. In 1812 the plan for a delegated General Conference, whose powers were restricted by certain rules, went into effect. But the Annual Conferences continued until 1836 to exercise these powers as before, and located unacceptable men *without formal trial* and by vote, in the same manner that they made others supernumerary or superannuate.

Two of the members located thus, between 1816 and 1820, appealed to the General Conference of 1820 against the decision of the Baltimore Annual Conference. The Journal of the General Conference for 1820, page 188, records that it was moved, seconded, and carried "that appeals now be taken up." It was moved, seconded, and carried "that the appeal of Morris Howe be taken up first." After motions to refer and to postpone till the next day, both of which were lost, it was

Moved and seconded, that the further consideration of this subject be postponed until the documents relating to the case be brought before the Conference. Carried.

The next resolution relating to the subject is vital. Here appears the term "*constitutionality.*"

Resolved, etc., That the Committee on Rights and Privileges be instructed to inquire into the constitutionality of the location of traveling ministers, without their consent, by an Annual Conference, and that they report to the Conference. Signed, B. Waugh, T. Merritt. Carried.

The next resolution on this subject is:

The appeal of William Houston (No. 9) from the decision of the Baltimore Annual Conference was read, and it was moved and seconded that it be referred to the Committee on Rights and Privileges. Lost.

It was moved and seconded, that the further consideration of the appeal of Brother Houston be deferred until the report of the Committee on Rights and Privileges on that subject is received. Lost.

Moved, etc., that we reconsider our vote on Brother Houston's business. Referred to the Committee on Rights and Privileges.

The previous question being called for, Shall the main question now be put? it was carried.

The motion for reconsideration was then put and lost.

It was moved and seconded to lay the papers relating to Brother Houston's case on the table. Carried.

Resolved, That the Committee on Rights, etc., be discharged from considering the question of constitutionality referred to them, and that the same be now taken up in Conference. Signed, D. Ostrander, N. Bangs.

A division of the question being called for, it was carried, and the Committee on Rights, etc., were accordingly discharged from the consideration of the question of constitutionality referred to them.

The latter part of the former motion being under consideration, it was moved to amend it by striking out the same and substituting the following: "and that the appeal of Wm. Houston be now taken up;" which, being accepted by the mover, the question was taken on it, as amended, and carried.

The papers relating to Wm. Houston's appeal were again read, as well as extracts from the Journals of the Baltimore Annual Conference.

In the course of debate the following resolution was submitted, signed by W. Capers and E. Cooper:

Resolved, by the delegates of the Annual Conferences in General Conference assembled, That they do decidedly disapprove the act of the Baltimore Annual Conference, by which Wm. Houston, an infirm traveling preacher of said Conference, was located

against his will, no charge of immorality nor other ground of censure against Wm. Houston having been preferred against him, or in any wise pretended.

It was moved and seconded to amend the motion by erasing "decidedly disapprove" and inserting the word "reverse," which was accepted by the mover.

An adjournment was called for, and carried, before any vote was taken on the question.

The foregoing extracts show that the question of constitutionality was deliberately thrust aside that the case of Houston might be decided upon its merits. If it was *unconstitutional* to locate a traveling preacher against his will all other discussion was superfluous.

To meet this point it has been said it is the common practice of Supreme Courts to avoid deciding or discussing purely constitutional questions whenever they can. That consideration is not pertinent. The General Conference is not merely a Supreme Court; it is a supreme court, a legislature, and an executive body. It had before it a case confessedly of the first importance. It was not encumbered with constitutional business, had plenty of time, and most of the delegates had assisted in making the Restrictive Rules.

The action then taken shows that the majority of the General Conference of 1820 did not think it unconstitutional to locate a traveling preacher without his consent if there was sufficient cause, and that, too, *without formal trial.* Nor was the *mode* of locating him so much as mentioned in the proceedings or in any resolution offered or adopted.

The resolution adopted by the General Conference describes William Houston as "an *infirm* traveling preacher." It also states that "no ground of censure" had been "preferred against him, or in any wise pretended."

The next day (see page 191 of the Journal of 1820) various efforts were made to modify the resolution. It was resolved to add to it the words "as appears from the Journal of the said Conference and the letter addressed to the said William Houston."

The Rev. Charles A. Crane, of the Illinois Conference, wrote to the Rev. John S. Martin, the Secretary of the Baltimore Annual Conference of the Methodist Episcopal Church, South, who during the war went with the Church, South, taking

the old Baltimore Conference records with him, to kindly furnish a certified copy of the letter to the said William Houston, signed by Beverly Waugh, at that time Secretary of the Baltimore Conference. The letter is as follows:

BALTIMORE, *March* 18, 1817.

DEAR BROTHER: I am directed by the Baltimore Annual Conference, in Conference assembled in this city, to inform you that your request to be placed in a superannuated relation to this Conference was stated and duly considered. From the embarrassed state of the Conference in relation to pecuniary matters, owing in a great degree to the number of superannuated preachers, their wives, widows, and children, it was thought imprudent to add to the difficulties under which they necessarily have to labor on this ground; therefore they did not see their way clear to grant your request.

It was thought by some of your friends that it would be proper to grant you an honorable location, which was accordingly done, and a certificate of such location is herewith inclosed. In doing this the Conference was influenced by no hostile views in relation to your character, but conceived the measure necessary for the general good. Wishing you, dear brother, great peace, together with entire recovery of your health, we commend you to God and the word of his grace.

Signed in behalf and by the order of the Baltimore Conference.

B. WAUGH, *Secretary.*

Though Brother Crane was writing on the other side he furnishes conclusive evidence, on the authority of the Baltimore Conference itself, that they had located a *sick* man, against whom they had no *censure* of any kind, without his consent. In the very letter in which they inform him of this they pray that he may recover his health.

It was moved that the word *infirm* be stricken out. This motion was withdrawn. Then it was moved to strike out the whole of the resolution after the words "his will." That also was withdrawn. The record then states that there was a great deal of debate, but the motion to reverse was finally put and carried 49 to 27.

I ascertained from some of the oldest members of the Baltimore Conference, who knew Mr. Houston, that he was a peculiar man, not acceptable, in poor health, but not so ill that he could not attend to many matters; one of the class who, while professing to be unwell and not willing to work, are tenacious about the character of their appointments—"not

willing to be moved," wishing "to stay on his farm," and sending up "heavy claims" for support to the Conference, and arguing them with great persistency.

When the case of Morris Howe was taken up, the Journal says:

> The following resolution was submitted:
> *Resolved by the delegates of the Annual Conferences in General Conference assembled,* That the decision of the Baltimore Annual Conference, by which Morris Howe was located without his request, ought to be, and the same is hereby reversed. Signed, D. Ostrander, J. Soule.
> It was moved to amend the resolution by adding, "no sufficient reason therefor appearing on the records in the said case." Signed, J. Emory, P. P. Sandford.
> The question was taken on the amendment and carried.
> Finally, on the 27th, the resolution as amended was carried.

This shows that in the opinion of that body had a sufficient reason appeared in the records of the said case it would have been constitutional to locate him against his consent, without formal trial, for there is no pretense that formal trial was had in the case.

Of Morris Howe nothing further is heard. But the Baltimore Conference located William Houston a second time, and he appealed to the General Conference of 1828. The Baltimore Conference had done two things. It had deprived William Houston of his claims upon the funds of the Conference, and it had located him again without his consent. After a full debate, in which it was set forth that William Houston was *infirm,* the decision was reversed by 102 members voting in the affirmative and 53 in the negative. But on account of the facts which are herein assigned as to his peculiarities and means, the Conference, by so large a majority that no count was taken, voted, on motion of Wilbur Fisk, "to confirm the decision of the Baltimore Conference so far as relates to depriving William Houston of his claims upon the funds of the Conference."

At the General Conference of 1836 the number of appeals began to increase, and *three* appeared, which at the proper time had consideration. These persons having been located without formal trial, the question arose whether they had any right to appeal. The Journal says:

On motion of N. Bangs:

Resolved, That a committee of five, to be called the Judiciary Committee, be appointed, to whom may be referred all appeals or complaints of any character against the acts and doings of an Annual Conference; and that it shall be the duty of this committee to examine all documents committed to them, and to report whether, in their opinion, the complainants are legally entitled to be heard before this Conference, and if not, what disposition should be made of their case or cases.

The Judiciary Committee appointed by J. Soule, who had been one of the committee to draft the Restrictive Rules, and knew every man in the Methodist Church, consisted of David Young, S. G. Roszel, S. Luckey, G. Pearce (probably George Peck), and Manning Force. Of this committee, S. G. Roszel was a member of the committee that drew the Restrictive Rules in 1808, and a leading member of every General Conference between 1808 and 1836. David Young, one of the best minds, and described by his contemporaries as most thoroughly versed in our Constitution, who had been a member of the General Conference of 1812, and of every intervening Conference except one, was the chairman. T. L. Douglass, the secretary of the Conference of 1836, had also been a member of the Conference of 1812.

The conclusions of the committee were:

1. That the Discipline does not prohibit an Annual Conference from locating one of its members without his consent.

2. That there is no provision in the Discipline authorizing a person so located to appeal to the General Conference, nor for any process by which to conduct an appeal in such a case; and that the brethren concerned have, therefore, no legal ground to claim a privilege for which the Discipline under whose regulations they entered the itinerant field has made no provision.

The General Conference of 1840 was called on in the most solemn manner to reconsider this subject. It did so, and reaffirmed the decision of the Conference of 1836 on both the above fundamental points.

It is necessary now to detail what was done after these cases were disposed of by the General Conference of 1836. The Judiciary Committee, after making its decisions concerning the right of these persons to appeal, proceeded as follows:

Your committee believe, moreover, that when it is rendered evident to the satisfaction of an Annual Conference, that one of

its members habitually neglects those duties which he engages, on entering the itinerancy, to perform, while in the estimation of the Conference he is able to perform them, or otherwise conducts himself in a manner which, though not absolutely criminal in itself, nevertheless renders him unacceptable to the people, and destroys his usefulness among them, he ought to be located, and that provision ought to be made in the Discipline for that purpose. They therefore recommend the adoption of the following, to be inserted as a fourth question, and its answer, immediately after the answer to the third question of the eighteenth section of chapter one of the Discipline, on fifty-fourth page:

Question 4. What should be done with a member of an Annual Conference who conducts himself in a manner which renders him unacceptable to the people as a traveling preacher?

Answer. When any member of an Annual Conference shall be charged with having so conducted himself as to render him unacceptable to the people as a traveling preacher, it shall be the duty of the Conference to which he belongs to investigate the case, and if it appear that the complaint is well founded, and he does not give the Conference satisfaction that he will amend, or voluntarily retire, they may locate him without his consent, provided that he shall be at liberty to defend himself before the Conference in person, or by his representative; and if he be located in his absence without having been previously notified of an intention then to proceed against him, he may apply to the Conference at its next session to be heard in his defense, in which case they shall reconsider the matter for that purpose.

D. Young, *Chairman.*

The phraseology of this law was altered in 1848, and again in 1872. The form in which it remained in the Discipline for several years prior to 1880 was:

When a traveling minister is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his work, the Conference shall investigate the case; and if it appear that the complaint is well founded and the accused will not voluntarily retire, the Conference may locate him without his consent.

In 1836 the legality of such location was explicitly affirmed. Of the rule then passed Dr. Bangs says:

The question came up for consideration at this time, and a rule was finally passed giving to an Annual Conference the power to locate one of its members who has rendered himself "unacceptable as a traveling preacher" in their judgment, allowing him, however, the privilege of an appeal to the next General Conference.

For some reason Dr. Bangs entirely omits to mention the action of the Conference declaring, *by the same vote* which passed this rule, that previous locations were legal, and refusing to allow appeals. The fact is that he held it *unconstitutional with* or *without* a trial, but the majority never did.

Under this new law men were tried for unacceptability in the same way that they were for immorality. Charges were drawn up and specifications made, witnesses examined and cross-examined.

As soon as the law was put in operation it was found that it was, and must ever be, a failure for the purpose designed. Judicial forms are wholly inadequate to determine such questions as unacceptability or secularity. So ineffective and useless was the law that the bishops, in their address to the General Conference of 1852, signed by Beverly Waugh, T. A. Morris, and E. S. Janes, said:

> As this rule is somewhat complex and difficult to be administered so as to accomplish the important object intended by its adoption, we respectfully inquire whether it could not be so modified, with safety to all concerned, as to authorize an Annual Conference to locate an unacceptable member by a majority vote of two thirds or three fourths without putting him upon a formal trial.

The General Conference was crowded with business, and did not consider the subject. Then came the lay delegation controversy, and in 1872, when that was finished, the Committee on Revisals was besought by petitions from all quarters to provide a suitable plan. In 1880 the General Conference took up the matter and a committee was appointed to revise the Ecclesiastical Code, to which were referred the reports of former committees and commissions, and all matters relating to the Code. The committee consisted of Bishop William L. Harris, Bishop Stephen N. Merrill, Bishop Edward G. Andrews, Alonzo Webster, William S. Prentice, Hon. John Evans, Daniel A. Whedon, Hon. Oliver H. Horton, William H. Olin, Hon. William Lawrence, and the writer. They prepared a law according to the suggestion of the bishops in 1852, giving the unacceptable preacher in addition a probation of one year. It was immediately opposed, but the General Conference of 1880 adopted it. During the succeeding quadrennium it was extensively

discussed. In 1884 an unsuccessful attempt was made to repeal it.

As to the details of that law, if any better method can be suggested, as doubtless there may be, no objection can be alleged to improving it; but the fundamental principle of the right of an Annual Conference to locate an inefficient minister *without his consent* and without *formal* trial is of the greatest importance to the Church, and to repudiate it would be contrary to the original non-surrendered rights of Annual Conferences.

II. The Restrictive Rules.

The fifth and sixth Restrictive Rules are:

> The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.
>
> The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of traveling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children.

Those who maintain that to locate an inefficient, secular, or unacceptable minister without *formal* trial, and without allowing him an appeal to the General Conference, is in violation of this rule, confound an *administrative* act with a judicial one.

The question here is, whether to locate a man who is not sick, physically or mentally, but who will not or cannot do the work of the ministry, is a violation of the fifth Restrictive Rule? If it is not, it avails nothing to say that he is excluded from his Conference and deposed to the rank of a local preacher; that he loses his right to an appointment with a salary which attaches thereto; or that he loses his claim on the funds which are held for the preachers, their families, and the widows and orphans of preachers. Of course, if he is located without his consent these consequences follow. It is a sophism to compare the natural or social consequences of an administrative act with the judicially decreed penalties of an immoral act.

The word "committee" in this rule does not apply to the

process of trying ministers during the Annual Conference by a select number, which was not introduced into the Methodist Episcopal Church till the General Conference of 1856, but to those committees that met to try ministers in the *interval* of the Annual Conferences, and it originally guaranteed their rights to an appeal from the said committee to the Annual Conference. As the committee now, previous to the session of the Annual Conference, has no power to finally decide, the General Conference gave convicted ministers power to appeal from the Annual to the General Conference.

Also, in 1856, power was given to put the whole judicial authority of the Annual Conference into the hands of a select number, if it saw fit to do so. Now, when a committee during an Annual Conference tries and convicts a minister, this is declared to be the action of the Annual Conference, and the appeal lies to a judicial conference, and only on questions of law from a judicial conference to the General Conference. But no person not convicted of immorality, doctrinal unsoundness, or insubordination, has ever been guaranteed the right of appeal. So the location of him as an administrative act because he does not perform his work acceptably simply cuts off his right to demand a *pastorate*. He is still a member of the Church, still possessed of his orders.

The action of the Annual Conference in perfecting the standing of a preacher is taken by *two* distinct votes; one confers upon him the right to orders. Two candidates, the *local* deacon or elder and the *traveling* deacon or elder, stand side by side, answer the same questions, are admitted to the same *orders* by the same vote. A *subsequent* vote is taken which admits the *traveling* deacon or elder, if otherwise eligible, into *membership* in the Annual Conference. When in the judgment of the body that admitted him he is no longer useful in that work (not as a result of crime or heresy, in which event he would be expelled; not as a result of sickness, in which case his membership would continue and he be provided for); but as a result of a spirit intangible, of a weakness or neglect diffused through the whole course of his life and action; of a personality deteriorating, or revealed by the tests of experience to be not what it was thought to be when he was received, he is located without his consent.

This view is in harmony with the whole practice of the Church, as Bishop Hamline showed in 1844:

The principles which apply to members and preachers should govern us in regard to bishops. *They* ought not to be expelled from the ministry for improper conduct, nor without due notice and trial, but if *others* they, too, may be *deposed from office* summarily, and for improprieties which, even if they be innocent, hinder their usefulness, or render their ministrations a calamity.

The same historic fact was restated by the General Conference of 1844, in a passage written by J. P. Durbin, George Peck, and Charles Elliott:

Not only is provision made for *formal trials*, in cases of crimes and misdemeanors, but there is a special arrangement for the correction of other obstructions to official usefulness. At every Annual Conference the character of every traveling preacher is examined; at every General Conference that of every bishop. And the object is to ascertain not merely whether there is ground *for the formal presentation of charges, with a view to a regular trial*, but whether there is "any objection"—any thing that might interfere with the acceptance of the officer in question among his charge. And it is doctrine *novel* and *dangerous* in the Methodist Church that such difficulties cannot be corrected unless the person objected to be formally arraigned under some specific law to be found in the concise code of the Discipline.

In an important case under the present law, before the New York East Conference for some years, Bishop Simpson presiding, a number of the members of the body, confused by the arguments of those who dwelt upon the consequences of declaring a person no longer eligible to appointment, by locating him against his consent, waited upon Bishop Simpson and asked him if he thought the law which provided for the location of a man without his consent, and without formal trial, was *unconstitutional*. He said that as it was not the business of an *Annual* Conference to consider whether a law was or was not constitutional when acting under it, and as there is no provision in the Discipline allowing a bishop to obstruct the proceedings of a Conference on the ground of constitutionality or unconstitutionality, it was his duty simply to interpret the law, and he should decline to give his opinion upon that subject, either publicly or privately, before the case was decided. Subsequently to the disposal of the case, he was asked by the

same persons, and stated that he had no doubt of the constitutionality of the principle that a Conference had the right, when in its judgment a member was secular, unacceptable, and useless in the work, to locate him as an administrative act.

The principle involved in this question was not for the first time introduced into the Discipline by the General Conference of 1880. As already seen it is found in the manuscript minutes of the early Conferences, was ratified by the Judiciary Committee in 1836, confirmed by that General Conference, reaffirmed in 1840, adopted by the General Conference of 1844, and suggested by Bishops Morris, Waugh, and Janes to the General Conference of 1852.

But it was directly introduced into the Discipline by the General Conference of 1864, and has been in the Discipline ever since.

Of that Conference many members are living. Among them Dr. Lanahan, Dr. I. S. Bingham, the Rev. H. C. Benson, W. Nast, L. D. McCabe, Seth Reed, J. S. Smart, J. McKendree Riley, J. M. Reid, F. G. Hibbard, A. D. Wilbur, J. B. Wentworth, C. F. Allen, T. H. Sinex, B. F. Crary, N. Vansant, A. L. Brice, D. Sherman, J. H. Twombly, M. Raymond, J. Pike, J. Thurston, C. H. Whitecar, A. K. Street, Randolph S. Foster, M. D'C. Crawford, J. W. Lindsay, J. Miley, Jacob Rothweiler, Frederick Merrick, Edward G. Andrews, D. A. Whedon, T. H. Pearne, Adam Wallace, W. A. Davidson, C. A. Holmes, Daniel Wise, Joseph E. King, Bostwick Hawley, William Griffin, A. J. Kynett, W. D. Malcolm, Luke Hitchcock, and doubtless others. To that body, also, belonged Samuel Y. Monroe, James Porter, Joseph Cummings, Davis W. Clark, Daniel Curry, William H. Goode, Calvin Kingsley, Edward Thomson, Joseph M. Trimble, Robert M. Hatfield, William L. Harris, John P. Durbin, George Webber. Besides these there were men who had been familiar with Methodism from 1812, others from 1824, and several who were members of the General Conference of 1836: Gardner Baker, George Peck, Charles Elliot, Adam Poe, and Aaron Wood. Bishop Morris, then in the full possession of his faculties, who was a member of the Conferences of 1824, 1828, and 1836, and, as bishop, had presided in every subsequent Conference; Bishop Janes, who had been bishop since 1844; Bishop Thomson, who had

been a member of the Conference of 1844, and Bishops Ames, Scott, and Baker were there.

Yet that Conference introduced into the code the very principle of the right to *locate without formal trial* which now appears in Paragraph 192 of the Discipline, and in the last sentence thereof. This paragraph provides what a superannuate preacher who may reside without the bounds of his Conference must do, and closes thus: "without which the Conference shall not be required to allow his claim and *may locate him without his consent.*" Here, without any *formal* trial, and in his absence, the power of the Annual Conference to locate a man, in certain cases, without his consent is recognized.

In the discussion in the New York East Conference, previously referred to, the attention of the late Dr. Curry, who had sat as a member of the General Conference of 1864 without uttering a syllable against the introduction of this principle, was called to the existence of that law. He then declared in the presence of the Conference that, so far as he could recollect, it had been an absolutely dead letter, without ever having been applied. The records of the New York East Conference were then produced by the Rev. A. B. Sanford, now assistant editor of the *Methodist Review*, and it appeared that at the next session after this law was made Dr. Curry had himself moved to locate without his consent, a brother who would not comply with this provision; that the motion was amended, and Dr. L. S. Weed was appointed to expostulate with the brother. But it further appeared from the records of the next year, when Dr. Weed reported that the brother would not pay any respect to his expostulations, Dr. Daniel Curry moved to locate him without his consent, which was done in his absence by the Conference in harmony with the law.

The fact is that no usage of Methodism is better supported than this. And at no time during the debates on the subject from beginning of Methodism till after the law of 1836 was passed, which made it necessary, did any one pretend that a formal trial was necessary.

III. The Principle.

It has been impossible during the preceding discussion to avoid references to the principle involved, yet it seems essen-

tial to state it apart from its relations to law and usage. When a person in the Methodist Episcopal Church professes to be called to preach, the Church does not accept his uncorroborated testimony as sufficient.

It makes inquiry into his personal experience, and then asks if he has gifts as well as grace for the work, "have they in some tolerable degree a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith, has God given them any degree of utterance, do they speak justly, readily, and clearly?" Nor is our Church satisfied until it ascertains that some have been truly convinced of sin and converted to God, that believers have been edified by their preaching. When the union of "gifts, grace, and usefulness" is made clear then they are believed to be called of God by the Holy Ghost to preach. But it does not follow from that that they shall be received into *the Annual Conference;* they may be employed as local preachers, and our Church has never recognized a right growing out of the fact of its admission that they have gifts, grace, and usefulness, to demand that they be received into the traveling connection. When it sees fit it admits them into full membership in the Annual Conference. All that the Church, through the action of the Annual Conference, contracts to give them presupposes the doing of certain work in an acceptable and useful manner. It is an obligation mutually binding.

Who shall be the judge of its performance? The man himself, the local church of which he is pastor, or the Annual Conference to which he belongs? Not certainly the man himself; not the local church of which he is pastor, for that would be Independency pure and simple. Moreover, some of the best men have not succeeded in certain places, but the general average of their work has been most acceptable and useful. The Annual Conference only is the proper body to judge.

What is the natural method of ascertaining acceptability and usefulness? How did the Church come to accept these men? Was it by a process of *formal trial* or by reports of elders, personal observation, general effect of work? Is not a similar method the natural and only possible successful method of ascertaining whether a change has taken place.

In every other denomination ministers are not guaranteed a settlement unless the congregation over which they are to preside is satisfied to receive them. Having received a settlement they cannot long remain when the people generally desire no longer their services. Roman Catholic priests, who sacrifice all the privileges of domestic life and take upon them perpetual vows, are guaranteed their position except when expelled for immorality, heresy, or insubordination; but they are not guaranteed *work* except under the judgment of their superiors. We guarantee *work* so long as a man is technically "effective."

If the General Conference of the Methodist Episcopal Church should at any time take the position that Annual Conferences have no right to locate inefficient men *without their consent*, it would strike a deadly blow at the rights of Annual Conferences to protect themselves, and the Church a blow such as has never been struck in our history.

If it should take the ground that only for crime or heresy can a preacher be disconnected with an Annual Conference, unless he voluntarily withdraws, or dies, it will make the Annual Conference insurance societies for incompetent or inefficient men at the expense of efficient ministers and at the expense of the laity; for they must have appointments till declared superannuates, whatever the consequences to the local societies; and after they are declared superannuates they must be supported at the expense of the funds given by the people.

If the General Conference should at any time decide that a question of efficiency must be tried under the limitations and obstructions of a trial for crime or heresy, it will practically produce this effect; because, as the history of forty-four years showed, it is next to impossible to convict even when the facts are well known. All the processes for trial for crime have respect to the proof of certain acts, and cannot be applied to a general course or a defective condition. No one would think of deciding whether a person should be superannuated in any such way; but the question of the fact of inefficiency or unacceptability is of the same nature.

It has been intimated that this law was suggested by me, and that I am interested to defend it. On the contrary, when it was proposed I was inclined to think it in opposition to the Restrict-

ive Rule, and sat down with that view to re-read the *History of the Methodist Episcopal Church*, and all the discussions relating to this subject. Not only so, I wrote to men then living, and conversed with such as were accessible, who remembered all these cases and the discussions in the General Conferences, and thus become convinced of the constitutionality and righteousness of the law.

The present law, as adopted in 1880, had some defects. It was capable of being made a cover for the location of men who ought to be excluded for immoral conduct. The General Conference of 1884 added a proviso, under which even an insinuation that the preacher whose case is considered has been guilty of immoral conduct would be out of order.

It could still be improved; but the right of the Annual Conference to locate an inefficient, secular, unacceptable member who is no longer useful, without *formal* trial or right of appeal, I deem vital to the dignity and efficiency of the body; a necessary antidote to human indolence, and a support against worldly temptation. I hold it also to be essential to the protection of worthy men already in the ministry and competent young men applying for admission by removing cumberers of the ground, and thus making places for those who are willing to till it. It is equally valuable for the protection of the churches. And I conceive it to be a necessary check upon possible Episcopal oppression.

J. M. Buckley

Art. III.—DIVORCE: A SYMPOSIUM.

EVILS OF DIVORCE.

We shall the more readily understand the evils of divorce if we recall the relation it dissolves, what is included in the relation, and the results of its dissolution.

Marriage, Christian marriage, the union of one man and one woman in holy wedlock for life, is the basis of the family and the indispensable condition of its perpetuity; and the family is primal organization of the race, the unit of society, the foundation of the State, and the necessary conservator of all. A study of the character of the family in any age will reveal the condition of the race at that time in all that is good and pure and elevating. With the rise or descent of the family go all human interests and institutions.

The purposes of the family are to secure the comfort and happiness of the contracting parties through mutual love and helpfulness and through the inestimable blessings of home, the asylum of love, and the safe retreat of its inmates from the storms of life; and the lawful and healthful reproduction of the race, together with the implied care and training of children for the responsibilites of this life and the destinies of that which is to come. Necessarily the relations existing between the members of the family are close and important. Between the husband and wife they are the most tender, delicate, and sacred in the world; between parents and children, affectionate and all-controlling; and between children, strong and lasting. No other relation so binds and controls the heart; and under no other earthly conditions can there be secured so much of genuine heart-development and refinement, the most important education in the world, as in the sacred relations of the family. To sum up in a single sentence: The family is indispensable to the life, in any proper sense, of the individual, of society, and of the State, and marriage is essential to the very existence of the family. Whatever, therefore, strikes at marriage attacks the family, imperiling all it includes, and is a menace which cannot be overestimated and must not be overlooked. And no one will doubt that any thing which prevents marriage, or leads

persons to lightly esteem it, or robs it of its sacredness, or weakens its obligations, or limits its duration, strikes at the very heart of the institution and aids in inducing all the evil results above indicated.

Some of the dangers which beset marriage seem to be inherent in human nature in its present lapsed condition, as the fickleness of human fancy and affection, seeming incompatibility of disposition, selfishness and the power of self-will, irascibility and ungovernableness of temper, the weariness and irritations which come of the necessary struggles of life, errors of judgment, carelessness of action, drunkenness, indifference, neglect, abuse. These things, infirmities of our nature, or outgrowths of our surroundings, or fruits of our evil hearts, put many and heavy strains on the marriage relation. They test it to the utmost. When we consider them, we see that it is not so strange as might at first be supposed that marriage is not always a success, and that the family is sometimes far less than a paradise. Given beings free from the imperfections to which flesh in its present condition is heir, and the domestic state would reach the ideal, and realize the full measure, of earthly bliss. But, alas! we have not such beings with whom to deal, and a measure of imperfection and failure is inevitable.

The problem which engages the most serious thought of every lover of his race is the reduction of these evils to the lowest possible degree, that marriage may reach the highest possible measure of its strength and permanence. When all has been accomplished that is possible there will still remain too much to weaken and imperil the relation. So serious are the consequences that we dare not in any manner, or in the smallest measure, encourage or increase such evils. On the contrary, we are bound mightily to resist them. All the influence and authority of the Church, of the State, and of the individual should go to strengthen marriage and to counteract the weakness and sins which threaten it. Nothing short of this will meet the requirements of either policy or duty.

Just at this point we meet the evils of our unfortunate divorce system. Instead of resisting the erroneous and sinful inclinations of human nature, the State, through this system, surrenders to them almost without condition. It has adopted laws which, taken as a whole, come perilously near throwing

off all restraint, and giving to human nature in its worst forms almost unlimited license to deal at will with the most important earthly relation. For, view it as we will, or apologize for it as we may, legal divorce is a scheme of government by which it deliberately allies itself with the infirmities, passions, and vices of human nature for the destruction of the divine institution of the family. It is the government abdicating its high function of resisting evil and putting itself in league with evil-doers for its own overthrow; for to destroy marriage is to sweep away the foundations of the State.

Of course we must except from this broad statement divorces granted on sufficient grounds—as for adultery. These are necessary. But even these are ineffectual remedies, though the only ones, for a great wrong. They do not cure the evil nor turn aside its consequences. They only release the party sinned against from the shame of the association and from a relation which has become galling and hateful because cruelly broken by a guilty partner. But the awful consequences still remain —the wounded hearts, blighted hopes, ruined homes, and the disgrace and possible neglect of children. No law, no power, can wipe these out. In such cases, however, the evils are not chargeable to the State, but to the sin which was back of them and which induced them. The sin of adultery, according to the Scriptures, in its very nature dissolves the marriage bond, and the State merely recognizes the fact in the divorce and gives it legal effect.

But when the State assumes to dissolve this bond on other and insufficient grounds it takes upon itself the responsibility for the divorce and all its consequent evils. And that some of the States of our Union have assumed this fearful responsibility, to the disgrace and peril of the country, is the regret of all good people. The causes of divorce have been so greatly multiplied, and the methods of securing it so far simplified and made easy, that no one is really bound beyond his pleasure, provided he has the money and the courage to seek release. If the laws of his own State do not suit his purposes he can easily find one where they will, and by removal to it he may elude his partner, gain a residence in a few months, and secure a divorce on the ground of desertion (!) or something else equally false. The divorce laws of the States differ widely, that constituting a

valid cause in one State which is not recognized at all in another; but a divorce granted in the State with loosest laws must be recognized in all. As a chain is no stronger than its weakest link, so the divorce system of the country is no better than its loosest law. And there is no relief to this awful fact except that of poverty. If dissatisfied parties are too poor to meet the expense of temporary removal to a State where divorces are made easy and speedy they may be compelled to remain in the married state, but if they have the money and the disposition they may be released.

Of the almost endless evils flowing from this vicious system I name a few:

1. The State, by setting a low estimate on marriage, influences powerfully the sentiment of the people in the same direction. The influence of the State over the people is always great, but far greater if it move in the wrong direction. It is then of the nature of license, and falls in readily with the inclinations and desires of men's evil hearts. A mere look in the direction of license is more powerful for evil than the most solemn prohibition of wrong-doing. So when the State trifles with marriage by loose legislation the people are prompt to accept the estimate it gives and to act accordingly.

2. Such a system leads to hasty and ill-considered marriages. If marriage is of so small moment that it may be dissolved for trivial causes, and almost at the pleasure of either of the parties, why need it be undertaken "reverently, discreetly, and in the fear of God?" Such is the question naturally asked. As a result it comes to pass that the most solemn and important relation of life—that which in its formation demands the utmost of care and deliberation—is rushed into recklessly under the influence of a whim or of mere passion. Then bondage and misery are unavoidable.

3. It leads to recklessness of marital conduct. If the parties to the bond know that they are bound for life and cannot escape they will feel compelled to settle their differences, curb their tongues and tempers, control their passions, and seek by mutual concessions and forbearance to secure harmony and happiness. Even self-interest would suggest this course. There is no other reasonable one open to them. But if they know they can find release when it becomes desirable, they give

looser rein to their evil dispositions, and make less effort to adapt themselves to each other or to promote their mutual good.

4. One dares scarcely think of the sad, and indeed awful, condition which will exist when persons shall marry, and after divorce remarry, and it may be repeat the process again, and possibly have children in each marriage, until ex-husbands and ex-wives will abound, and children shall dwell in one home half-orphaned, while one of their natural parents shall live in another, and possibly be surrounded by the children of another marriage. It would be like running a hot plowshare through the tenderest sensibilities of the human soul. Jealousy, suspicion, heart-burnings, constraint, neglect, and misery must come of such a state as this. And yet the divorce system of this country is rapidly tending to just this condition of things.

The most alarming feature of the source of these great evils is its rapid increase. The tables compiled by the Hon. Carroll D. Wright, Commissioner of Labor, are full of instruction and alarm. They cover a period of twenty years. We can give but two or three facts: The divorces granted in 1867 in the United States were 9,937, while those granted in 1886 were 25,535—an increase of nearly one hundred and fifty-eight per cent. The increase in the population of the country during the same period was sixty-six per cent. The total number of divorces granted during the twenty years was 328,716, or nearly one third of a million. Our space will not allow us to comment on these facts. They are sufficiently startling to awaken the attention of every reader. If we go on at this rate the most serious consequences must follow. The very foundations of our institutions will be undermined. The evils are creeping on us stealthily. The country does not apprehend them. It is surely high time that we should be awake to the "evils of divorce" and to their rapid increase, that we may be prepared to resist and remove them. Public sentiment must be aroused, the public mind must be educated, and the public conscience must be stimulated; and this important task will devolve on good men and good women, those who fear God, love their fellows, and work righteousness.

Chas. N. Smith

THE GROUNDS OF DIVORCE.

While a wedded pair are living, whether the legal bond of marriage can be rightfully dissolved, and, if so, upon what grounds, are the problems of divorce.

The Romish Church holds the union to be indissoluble except by death. Able and influential agnostic sociologists, on the other hand, urge that when between a married couple the tie of natural affection ends, the legal bond should also be severed. Protestantism rejects these opinions as untenable extremes, but divides on the ground which lies between them. That adultery is cause for divorce it has always held. Excepting the English and Episcopalian Churches, with some Methodist bodies of late, by like unanimity its view has been that desertion on either part forms also ground for separation. This question will be examined in our endeavor to ascertain the moral law upon the whole subject, and so the principle which should mold the civil law.

I presume none will question that the primary and fundamental objects of marriage—the ends, consequently, to which it stands related as a means—are, 1) righteous propagation of the species, with pure gratification of natural passions; 2) the mutual aid and society of couples in wedlock; 3) as a sequence of these, the family.

The force of a powerful appetite and divine command impels the race to propagate its kind. To this end congress of the sexes is necessary. Marriage alone gives the conditions under which that may righteously take place. Hence, excepting special cases, needless to specify, God and nature have made the relations of marriage a universal right of mature men and women. This manifestly includes the right of each party in the union to all its essential benefits. What these are appears in the objects of marriage. Consideration of them will show that what is covered by the divine right to the relation is its very substance and life, compared with which its naked bond is but a shadow. Yet this cardinal truth has so far been lost sight of in discussing divorce, that good and able men seem willing, in certain cases, to sacrifice all that is substantial in the objects of the union to continuance of its mere form, upon the

assumption that in some incomprehensible way morality will thereby be promoted.

One primal law of the marital union is sexual purity, another the obligation of every married pair to mutual society and help. These are deducible from the account of the first marriage, the teachings of Christ, of the apostles, and the nature of the institution. Each is palpably vital to the relation, regarded as a divinely appointed means to the moral and social ends which constitute its primary objects.

The rule as to sexual purity, it may be remarked in passing, is not merely to identify the parentage of those born in wedlock. That touches only the wife. So to limit the law is to destroy its moral significance. The true reason, patent as to both parties, is found in the deep depravity and utter corruption to which sexual vice leads, and the fact that life begins in a union of living germs, male and female; hence that the accursed taint of a sin which is a bane to the race, under the law of heredity, may mark offspring with its infernal blight if it blackens the life of either parent.

As to desertion, the first proposition is, that, properly considered, the right to the marriage relation makes desertion a cause for divorce.

This is the only rational conclusion from the consequences of that wrong to an innocent partner if divorce be denied. Save issue begotten, it deprives the forsaken mate of all benefits of the union, in wicked defiance of one of its great laws. The result is, in such a case, that the faithful party by the bond of marriage is forced into celibacy, while the essential objects of the relation are thenceforth defeated. Thus the substance of the right is destroyed—sacrificed to its form, after the latter has ceased to be of social or moral value. Thereby the marriage tie is made a sword to wound instead of being a shield to protect—a weapon for the bad rather than defense to the good.

But it is gravely said that this is necessary to conserve the family. The answer is, that desertion as effectually breaks up that as would the death of the wrong-doer. Upon the integrity of the family the two events—desertion, death—obviously operate exactly alike. In the latter case all say that the full family life may be restored by a new marriage; but some aver not in the former, on the paradox, apparently, that the

family can be preserved in this instance only by continued disruption.

Let the case be such as often occurs—a wife deserted and left with a young child. By divorce and another marriage the family would be re-established. These denied, it remains broken, while the unoffending mate is thereafter deprived of the benefits marriage was designed to confer, and its ends are frustrated. What is that but using the naked hand to crush the right to the relation in all that constitutes its substance? Can any thing be more clearly absurd than to speak of such course as "preserving" the family?

Manifestly, then, if a body be more than its shadow, substance of greater importance than form, when desertion occurs the right of the innocent party to the marriage relation demands divorce.

The contention, also, is that by St. Paul desertion is made ground for divorce in 1 Cor. vii, 15. On this passage Dr. Charles Hodge, in his *Systematic Theology*, remarks:

> With regard to those cases in which one of the parties was a Christian and the other an unbeliever, he teaches, first, that such marriages are lawful, and therefore not to be dissolved. But, secondly, that if the unbelieving partner defeat—that is, repudiates the marriage, the believing partner is not bound—that is, is no longer bound, by the marriage compact. *This seems to be the plain meaning.* If the unbelieving partner is willing to continue in the marriage relation the believing party is bound; bound, that is, to be faithful to the marriage compact. If the unbeliever is not willing to remain, the believer in that case is not bound—that is, bound by the marriage compact. In other words, the marriage is thereby dissolved. This passage is parallel to Rom. vii, 2. The apostle there says, a wife "is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." So here he says, "A wife is bound to her husband if he is willing to remain with her, but if he desert her she is free from him." That is, willful desertion annuls the marriage bond. This desertion, however, must be deliberate and final.

And Dr. Miner Raymond, of our own Church, in his *Theology*, says:

> Divorce is an exception to that part of the law of marriage which requires that the union be for life. Two, and only two, causes are allowed by Scripture authority to annul the marriage contract—adultery and desertion. . . . If either party commit

adultery, or take final leave of the other, the union is severed; the injured party is morally at liberty to form another marriage connection; the guilty one God will judge.

Dr. Pope, of the Wesleyan Methodist Connection, in his *Theology*, takes up this matter, saying:

St. Paul, in his treatment of the question as to the desertion, deliberate and final, of an unbelieving partner, says that the forsaken one is free. . . . What the extent of this freedom is Scripture does not say; but it has generally been held that desertion is, equally with adultery, valid ground of divorce under the new law.

Dr. Hodge also states that this is "the doctrine held by the Reformers, Luther, Calvin, Zwingle, and almost without exception by all the Protestant Churches;" and that "this interpretation of the passage is given not only by the older Protestant interpreters, but also by the leading modern commentators, as De Wette, Meyer, Alford, and Wordsworth, and in the Confessions of the Lutheran and Reformed Churches." Moreover, it is the view always taken by the Greek Church. From this weight of authority, as appears, also, by the plain reading of the text, it is sound biblical doctrine. Such a concurrence of reason and Scripture in making desertion cause for divorce gives added strength to the position. The first tends to show the correctness of the exegesis as giving what presumably might be expected in revelation, while the latter makes the rational conclusion authoritative. Like a double arch, they support each other.

Adultery and desertion, however, while the only causes named in the Scriptures are not in reason, nor by their proper interpretation, the sole grounds of divorce.

Biblical morality would be very inadequately conceived if regarded simply as a bill of particulars for enumerated instances instead of a body of truth vitally related to all possible cases. The former was one of the misconceptions of the Pharisees respecting the sacred oracles. Consequently their learned "doctors" and "lawyers" often stuck in the bark of a moral rule or precept—concerning themselves only with its verbal form—being unable to see that its life and force were in a principle out of which it arose. Christ frequently sought to illumine their mental and spiritual darkness at this precise point. For to his wondrous insight the life ever was more than meat, the body than raiment. With him, in short, it always was the

spirit that maketh alive. So, as respects moral truth, it must continue to be.

These remarks are pertinent to the proposition that the original law of marriage unity—"they twain shall be one flesh"—repeated by Christ, binds a pair till death, save in the two specified cases. That is, these are made to exclude all others; which in effect is to say they involve no principle, or that there is no additional case with like reason; which clearly is not true.

My answer to this argument as one of construction is, that it proves too much, and therefore nothing. Christ gave a right of divorce only to the man, if we keep to the exact case. He left the woman, as she was under Jewish law, without remedy. "It is not granted her in Deut. xxiv, where divorce is regulated by law. All legislation on the subject bears upon what the husband may or may not do. And in the New Testament neither Christ nor Paul sanctions or refers to any such proceeding. We read only of the man's 'putting away' his wife, never of the reverse."* Nor on this mode of interpreting his words did Christ allow divorce in case of unnatural vice, which then festered in the Orient, and in places burrows there still.

President Woolsey, who admits only the ground of divorce named by Christ, felt the force of all this when writing his work on the subject, and so concedes that the literal case does not fix the rule to be followed. Hence to enable a wife to get divorce, and that both parties may not be remediless as against nameless sins, he argues that the case stated implies a principle which wife as well as husband may invoke, and which applies in the instances alluded to, as of like reason with the one given. In other words, to avoid the consequence of "unilateral" divorce, for which Dr. Gray contends, and that must follow a limitation of the law to the formal case, Dr. Woolsey is forced to assert the principle of interpretation here maintained.

Taken with strict adherence to the letter, Paul allows divorce only in case of desertion by an originally unbelieving partner. But will any one say that the moral law of marriage is affected by the circumstance that a party was an unbeliever when entering the relation? If so, what is to be the consequence if one, who a believer when marrying, becomes an infidel and then deserts? Or is there no real marriage when a party to its

* *Husband and Wife*, by G. D. Gray, D.D., pp. 85, 86.

form and consummation is a skeptic? Evidently, neither Paul nor Christ is to be construed as putting an exclusive case, but one resting on a principle, and so possibly having its moral equivalent.

Christ, then, named one ground, St. Paul another wholly different. Consequently neither stated the moral law of divorce. Each, however, gave a case within, and which illustrates it. The law itself, evidently, must be broad enough to cover both cases, in which event it may, and as shown does, include others. But the Scriptures nowhere declare this law. Therefore it is to be deduced from the nature, right to, and obligations of the marriage union, the two cases given justifying its severance in connection with the consequences of these or like misdeeds to a faithful mate, if divorce were denied. I state it thus: *Adultery, desertion, and other acts which, like the first, destroy the sexual purity of marriage, or, like the second, operate to deny to an innocent partner and to society the substantial benefits of, and so what is essential in, the right to marriage, if its bond be held indissoluble are in morals, as on sociological grounds, valid causes for annulling it.*

The gist of this obviously is in the principle, resting equally upon reason and Scripture, that the right to marriage in what it implies becomes paramount to the rule relating to its permanence in cases of wrong to an innocent partner, whereby a primal law of the relation is abnegated, and one or more of the fundamental objects of the union is defeated.

This view of the subject makes the great ends of marriage, moral and social, more important than its naked bond, as manifestly they are. It looks on the union, also, in its real character of a means designed to work noble results for those within it, and not a chain to fetter the good after the bad break and repudiate it. Moreover, it leaves to the innocent escape from propagation with the moral rot of adultery or kindred vices, and from celibacy forced upon them otherwise by the wickedness of desertion or like crime. Finally, we profoundly believe it accords perfectly with the Scriptures, so read as to give the life of their teaching on the whole law of marriage.

Miram L. Sibley

THE REMEDY.

It is not the purpose of this paper to discuss the question whether divorce can rightfully be permitted. That is a question upon which the fathers of the Church have divided. While St. Augustine denied this right, St. Ambrose and Epiphanius admitted it. If the Church of Rome has placed divorce under the ban, the Greek Church as well as the Protestant Churches have allowed it. At this late day, and in this country, it would be useless to enter upon any such discussion. But, assuming that divorce is sometimes "a sorrowful and imperative necessity," the question which is now to be considered is, as to how the remedy can best be applied. And to this phase of the subject the reader's attention is invited.

1. The remedy should not be dependent solely on the will of the parties concerned. Few will now venture to propose that married people should be allowed to divorce themselves at pleasure. But at one time, under the laws of Rome, and again, under the laws of France, such a course was practically permitted. Such a state of the law is not conducive to good morals or to public decency. The parties to a marriage who may have tired of each other cannot be permitted to go their own way and enter into such new relations as may suit their fancy for the time being. Society is bad enough at present, and it is easy to see into what it would soon degenerate should such a policy be adopted as the one above suggested.

2. Neither is it desirable that the remedy should be dependent in each particular case on the will of the legislature. Until 1857 the courts of England could not grant an absolute divorce, but recourse had to be made to Parliament. In this country it is understood that the State legislatures have the power to grant divorces except when the power has been taken from them by the State constitutions. This has been done in many of the States by express provision, and in others by implication. In the case of legislative divorces there is no necessity for any notice to the parties, for any hearing of evidence, or that the ground of the divorce should be one previously recognized as sufficient for the purpose. This is due to the fact that in granting a divorce the legislature does not act in a judicial

capacity. Moreover, the legislature, in granting a divorce, cannot make any provision for the support of one of the spouses out of the property of the other, no matter how desirable it may be that such provision should be made. No legislative body can take the property of A and give it, or any interest in it, to B. The power to grant a divorce should exist only in the courts, to be exercised upon notice given and after a judicial investigation has been made into the facts, and it has been made to appear that some matrimonial offense has been committed in violation of a law previously enacted.

In 1886 Congress prohibited the legislatures of the Territories of the United States from passing any special laws granting divorces. A like provision can be found in the constitutions of all the States except Alabama, Connecticut, Delaware, Georgia, Kansas, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont. And in some of the States named, the legislatures are prohibited, by other provisions of a more general nature, from granting such relief.

3. The remedy should be sought, as now, in the State and not in the Federal courts. At the present time, as always since the foundation of the government, the Congress has no power to legislate on the subject of marriage and divorce except to regulate it in the Territories and in the District of Columbia. In the distribution of powers under the constitution the policy was to allow the States to regulate their internal domestic affairs in their own way. It must be admitted, however, that the system of allowing each State thus to legislate for itself has evils connected with it of a serious nature. The lack of uniformity in laws regulating the execution and probate of wills, the distribution of the property of deceased persons, the execution of deeds, as well as the laws governing marriage and divorce, have been the occasion of a great deal of trouble, and in many instances have worked gross injustice. This lack of uniformity in the laws impressed Professor Bryce when in this country, and in his *American Commonwealth* he says:

> A more complete uniformity as regards marriage and divorce might be desirable, for it is particularly awkward not to know whether you are married or not, nor whether you have been or can be divorced or not, and several States have tried bold experiments in divorce laws.

Again, the law usually requires a party to have resided for at least one year in the State in which he seeks to procure the divorce. But in Illinois a person is only required to have resided within it for the space of ninety days, and hither flock a colony of individuals whose sole purpose it is to live within the State for the three months, procure the divorce, and then return to their home and take unto themselves new spouses in defiance of the laws of their own State. Every one knows that this is scandalous, and that it should not be tolerated. At the same time all are not agreed as to how the evil can best be corrected. It has been proposed that the constitution should be amended so as to give to Congress the power to pass a uniform law on the subject of marriage and divorce, just as it now has the power to pass a uniform law on the subject of bankruptcy. The suggestion has met, however, with strong opposition. It violates, of course, the cardinal principle above referred to, that each State is to be left free to regulate its domestic affairs in its own way. The writer once heard the late Justice Miller, of the Supreme Court of the United States, express himself vigorously to the effect that a very great mistake would be committed if the time ever came when the constitution should be amended in the manner proposed. I believe the judgment of the legal profession is against any such action. The American Bar Association has already expressed itself in favor of a uniformity of the laws on this subject, but they seek to obtain this uniformity through the concerted action of the States rather than through any amendment to the constitution of the United States.

4. The remedy should be obtainable only in the State where the domicile is. To allow it to be had in the State of the residence merely has given rise to scandalous abuses, and is not justifiable from any point of view. Any one who has given any thought to the matter knows that the cases which have brought the most reproach upon our system are those in which divorces have been granted by courts which have accepted residence as equivalent to domicile, the residence being a mere pretense for the purpose of conferring jurisdiction. It is an arrogant assumption and an impertinent intermeddling for a State to presume to alter the matrimonial *status* of persons whose domicile is in another State. The power to adjudicate

at all on the subject is left in the States rather than transferred to the national government, for the sole reason that it is thought that each State should have the power to determine the *status* of its own citizens. If the national government cannot be allowed, therefore, to grant divorces, how much less should it be permitted to a mere State to exercise the right in respect to citizens of other States. The practice is indefensible and should not be tolerated.

The American Bar Association have recommended that jurisdiction in divorce cases should be confined to the following classes of cases:

(1) When both parties were domiciled within the State when the action was commenced.

(2) When the plaintiff was domiciled within the State when the action was commenced, and the defendant was personally served with process within the State.

(3) When one of the parties was domiciled within the State when the action was commenced, and one or the other of them actually resided within the State for one year next preceding the commencement of the action.

These recommendations were made by the Association in 1882, and were re-affirmed in 1888. In a few of the States they have been embodied in the statute law. There is no doubt that had the matter been properly presented and urged on the attention of the law-making bodies many more of them would have recognized the desirability of making the changes proposed.

5. The remedy should be without any respect to sex. In other words, the law of divorce should place both sexes on terms of perfect equality. This is generally the case under the laws in this country.

6. The remedy, as a general rule, should be granted on such terms as leave both parties free to marry. A total prohibition of marriage tends to immorality, and for this reason the State should refrain from imposing such restraint. There is one case, however, in which it seems wise that the State should impose a partial restraint. It may very properly provide that in cases where a divorce is granted for adultery the offending party shall not be permitted to marry his or her paramour. While such a provision, of course, puts it beyond the power of

the seducer to marry the seduced, and so atone, in part, for the wrong, it yet takes away the inducement in many cases to the commission of the adultery. For this reason such a marriage is not allowable under the laws of Delaware, Louisiana, Pennsylvania, Tennessee, and possibly some of the other States. When such a restraint is imposed the paramour may well be made a co-respondent in the original divorce proceedings. A more or less general restraint of any remarriage of the offending party is made under the laws of Alabama, Georgia, Indiana, Kansas, Maryland, Massachusetts, Michigan, Mississippi, Nebraska, New York, Oregon, Vermont, Virginia, and Washington. In some of these States the matter is left to the discretion of the court; in others the offending party cannot marry during the life-time of the former spouse; while in others the parties cannot marry until after the lapse of a certain prescribed period.

In expressing the opinion that the law should allow divorced persons to remarry I do not wish to be understood as disapproving that provision of the Discipline of our Church which forbids our ministers solemnizing marriages in any case where there is a divorced wife or husband living. The Protestant Episcopal Church lays a similar restraint upon its ministers. But the State, in the enactment of its laws, will leave the religious aspects of this question to the individual conscience of its citizens to decide whether such a marriage is scriptural or not.

7. The Episcopal General Convention sometime ago proposed that "severe penalties should be inflicted by the State, on the demand of the Church, for the suppression of all offenses against the seventh commandment, and sundry other parts of the Mosaic legislation." It has also been proposed that not only should offenses against the marital relations be made punishable under the criminal law, but that no divorce should be granted for such offenses until the party in fault had been convicted of the crime. At the present time adultery is not punishable as a crime in all the States, and even in the States where it is one rarely hears of any prosecution being instituted for the offense. It is doubtful whether making adultery punishable under the criminal law operates to any great extent as a deterrent influence. It does not appear that this offense is any

the less frequently committed in the States whose legislation has proscribed it as a crime than in the States whose laws have not so provided. The parties to the offense do not expect to be detected in it, and when passion is stronger than reason consequences are not considered by them. The suggestion that no divorce shall be granted for adultery until after the guilty parties have been criminally convicted raises a serious question. Those who advocate the change need to be reminded of the difference which exists between a civil and a criminal case. A suit for a divorce is a civil proceeding, and, as in other civil proceedings, the complainant succeeds provided the case is made out by a preponderance of the evidence. But in a criminal proceeding no conviction can be secured unless the prosecution has established the guilt of the accused beyond a reasonable doubt. The suggestion, therefore, would make it necessary to establish guilt beyond a reasonable doubt in divorce cases, instead of by a preponderance of evidence as at present.

8. The practice of issuing circulars or advertising for divorces has been prohibited by law in some of our States, and should be prohibited in all. In 1877 the State of Illinois passed the following statute: "That whoever advertises, prints, publishes, distributes, or circulates, or causes to be advertised, printed, published, distributed, or circulated, any circular, pamphlet, card, hand-bill, advertisement, printed paper, book, newspaper, or notice of any kind with intent to procure or to aid in procuring any divorce, either in this State or elsewhere, shall be fined not less than one hundred dollars ($100), nor more than one thousand dollars ($1,000), for each offense, or imprisoned in the county jail not less than three months nor more than one year, or both, in the discretion of the court. This act shall not apply to the printing or publishing of any notice or advertisement required or authorized by any statute of the State of Illinois." This law has had a wholesome effect, and it would be well could it find its way into the statute-book of every State of the Union.

Thos. Wade Rogers.

Art. IV.—THE CHURCH IN THE SOUTH.

There is no truer index to the character of a people than that exhibited in their religious system. With full knowledge of a people's religion one can fairly delineate their general character and the degree of their civilization. The nature of their system and the faithfulness with which they adhere to its precepts are inseparable from their character and civilization. The relation is as fixed and faithful as the needle is to the pole. The rule is equally applicable to every people and every religious system that has ever commanded the faith and devotion of any people. Tell me a people's faith, and I will tell you what they practice; explain to me their religious system, and I will tell you their history. This is axiomatic and admits of no exception. It applies with equal force to the Christian Church as to all other systems of religion.

But, notwithstanding its universal and unlimited character and the essential unity of faith and practice preserved, time, locality, and progressive events have ever, and will ever, exert a modifying influence upon its local development and practical operation. The same holds good not only in other days and in other lands but in this year of our Lord one thousand eight hundred and ninety-two, and in the United States of America.

I leave to others the task of speaking for the Northern portion of the Church in this country. Acquainted to some degree with the Church in the South, I venture a few observations touching that portion of the Church.

The Church in the South, as in all other sections, is the underlying foundation-stone upon which rest our social and political system and civilization. Their excellences or imperfections, in so far as the Church has been able to influence them, are but the resultants of the character and stability of the Church upon which they rest.

In the South, as in the North, the Church is divided into many denominations, but not into as many as in the North, however. This is to be accounted for by the fact that the North is so much more prolific in the development of all kinds of antagonistic notions and theories than the South. Those divisions are all based upon doctrinal, ecclesiastical, sectional,

and, in reference to one race, upon race divergence. These all unite in their divergence from the Roman Catholic Church, which, inspired by the one spirit which occupies the Vatican in Rome, is practically changeless in all lands and all times. Her apparent modifications are but necessary assumptions to accommodate herself to, and to take advantage of, circumstances she cannot control. Her Jesuitical pleas for freedom of worship in America, and her heartless persecution of Protestant missionaries in Peru and other Roman Catholic countries for the exercise of religious liberty, are fair indications of the true character of that Church. She favors slavery, race proscription, sectionalism, and every such wickedness whenever and wherever she thinks such favor can best subserve her interest, but is quite as ready to pose as the original abolitionist, anti-caste, and patriotic Church whenever she hopes to secure a greater advantage by the adoption of such a course. Such being her character, I dismiss her from consideration in the discussion of the subject of the Church in the South.

The Protestant Churches of the South are, in DOCTRINE, much more conservative and literal in their interpretation of the Scriptures than are their brethren of the North.

In the Presbyterian Church, for instance, while the Church was almost rent in twain over the question of the revision of their creed, and although the majority decided in favor of the revision, the Southern branch clung most tenaciously to the views of the old Westminster Confession. It is true that the celebrated Woodrow case in Columbia Theological Seminary, in South Carolina, over the question of evolution, created considerable excitement at the time, but it failed to materially disturb the faith of the Church in the South as did that of Dr. Briggs in the North, who would give to reason a place of equal authority in doctrinal matters with the sacred Scriptures. Dr. Briggs was sustained by Union Theological Seminary, and is teaching there to-day, while Dr. Woodrow, in the South, was made to vacate in favor of a man of the old orthodox faith.

The Protestant Episcopal Church in the North embraces in her fellowship R. Heber Newton, and the Congregational Church never condemned Henry Ward Beecher, Lyman Abbott, and others, for vagaries which would have placed them without the pale of orthodoxy in the South.

The question of higher criticism, which occupies such a large place in the discussions among Northern divines, has scarcely reached this section.

The scientific evolutionists have as yet made scarcely any impression upon the Southern branch of the Church. There are, doubtless, many Christian evolutionists in the Churches of the South, but that scientific evolution which disregards the evident teachings of the Bible has practically no following in this section.

Bishop Keener fairly represented the doctrinal idea of the whole South upon the questions of higher criticism and evolution in his speech at the Ecumenical Methodist Conference in Washington last October, when he sought to demonstrate from the phosphate beds of South Carolina that the whole Darwinian theory of evolution was based upon a mythical hypothesis, and when he pleaded with such earnestness, especially with our English brethren, who are even farther astray in the matter than our Northern brethren, not to allow themselves to be led off from the Scriptures and from the truth by such scientific vagaries. In these fossil-beds, he declared, were to be found the bones of every animal he had ever heard of, whether mentioned in geologies or natural histories. He said:

> Those bones comprise sixty-five per cent. of that vast deposit of phosphate of lime in the Ashley beds, evenly disposed, yielding 800 tons of this phosphate to the acre, and in the last three months 4,000,000. These beds have loaded the entire tonnage of the United States—river, ocean, and lake—two and a half times within the last ten years. In these beds are found the bones of the megatherium, the teeth of the beaver, the horse, the Virginia deer, the gigantic shark with teeth six and a half inches long, indicating the whole length of body of 120 feet. You know that in the mouth of the shark there are about 150 teeth in one of the jaws and 185 in the other. These monstrous teeth belong to this extinct creature, and yet there, too, are the bones of the muskrat, the bones of the old 'possum, of the corprolite, of the ichthyosaurus, the teeth of the gigantic saurius, mastodons, the tiger, the elephant, and all those other animals which live in the neighborhood of man. When Agassiz came to Charleston, S. C., in 1853, and there was handed him a tray full of horses' teeth, he spent the entire night on the floor examining them, and exclaimed to Professor Holmes: "Those old bones have set me crazy; they have destroyed the work of a life-time!"
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> Now, gentlemen, brethren, take these facts home with you. Get down and look at them. This is the watch that was under the steam-hammer—the doctrine of evolution—and this steam-

hammer is the wonderful deposit of the Ashley beds. There is nothing in evolution, nothing in the Darwinian theory, if you take the time out of it. When you put the megatherium and the beaver together; when you put the ichthyosaurus and the horse together—for there they are found together, there they slept together, there they lived together, there they died together—it is evident there they were created together. I say it takes the time out of evolution, and knocks higher criticism into the condition the watch would be in if the steam-hammer came down upon it. My brethren, the greatest thing about Mr. Wesley was that he knew what to get rid of. He let out the Moravians because of doctrine; he let out the Calvinists because of Calvinism; he let out the men who advocated the doctrine of sanctification, Mr. Maxfield and four hundred with him, because they disturbed the connectional integrity. I wish to say to my English friends now in the Conference, in all admiration for them—for no one admires these grand men before me more than I do—go home; get rid of this doctrine of evolution that puts a nucleated viscicle—Winchell's *amoeba*—at the bottom of the Pentateuch and the cosmogony of Moses that will ruin you if you don't get rid of it. If you can't get rid of the doctrine get rid of the men and the institutions that teach it, no matter how dear they are to you, for they will blow you up if you don't. I must confess that this is the first fissure in the Methodist faith. We have had many divisions on discipline, but none in doctrine; but this is a tremendous fissure in the faith of Wesleyan Methodism. These words are not speculation, but sober truth. I don't profess to know any thing beyond the knowledge of "a plain man" about these "sciences falsely so called," but I know there is a bed one hundred miles in diameter, reaching from the Santee to the Savannah, that, as Agassiz pronounced it to be, is the greatest cemetery in the world, and looks as if all the creatures of the postpliocene period had been summoned there to die. Knock the time out of Darwinism, and there is nothing of it; there is absolutely nothing left of it; and these Ashley beds knock it out.

While many good and true men in the Northern portion of the Church take issue with the bishop in the position that he here assumes, it is but just to say that he expresses exactly the conviction of the Southern branch of the Church in the premises.

The opposition of our colored membership to the admission of the women to the General Conference of the Methodist Episcopal Church, with the logical possibility of their admission to holy orders, is not so much the result of their inherent disposition to "keep the women under subjection" as it is of the principle which they have imbibed from their Southern neighbors of a conservative and literal interpretation of the

sacred Scriptures. None of the Churches of the South are even discussing the possibility of such innovation in their system of government.

While open communion has long been practiced by Mr. Spurgeon and other Baptist ministers in England and in the North, the Southern Baptist is as rigid in his exclusiveness of all who are not of his faith and order as he ever was in the days of the strictest Calvinism. He holds that immersion by a Baptist preacher is the only mode of baptism, and that baptism must precede admission to the Lord's table; hence he denies the privilege of communion to all who are not thus qualified. In this he is consistent with his creed, in spite of the progressive tendencies of his Northern brother, which leads him to disregard it. His five points of Calvinism, however, have been made so meaningless and unreasonable by the subtle influence of Arminianism among all Churches that he scarcely preaches them. In this, at least, he has made some progress toward the more liberal grounds occupied by his Northern brother.

ECCLESIASTICALLY,

as well as doctrinally, the Churches of the South tread far behind those of their more daring Northern neighbor.

While the episcopacy of the Methodist Episcopal Church has long since been declared to be an office and not an order; and while the question of its life tenure is being assailed by many able writers—but, as I think, unwisely—the Methodist Episcopal Church, South, adheres to the belief that her episcopacy constitutes a third order in the ministry, and does not brook any even prospective modification.

While Methodist and other ministers have been invited to participate in services by Protestant Episcopal ministers in the North, no Protestant Episcopal minister in the South would dare think of inviting any minister in whose record the mythical chain of apostolical succession was broken to officiate with him in any pulpit service. This same element of conservatism and adherence to old established rules is manifest in every Southern Church; while in the North there is manifested in certain quarters a spirit of progress, liberty, and even secularization in many of those matters which the Southern branch of the same Church deem most sacred and immutable. The prac-

tical working of the Southern Churches has been considerably influenced, not only by their conservatism, but also by their sectionalism and their attitude toward the several great questions that have arisen during our national life to torment, rupture, and keep apart the two sections of our country.

Foremost among these was the great antislavery agitation. Beginning as a small speck of a cloud in the East, it soon overshadowed the New England sky and finally covered the whole country. Out of this came forth, out of a sea of the nation's best blood and purified as by fire, a new heaven and a new earth, whose atmosphere was too pure for the lungs of slaves.

The agitation affected every interest and every department of our national life, but it struck the Church as a hurricane.

The Southern Churches, bound to the "peculiar institution" by a conservative but false interpretation of the Scriptures, intensified by self-interest and local influence, clung to human slavery and made it the corner-stone of their institutions. The Northern Churches accepted what the South then deemed higher criticism and pronounced in favor of "*la liberté, l'egualité, et la fraternité.*"

The division of the two great sections of the Church which followed brought forth the most forcible and learned, if not always the most scriptural and logical, discussion of this then all absorbing topic ever heard in this country.

In the North every pulpit became a citadel in favor of freedom, and every hall, from Fanueil Hall, Boston, the cradle of American liberty, to the most rudely constructed platform in bleeding Kansas, became a part of the great picket line against slavery. Gilbert Haven, Matthew Simpson, Lucius C. Matlack, Henry Ward Beecher, William Lloyd Garrison, Wendell Phillips, Gerrit Smith, John Brown, Charles Sumner, Frederick Douglass, Lucretia Mott, Sojourner Truth, Calvin Fairbank, and multitudes of others thundered against slavery with tremendous effect. In the South every pulpit sought to answer every Northern pulpit, and every platform orator or writer every Northern orator or writer. There were indeed giants in those days, but the sons of God—the antislavery agitators—had on their side the argument which God, angels, and humanity approved, and they triumphed most gloriously. The South arrayed her Hammonds, Harpers, Christys, Stringfellows, Hodges, Bledsoes,

Cartwrights, Elliotts, and others against them. They argued the question "in the light of ethnology, in the light of social ethics, in the light of international law, in the light of political economy, in the light of moral and political philosophy, and in the light of divine revelation."

Defeated with the Southern Confederacy, but not convinced of their error, the Churches of the South have been very slow to accept the new order of things arising from the results of the war. In consequence of this they continue, by the very same method of interpretation with which they defended slavery, to protect and nurture its ghost, race proscription, which lingers among us to disturb the peaceful and fraternal relations which should exist between the two races and sections.

The Churches of the South maintain an anomalous and incomprehensible attitude toward the freedman and his descendants that they do not to any other portion of the human race.

They boast of having in their communion, in their home and foreign fields, Indians, Mongolians, Malayans, and Caucasians, and with equal glory publish the fact that no Negroes are members of their Churches. This attitude of the Southern branch of the Church toward this branch of the human race is, in the light of the Scriptures and the common consent of philanthropic humanity, to me, at least, inconsistent and incomprehensible. Indeed, it is without reasonable explanation, unless the Negro is, in their judgment, *sui generis, autem non homo.*

It is out of this fact that it is possible for the most outrageous class legislation to be adopted and enforced throughout the South, and for midnight assassins to continue to this day to murder and deprive colored citizens of all their vested and constitutional rights with the most perfect immunity and security.

As yet no one of the Southern Churches has contributed a single reformer that dared to condemn the unjust class legislation or practice that makes the most cultured and polished colored Christian gentleman or lady an outcast, a pariah, that needs to be put into a separate Church, separate school, separate car, and when he is dead into a separate cemetery, and, I suppose, were it possible for them to encompass it, into a separate heaven or a separate hell.

The Southern Church is intensely racial and sectional. Her supreme desire is to encourage the consolidation of all the col-

ored people into denominations of their own color, and to keep the white people in Southern Churches of their own race. With the Northern Churches out of the South, and the colored people herded to themselves without Northern alliance and interference, and the race suppressed by force and fraud, she would be left perfectly free to propagate her racial and sectional ideas undisturbed. And this is in full accord with her interpretation of the Scriptures, which led her to resort to all manner of arguments to demonstrate the divinity (God save the mark!) of slavery, and to justify her present theory of "white supremacy," which nullifies the war amendments with sanctimonious devotion.

While it cannot be denied that the Church in the South has made some advances, as is evidenced in the progressive utterances of Bishops Haygood and FitzGerald, Dr. J. M. L. Curry, of the Slater Fund, and others, and in the establishment of the school at Augusta, Ga., by the Methodist Episcopal Church, South, and of that at Tuscaloosa, Ala., by the Southern Presbyterians, and of other such institutions for Negro education—it is equally true that even their most liberal and progressive leaders have not fully accepted the full import of the meaning of the doctrine of liberty, equality, and fraternity when applied to the colored man.

This attitude of the Church does not only affect the Negro problem, but every question that relates to the general welfare and character of the State. Take the prohibition question, for instance. But for the scarecrow of "Negro domination" the Church might espouse that cause with double the energy that she now does; but she dares not if any danger of "Negro domination" threatens.

It is well to understand that the term does not involve a subversion and capture of the government by that race, but a simple triumph for the side (all, or nearly all, white) that by offering the best treatment to the race would control their votes and defeat their opponents. This fact applies equally to the anti-lottery agitation now in progress in Louisiana. While the Southern white Churches hope to secure the votes of many of the colored people against the lottery they dare not assume any attitude in the premises that would indicate any special alliance or co-operation with that element of our population, for

fear that they would thereby lose more than they would gain. Even the Church entertains a sort of concealed idea that that question, and all other questions of government, should be settled by the white people.

Doctrinally, ecclesiastically, and practically the Southern branches of the Church are all that biblical and conservative Christians of the several creeds could reasonably desire, except wherein they are modified by circumstances arising from their peculiar relation to the race problem and sectionalism. These two elements, however, it must be remembered, give color to nearly every phase of ecclesiastical, social, and political life in the South.

Apart from these the Southern Church preaches a gospel of full and free salvation, and is as intensely solicitous for the evangelization and salvation of the white people and all other races in foreign lands as any other Church in Christendom.

In addition to the white Churches we have in the South several

COLORED DENOMINATIONS,

approved and encouraged by the Southern white Churches because they are race Churches. They are the counterparts of the several denominations among the white people, with which they fully agree, except upon race issues and sectionalism.

The Negro believes in human equality and fraternity, and does not believe that God is a respecter of persons, but that "in every nation he that fears God and works righteousness is accepted with him," and should be with all his people. Besides this he is thoroughly national in his patriotism and loyal to the old flag.

There are a few Negroes in the Protestant Episcopal, Presbyterian, and other Churches, and in Louisiana a large number in the Roman Catholic Church; but as a rule, the Negro is either a Baptist or a Methodist. He proposes to go to heaven by water or by fire.

Pushed off by race proscription from the white Baptists of the South, the colored Baptist is organized into an association and convention of his own, that sustains fraternal and ecclesiastical relations with the Northern Baptist Church, with which he affiliates and from which he secures the help that provides him with schools and other missionary agencies. The Baptist

Church, however, not being connectional, does not offer the grounds upon which the Southern branch can well operate against whatever missionary work the Northern branch sees fit to do in the South.

Methodism offers the principal field wherein the arms meet and clash.

We have among the colored people, the African Methodist Episcopal Church, the African Methodist Episcopal Zion, both of which seceded from the Methodist Episcopal Church, respectively, in Philadelphia in 1816, and in New York in 1820. This was many years before the Church and the nation had received the new life of freedom, or had even reached the crisis which led to the separation of the Church, South, from the Methodist Episcopal Church, on account of her pronounced antislavery principles. Two other organizations originated here since the war.

The Colored Methodist Episcopal Church was organized out of the Methodist Episcopal Church, South, in 1870, because the Southern Church would not tolerate their presence in that Church in their new condition as freemen and as equals. Hence they were set aside in a sort of kitchen or outhouse organization to themselves.

The other branch of Methodism among the colored people of the South is the Methodist Episcopal Church, which organized as many of them, and the white union element that rallied to her standard, into Conference relation in 1865–66 and subsequent years. They were not organized, however, into a colored denomination or Conferences, but as part and parcel of the old mother Church, as equals and as brethren.

This was right. In process of time, however, ridiculed by Southerners for being in the "Nigger Church," many of our white members and ministers took up the agitation in favor of separate Conferences. The agitation raged until the devil of race proscription, under one plea or another, finally prevailed, and the General Conference of 1876 committed the monumental blunder of yielding to his demands, and separation was secured. As a result our white and colored members became, most unfortunately, estranged from each other, until to-day, in many places, the fraternal relation of our white to our colored work is less cordial than that between

the Southern Church and our colored work. In their efforts to give assurance to prejudiced Southerners that they had nothing in common with Negroes many of them out-Heroded Herod in his own true character, and became more proscriptive in their treatment of the colored people and the white teachers and missionaries that labored among them than the Southern Church. The result culminated in a lack of interest, and, in some quarters, in positive antagonism to each other. The Church had vacillated from her exalted position, where she stood for a principle, to seek to overcome the prejudices of the white people; her presence then became meaningless, and, instead of gaining by this wicked concession to this spirit of caste, she positively declined, and, in the extreme South especially, she lost so much that many of our best people in the Church have lost all faith in the wisdom of any longer prosecuting that work; and, urged insidiously by the Church, South, to quit the field, some of our people are advocating its abandonment.

While the Church, South, is pushing such a campaign on the one hand she is on the other hand doing all that she can to influence the consolidation of all colored Methodists, including our colored membership, into one body, so as to completely banish the cosmopolitan and national spirit which our Church preaches and fosters in the South.

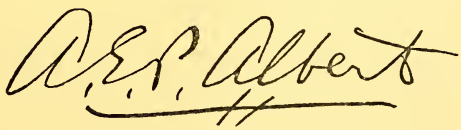
We sincerely hope, however, that no suicidal policy will prevail, but rather that the Church may re-enforce every department of our work down here, reconstruct our white work so as to make it mean in the South just what it means in the North and every-where else, and push it forward as never before.

The several colored race Churches in this section, as the white Churches and our own cosmopolitan Church, are doing a good work in educating, evangelizing, and molding the character and saving the people to whom they preach; but they are sadly deficient in many particulars.

The Baptist Church, for instance, which controls the greater proportion of the colored people, is entirely unsuitable for the best development of any people in their condition. They are entirely unprepared for absolute local self-government, as is implied under their congregational system. The several colored race Churches of Methodism, while they do not suffer to the

same degree as do our colored Baptist brethren, suffer at least in a measure from the lack of the wholesome influence which our colored membership derived from contact with our white bishops, officers, and brethren generally, who have had the superior advantages which have come to them through centuries of development and culture. The fact that they are officered, from bishop to sexton, by men of their own race, however, is not without its effect against our best efforts to reach the masses. While the record of the Church, in all that she has accomplished for the freedom of race, for their education and elevation to place and power in the Church and nation, belie all the slanders that pile against her, they nevertheless have their effect. This is really one of the most pungent reasons why all of our colored members are so anxious for the Church to find the proper colored man and admit him into the episcopal office.

Whatever defects there may be here and there, all of the Churches operating among the colored people are doing much good. They inspire Christian manhood, education, character, and every element that tends to the elevation of society. In this great work of the renovation and salvation of our sordid humanity in all this section, especially among the colored, wherein she has reaped the most abundant harvest, no Church is accomplishing more extensive or better work. God grant that she may continue thus to operate, to strengthen her own arms by every available Christian resource, until, influencing all other Churches by the wholesome doctrines that she preaches and practices, every Church in the South may be broadened out of all her prejudices and provincialism, and with absolute faith in God, and in the wisdom of his word, and the abundance of his grace, may reach and save an undivided humanity and nation, to be presented spotless and blameless at the throne of God.



Art. V.—METHODIST LAYMEN.

It may be well to premise that the word laymen does not occur in our Discipline until 1872, and that it is then accompanied by an explanatory note which makes it "include all the members of the Church who are not members of the Annual Conferences." Prior to that the Church was classified as "ministers" and "members." The ministers were subdivided into two classes, known as the "local connection" and the "traveling connection," while in unofficial literature and discourse all others were called "private members." Though the only thing intended by the note was to segregate the "local connection" from the "traveling connection" in the single matter of voting for delegates to the General Conference, it is not the less inclusive of all other members of the Church in the term laymen; hence, since from the beginning the word "members" never excluded any age or sex or condition, this new name does not.

The rank of laymen, or of the laity, had its origin in the Mosaic economy. By that the priesthood constituted one division of the people, and to it alone was committed every thing appertaining to religious affairs; all other Hebrews were known as the laity, whose sole religious duty was to observe and do what the priests enjoined. These were called in the Hebrew *'am*, in the Greek, *laikos*, and in the Latin, *laicus*, meaning in all these languages the people, without regard to age or sex.

The new dispensation was organized upon an entirely different basis. Whatever necessity there may have been to institute an oligarchy in the days of Moses for a people just out of four hundred years of bondage, it did not exist fifteen hundred years later, when the fullness of time had come for the advent of the Messiah; hence the Christ came of the laity, and, so far as the record shows, his labors were wholly with the laity. The twelve were all laymen, and so were the seventy. While he paid due respect to the priestly office when occasion required he utterly ignored the priesthood in his selections of instruments for the establishment of his kingdom, and his immediate followers did the same. Paul, on more than one occasion, emphasizes the religious equality of all men, making the whole Church a royal priesthood to offer spiritual sacrifices, and declaring that, though

many, all were members of one body and every one members one of another. The entire absence of class was constantly displayed in apostolic times. One less worthy of a place in the Christian pulpit than Saul of Tarsus could hardly be found; yet when converted he conferred with no man, but began without formalities of any kind to preach that Christ was the Son of God, and that men should repent and do works meet for repentance—model preaching both as to doctrine and exhortation. When persecution drove all but apostles out of Jerusalem those who went preached as they went, and the hand of the Lord was with them—it was the work of laymen exclusively. But it was not in preaching alone that there was no distinction, for in church convocations for the discussion of doctrine and of polity "the whole Church" met with the apostles and elders.

It was near the close of the second century before any thing like priestly distinction obtained. Once introduced its spread was rapid, so that in a few centuries the Church was divided into orders, and priests and laymen were again far apart. It was thus when Luther and Calvin and their helpers began their work; and if any one thought more fully embraces the whole of their work than any other, it is that they bridged the chasm between the porch and the altar, and lifted the whole Church to the plane upon which it was organized by the Master, so that henceforth the word laymen should be only a convenient designation for that part of the Church not especially devoted to the work of preaching, with no distinction in rank or order. As a result of this, in all lands, in Calvinistic and Lutheran Churches, the laity are equally partakers with the ministers in every church convocation, from the least important local council to the highest assembly known to the denominations; and in none of these councils do they act in two houses or as separate orders, having distinct and possibly rival interests, but as equals in every respect, having a common interest in a common cause, with equal ability to consider and act.

It is not difficult to see why it is otherwise in the Church of England and the Churches springing directly or remotely from it. The so-called Reformation, out of which it sprang, was purely a political revolution, which resulted in dethroning the pope as the head of the Church and enthroning the reigning sovereign of the realm. There was not a single modification of

doctrine or polity which was not implied in this change of headship, and made necessary by it; hence the chasm between the priesthood and the laity remained unaffected except as political necessities required its modification. It was thus two hundred years later when Mr. Wesley was ordained a priest in that Church, and no man was ever more fully imbued with the notions of the Church in this regard than he was. It was this more than every thing else that so soon terminated his work in Georgia, and until his death he clung to the Church of England and wished his "societies" to do the same after he was gone. It was his wise mother that first led him to tolerate and afterward to encourage the preaching of laymen, not his own conviction of its propriety.

It was from such a source that the Methodist Episcopal Church received its trend of thought, and all along there has appeared this strange paradox—a movement which owes every thing to the labors of laymen as classified by the Church of England and by Wesley himself, yet drawing as marked a line between her ministers and her laymen as the highest churchly notion of that Church ever drew. During the first third of a century after the organization of the first society the laymen of the infant Church were wholly at the will of those who had the pastoral oversight of them. They were received into the Church on such terms as these dictated, and they were "excluded" without any intervention of their lay brethren. By the time of the Conference of 1789 this had caused such murmurings among the "private members"—the laity—that that Conference ordered that in the future all "suspected" members should be brought for trial before the society to which they belonged or a select number thereof, and their case should there be heard, and they should have the right to appeal to the "quarterly meeting," whose decision should be final. This regulation was so repugnant to the views of Bishops Coke and Asbury that they appended a note to the Minutes, saying:

> This is to take knowledge and give advice and to bear witness to the justice of the whole process that improper and private expulsions may be prevented in the future, plainly implying that private expulsions, if not improper, had been made.

There was to be, however, no concession on the part of the ministers that they were not sole judges in the case. They held:

The New Testament determines, beyond a doubt, that judgment and censure in such cases shall be in the minister. . . . There is not a word said of the Church's authority either to judge or censure. The whole authority is expressly delivered into the hands of the minister.

As to the provision for appeal to the quarterly meeting whose decision was to be final, Coke and Asbury, in their notes, justify it only "because they are almost entirely composed of men who are more or less engaged in the ministry of the word." During the ensuing eleven years discipline was administered in accordance with this episcopal construction of the action of the Conference. But the dissatisfaction was so great that at the Conference of 1800 the society or select number was authorized to pass upon the guilt or innocence of the "suspected member," which was the first concession ever made to the laymen of the Methodist Episcopal Church, and almost the last.

Meanwhile there had arisen a demand of the laymen to be represented in the Conferences. This had assumed such proportions by the year 1786 that the bishops, in their Notes on the Discipline, devote a chapter to it. They oppose it on Scripture grounds. The argument is: the Scripture teaches the itinerant system; lay representation would be fatal to this; therefore lay representation is not to be allowed—an argument which has been made to do service ever since. It is hardly hazardous to say, in looking back through the last hundred years, that in no one thing, if in all things combined, has there been as much unrest among the Methodist laymen as upon the single question of representation in the councils of the Church. By 1820 petitions began to reach the General Conference on the subject in great numbers, and they were renewed at almost every General Conference since in one form or another, until 1872, when lay delegates took their seats in the General Conference. In 1828 they were very numerous, but, unfortunately for the cause, a number of preachers, including some of the foremost in the connection, hitched it on to their opposition to the episcopacy in its various ramifications to make it do service for their crotchet, and this yoking together of two inharmonious elements proved detrimental to both. Intelligent laymen readily recognized in the episcopacy the strong arm of Methodism, and very few could be induced to cast their lot in with the

"radicals," as those were denominated who left the Methodist Episcopal Church in 1830 and organized the Methodist Protestant Church. They believed in lay representation; but if they could not have this without crippling that, they chose to bide their time. They therefore greatly mistake who count that the secessions of that year were the measure of the unrest in the Church on lay representation. The same advantage was sought to be taken of this sentiment in 1843, when another secession was inaugurated with antislaveryism as its ostensible basis. While the chief strength of that movement lay in the lay-representation sentiment, it, too, was hampered by its hostility to the episcopacy; and again, those who reckoned the extent of unrest upon the lay question by the number of laymen who joined in that movement reckoned without a proper basis.

Though in all the intervening years there was a profound feeling among Methodist Episcopalians upon the rights of laymen, there was little further movement toward securing it until the General Conference of 1852. One feature of the movement of that year was, that the petition was based wholly on the ground of expediency, and it was favored by men who had been most prominent in their hostility to it twenty-five years earlier, when the claim was made as a right. Prominent among these was Dr. Thomas E. Bond, of Baltimore. But nothing resulted from the petition. It was renewed in 1856, and again in 1860. This year the question was submitted to a vote of the laymen, to be taken in 1861 and 1862, but it was so indefinite in its terms that few laymen took any interest in it, and more voted against than for it, as did also the preachers. The demand was renewed again in 1864, with no result. In answer to the petitions of 1868, the scheme of admitting less than half as many laymen as ministers to the General Conference, with a proviso that they may be set aside at any time by the ministerial branch, and serve only as a negative force, was submitted to a vote of the members and of the Conferences. Though it was in no sense what the petitioners had asked for, the popular vote in its favor was more than two to one, and the ministerial vote more than three to one, and the plan then proposed is the present regulation of the Church.

It is certainly unwise to shut our eyes to existing facts in

connection with the present status of the laymen question. The present plan never was satisfactory to a single layman, for it never met a single condition involved in lay representation, for there is no lay representation in it. Waving the objection that the electoral college which chooses lay delegates is the creature of the Quarterly Conferences, which are in turn the creations of the pastors, and often composed largely of members of Annual Conferences, the fact that at best the laymen compose less than one third of the General Conference, and even then may easily be set aside by the majority, so as to become only a body of obstructionists, without whose consent a measure cannot pass, invests the whole with a sense of inferiority which is repugnant to American notions of representation.

The action of the lay representatives of the Conference of 1888, as well as of the two preceding General Conferences, indicates their wishes. They want equal representation, and they want to represent the laymen of the Church, not the ministers, as the laymen now do, being elected through ministerial machinery.

While less than three thousand five hundred ministers can negative more than two million laymen, laymen will not be in a hurry to vote after their late experience, in which the wishes of more than three to one have been disregarded. Then what? Probably nothing in the near future. The very emphatic setback given to the Philadelphia Conference proposition for equal representation by the Conferences that have voted, indicate the present animus of the traveling connection toward laymen. One Conference voting against this proposition more than four to one subsequently voted almost unanimously in favor of an explanatory resolution, saying that this vote is not to be construed as opposed to the proposition for an equal number of laymen; but they must deliberate in a separate house—the politician's dodge in favor of the Maine law but opposed to its enforcement. As an obstructing agent half the present number would answer as well, and be much cheaper, than twice the number.

Then what? There is one chapter of Methodist history that no loyal Methodist can contemplate without a sense of mortification. It began almost with the beginning. Thousands were converted at our altars in the days in which our growth

was almost wholly by accretions from without, only to become members of other Churches, either immediately or as soon as possible afterward; while thousands who were for a time pillars in the Church have quietly gone into other communions, taking their families with them. So common has this been, that there is not a city fifty years old of five thousand inhabitants, in which there are not examples of families that were once active Methodists who are now equally influential in some Church in which laymen have a voice in church affairs. This has gone on for a century or more so quietly as to attract little attention except to elicit the complacent remark: "Withdrawals from our Church have never been on account of doctrinal disagreements, but always on account of dissatisfaction with our economy." A little investigation as to this dissatisfaction will always trace it, directly or indirectly, to the status of laymen in the Church; and I may add parenthetically, and very complacently as well, that a reflex influence of this infusion of Methodist doctrinal teachings into sister Churches is seen to-day in the demand for creed revisions in the Churches that have shared most largely in these changes of church relations. Pews, educated theologically by Methodists, have given theological tone to pulpits, and now pew and pulpit are hand in hand laboring to make the written creed correspond with the creed of the pew and pulpit.

Methodist laymen will eventually sit side by side with the apostles and elders in all Methodist Church convocations, as they did in the early times, when "the whole Church" deliberated with the office-bearers on questions of doctrine and duty. Methodism will never put on her whole strength until it thus far follows the pattern of the earliest days of Christianity. But this will come as an evolution, not as a revolution. There will be no more secessions to bring this about. No mutual rights paper will make this its hobby. The stream of withdrawals will continue, and some Methodists will say, "Let them go, if they are not Methodist enough to love our economy." But that spirit of elasticity which has already eliminated every thing but this that was distinctively Methodistic in polity even fifty years ago will bring "the whole Church" up to the standard of efficiency which is set up in the Gospels and Epistles, in which there is no exclusive prerogative claimed by any one, but all are one in Christ.

Fifty years ago there was not even the semblance of a theological school in all American Methodism. This was not so much for the want of means as because of a settled hostility to such schools, and the first attempt in that direction was purely tentative. A moribund seminary was converted into a harmless "biblical institute," and thus nursed until it became a full-fledged theological school. It was an evolution, not a revolution. Fifty years ago men and women were required to sit apart in all our churches. To-day there is no trace of the custom left in any Methodist church. The change was an evolution, not a revolution; but not until it had contributed largely to defections from the Church. Fifty years ago there was not an instrument of music in any Methodist church in America except under anathema; to-day there is hardly a church without some instrument, while some have a whole orchestra. This by evolution, not by revolution. Fifty years ago the Methodist preacher who did not kneel in prayer would not have been tolerated; to-day some bishops stand when they pray. These and many other changes have taken place within the memory of men who are not very old. The present plan of lay representation is tentative only. It has developed both devotion to the interests of the Church and great ability in deliberating upon them on the part of laymen. And now it is evident that the time is coming for as full a recognition both of the rights of laymen and their worth in counsel in the Methodist Episcopal Church as in any other Church. As every step of the evolutions which have eliminated every distinctive feature of old-fashioned Methodism has been taken in the face of opposition, so opposition may be expected here. We have only to wait. We want no more votings by the laity on any proposition. The increasing intelligence of our ministry is a guarantee of the coming uplift of our Church to the highest plane of efficiency.

J. A. Goodwin

Art. VI.—WILLIAM WORDSWORTH, D.C.L.

"The lapse of years," said Dean Stanley in one of his later addresses, "has only served to deepen in me the conviction that no gift can be more valuable than the recollection and the inspiration of a great character working on our own." It is to quicken the recollection of one who was sincerely great in life and utterance that we undertake the study of the life of William Wordsworth. He belongs in the zodiac of the worthies.

Indeed, when we come to the study of the life—the immortal part—of any man, we are face to face with divinity. Biography is the burning bush of being. No elevation on the earth is so high as personal character. And when character takes the harp of expression and pours out its content in poetry we have whole continents of light, and all life feels the inspiration.

Is this chimera? We answer, No. There are no *great* myths. They are all small. So, in vaster sense, are vast minds real ones. They have a biography. We may not always know when they were born, or with whom they played, or when they came to a knowledge of their powers. The wheel of time may have ground away the edge, yea, the indenture, of their lives, but their mental flashes, the human quality, is intact; and we say these men were once with nursing mothers like our own.

And what if the statistics of biography do grow dim? Their work is their biography. Achilles and Ulysses are Homer; we know them. Othello and Lear are Shakespeare; they testify of him. And "Samson Agonistes" is one of the best lives of John Milton ever written.

But we may come nearer to men than this. We are in an exact period. All houses have added windows and subtracted bars and shutters. If modesty has suffered truth has rejoiced. If there has been more invasion there is less evasion.

Can all men live long under this skylight method? We answer, Only those whose lives and works are fitted for sunshine. That is why writers like Byron lose fragrance. That is why character grows valuable and looks over the shoulder of preacher and poet. And is not this why the long half-averted eye of opinion now turns toward a knight of this and the last

century—fastens on Rydal Mount in England, Grasmere, and Alfoxden, his dwelling-places—and sees William Wordsworth—

> "The happy warrior,
> . . . . . .
> Conspicuous object in a nation's eye,
> . . . . . .
> Who, whether praise of him should walk the earth
> Forever, and to noble deeds give birth,
> Or he should go to dust without his fame,
> And leave a dead, unprofitable name,
> Found comfort in himself and in his cause;
> And, while the mortal mist was gathering, drew
> His breath in confidence of Heaven's applause."

The life data of this man are simple. Born on the 7th of April, 1770, at Cockermouth on the Cumberland, educated in the grammar schools of Penvith and Hawkshead, and a graduate of St. John's, Cambridge, in 1791; two years later he comes before the public for the first time as an author in two poems: "An Evening Walk," addressed to a Young Lady, and "Descriptive Sketches," taken during a pedestrian tour among the Alps.

Of these first efforts there were few admirers, yet one above many to be chosen such, Samuel Taylor Coleridge. From this hour these two minds, like two planets, drew toward each other, and shone long years in brilliant conjunction. With the settlement of Wordsworth at Racedown Lodge, in Dorsetshire, in 1797, and of Coleridge at Nether Stowey, but three miles away, may be said to have begun that new type of English poetry known as the Lake School, the era of real song, the second *rennaissance.* In 1798 Coleridge and Wordsworth published unitedly the "Lyrical Ballads," one of which, "The Ancient Mariner," was the joint production, in part at least, of these two minds, written to raise the sum of five pounds to pay the expenses of an itineracy into Devonshire. Next we see Wordsworth traveling with Coleridge in Germany, then residing at Grasmere, and in 1813 settled permanently at Rydal Mount and married to Mary Hutchinson, his playmate in childhood, and his devoted wife for forty-eight years. In 1814 comes forth the "Excursion," his longest though not his greatest poem, and the one that laid the basis of his growing fame. From this period we find him writing, rewriting, traveling on

foot to Wales and Scotland, once again on the Continent, and issuing occasional volumes of his poems, none of which were received with much favor.

But to the discerning literary men of his day his greatness was visible. Behind the savage criticism of the *Edinburgh Review* and its imitators, and behind the mists of a false taste and ephemeral opinion there was steadily rising a sun in a new and widening system of thought and expression, and we are not surprised that its beams are visible at Oxford in 1839, when her great degree of D.C.L. is bestowed at the hands of Keble, and in the presence of the choicest spirits of England, upon one who had first to create the atmosphere in which his worth could be seen and appreciated.

Four years later, on the death of Southey, Wordsworth becomes England's poet laureate, and, unmoved by growing favor, abides at Rydal, until in 1850, at the age of eighty, this priest of Pan enters the inner shrines of the vaster temple.

Can we go back and gather up a few bright threads in this career of eighty years of untainted manhood? Shall we ask what elements entered into the construction of this character? These are questions of biography, issues of intimacy, queries that call for eyes on the facts of birth, education, home, church, personal habit, temper, and deification of the subject. For all these we are debtors chiefly to two most interesting volumes, *The Memoirs of Wordsworth*, written by Christopher Wordsworth, D.D., the poet's nephew, and edited by an American, Henry Reed. They are old volumes, but fresh as ivy leaf and holly. Let us open them.

The life of Wordsworth deserves attention at its beginning. His mother dying when he was eight, his father when he was fourteen, at an early period he was left to the care of two uncles. His father had been a fairly prosperous lawyer. What his mother was, and what were the mental and religious influences in her home, we may judge from a single reference. "I remember my mother," Wordsworth writes, "only in some few situations, one of which was her pinning a nosegay to my breast when I was going to say the catechism in the church, as was customary before Easter." There is a volume in this testimony. A home where catechism, church, and Easter are known quantities makes no problematical life equation. What

wonder that from youth Wordsworth was a firm member of the Established Church, and that all his writings testify to a humble belief in the inspiration and authority of the word! He was no "higher" critic. It was catechism and creed and church that made the author of the "Ecclesiastical Sonnets" chiefly what he was, and these as taught by a Christian mother in early youth.

But what books did he read when a boy? Not many corresponding to our modern Sunday-school books, we surmise, so often those diluters and destroyers of literary taste. "I was left," he says, "at liberty to read whatever books I liked. For example, I read all Fielding's works, *Don Quixote*, *Gil Blas*, *Gulliver's Travels*." Here are novels and works of fiction that are literature. Happy the growing mind that at home or school acquires relish for such authors!

In France, at the close of his Cambridge career, he was a revolutionist, carried with the swirl that dashed up in 1793 toward a fierce republicanism. Returning, he will be a radical of radicals. But he is saved by that sister Dorothy, his life companion and good angel. He writes:

> "Then it was—
> Thanks to the bounteous Giver of all good—
> That the beloved sister in whose sight
> These days were passed,
> Maintained for me a saving intercourse
> With my true self."

That sister, like to her of "Elia's" home, will look from behind this man's life forever.

But what will this young man do—what make? He is already at an age where most of his companions at college have entered fully upon their life-work. And he yet undecided. Influential friends say, "Take orders; the Church wants you." But he cannot. He has felt a call to another field. He believes in his ability to write. He has looked in the face the whole legion of Erinnys of success or failure, want or plenty, and decides on the danger side. "I will defy them all. I must be a poet though I starve;" and Dorothy says, "Fear not."

It was during a morning walk in the first college summer vacation, in 1788, while strolling in his beloved vale of Esthwaite, that he felt his call as clearly as Jeremiah his.

He writes:

> "My heart was full; I made no vows, but vows
> Were made for me; bond unknown to me
> Was given, that I should be, else sinning greatly,
> A dedicated spirit on I walked
> In thankful blessedness which yet survives."

But education, travels, leisure, exhaust his income. He is about to leave Cumberland for London, to engage as a hack writer for the press on political subjects. He is saved. Help comes unexpectedly. Raisley Calvert was that helper. Who will not couple that name with Wordsworth? Calvert knows Wordsworth and believes in his future. He will be his Mæcenas. He saw in him forces which, if leisure could be had, would work vast results. Calvert himself had delved in literature and cultivated the muse; but, health failing, he turned to Wordsworth, and at his early death made him his heir, bequeathing him the sum of $4,500. This was to be a "Leisure" fund. As Milton, at the close of his college career, was allowed by a kind and foreseeing father to retire to a country retreat at Horton, and pass whole years luxuriating among books, so by this bequest was Wordsworth permitted to escape the dust of life on the opening flower of his genius, and with his devoted sister Dorothy "to live apart," to travel abroad on the Continent, to make pilgrimages on foot to Scotland, and in 1813 to settle permanently at Rydal Mount, in his own Cumberland, among her lakes and fells.

This financial side to a poet's life is the obverse of the medal. It is the commonplace in the midst of the sanctuary. But it is of some interest to know how men eat and dress and pay debts; and the seer and bard are not exceptions. Think of $4,500 to-day maintaining the average man of taste through a series of years! Had strict economy and simplicity not been the rule of the Wordsworths their leisure hour would have been brief and their return to the moil inevitable and speedy. It is true that in 1802 there came to the brother and sister a legacy of about $10,000, and that in 1813, by the kindness of Lord Lonsdale, he was appointed distributer of stamps for the County of Westmoreland—an office corresponding to that once held by Burns, and in our country by Hawthorne—which office he held until 1842, when it was given to his son; and that in

the same year an annual pension of $1,500 was assigned him by the government eight years before his death. But while these sums may seem large, measured with the earnings of modern literary men like Tennyson and Longfellow, or even such spasmodic writers as Bellamy and Mrs. Ward, they are only a mite. The expense of travel, of entertainment of distinguished visitors at Rydal—including on one occasion the present queen—and, in later years, the support of himself and wife, five children, and his devoted sister—these kept Wordsworth to the end of life a comparatively poor man. And it was well. He was ever near the common people in thought and sympathy.

It was this contact with necessity that makes him, and will continue to make him, the voice and advocate of humble life, with all its little joys and sorrow. "The White Doe of Rylstone," "The Wagoner," "Peter Bell," "The Beggars," "The Pedlar," "Alice Fell," "Lucy Gray," "The Idiot Boy," "The Emigrant Mother," and numerous others of his poems of kindred name all show the channel in which ran his Christly thought. He was a humanitarian; and small income, lack of popular favor, absence from fashionable life, are largely explicable of this superlative title. He was also the champion of the weak against the strong.

But this man had not only sympathy, modesty, and reverence, those three fundamental virtues, but he had ideas and ideals. One was a lofty conception of what a "dedicated spirit" a poet should be. In a letter written in 1801 he says:

> You have given me praise for having reflected faithfully in my poems the feelings of human nature. But a great poet ought to do more than this: he ought, to a certain degree, to rectify men's feelings, to give them new compositions of feeling, to render their feelings more sane, pure, and permanent; in short, more consonant to nature—that is, to eternal nature and the great moving spirit of things. He ought to travel before men occasionally as well as at their sides.

And in another place he says:

> Every poet must be a Phœbus or Sun in his way, and have a mission on earth. He must diffuse health and light; he must prophesy to his generation; he must teach the present age by counseling with the future; and he must plead for posterity.

But such a standard was a lofty one for the day in which he wrote, and caused his poems to be unappreciated and unpopular; yet he believed the verdict of posterity would accord him place.

In a letter, May 21, 1807, to Lady Beaumont, he says:

I have a calm confidence that these poems will live, and you may remove all disquiet from your mind on account of the condemnation they may at present incur from the public. . . . These people, in the senseless hurry of their lives, do not *read* books—they merely glance at them. And we are never to forget what Coleridge observed, that every great and original writer, in proportion as he is great or original, must himself create the taste by which he is to be relished; he must teach the art by which he is to be seen.

This is not conceit; it is consciousness. It is not self-praise; it is self-illumination, springing from an inner light. It is prophecy, and, in this case, it was the utterance of a great prophet.

But there are other sides than the poetical to this writer. He was well rounded. He wrote prose as well as verse. He was interested in politics as well as poetics. Read his "Convention of Cintra," pronounced by Charles Lamb the finest written state paper since Milton's political papers. Listen to his utterances on issues yet modern. On the temperance question he has this word, written to one who had sent him some Rhenish wine, "Strength from wine is good, from water still better." Even this is in advance of some modern churchmen. On the political side what his opinions might have been may be surmised from the following letter to a friend, written in 1808:

What can you expect of national education conducted by a government which for twenty years has resisted the abolition of the slave-trade and annually debauches the morals of the people by every possible device? The distilleries and lotteries are a standing record that the government cares nothing for the morals of the people, and that all they want is their money.

That was England of 1808; what of America of 1892?

On the Irish question, writing March 3, 1829, to the Earl of Lonsdale he says:

The chief proximate causes of Irish misery and ignorance are popery and the tenure and management of landed property. . . . It is impossible that Ireland should prosper or be at peace unless the Protestant religion be properly valued by the government.

On the issue of schools and education this is what he said:

There are thousands of stirring people now in England who are so far misled as to deem schools good in themselves. These confound education and tuition. Education is every thing that draws out the human being, of which tuition, the teaching of schools especially, however important, is comparatively insignificant. . . . Education comprehends all those processes and influences, come from whence they may, that conduce to the best development of the bodily powers and of the moral, intellectual, and spiritual faculties which the position of the individual admits of. . . . Instruction where religion is expressly excluded is little less to be dreaded than that by which it is trodden under foot. . . . Our forefathers established, in abundance, free grammar schools, but for a distinctly understood religious purpose. They were designed to provide against a relapse of the nation into popery by diffusing a knowledge of the languages in which the Scriptures are written, so that a sufficient number might be aware how small a portion of the popish belief has a foundation in Holy Writ.

How would such utterances, printed and posted, look on the walls of the district and public schools of America? How far from the original purposes of education are we astray when the Bible is prohibited as a text-book, or even as a book of devotion, in any American public school? Shall we not say again with Wordsworth:

All this mischief [in our day] originates in a decay of that feeling which our fathers had uppermost in their hearts, namely, that the business of education should be conducted for the honor of God.

There are other chapters to the life and utterances of Wordsworth which are worthy of sunlight. His correspondence and conversations with Scott, Coleridge, Gray, Southey, Lamb, Montgomery, and Mrs. Hemans make a mine in which there are treasures many. Open Dean Stanley's *Life of Arnold of Rugby*, and we see how Wordsworth was appreciated by kindred contemporary spirits. From "Foxhorn," close to Rydal, Arnold writes in 1832:

I could still rave about Rydal. . . . Our intercourse with the Wordsworths was one of the brightest spots of all; nothing could exceed their friendliness, and my almost daily walks with him were things not to be forgotten. It was a period of five weeks of almost awful happiness absolutely without a cloud.

And yet one more testimony of great weight is that of the poet Southey. In writing to a friend, Bernard Barton, December 19, 1814, Southey thus speaks:

> Wordsworth's residence and mine are fifteen miles asunder—a sufficient distance to preclude any frequent interchange of visits. I have known him nearly twenty years, and for about half that time intimately. The strength and the character of his mind you see in the "Excursion;" and his life does not belie his writings, for in every relation in life and every point of view he is a truly exemplary and admirable man. . . . With the most deliberate exercise of impartial judgment whereof I am capable I declare my full conviction that posterity will rank him with Milton.

Has posterity yet met Southey's expectations? Will the morrow hasten the verdict? The book-stalls of Eastcheap and the Anglo-Saxon readers of two hemispheres are making up but one answer.

But the end was drawing apace. Though recognized in the decline of life, and sceptered with the laureateship, he only composed one poem while in this place of honor, "An Ode on the Installation of Prince Albert as Chancellor of Cambridge University." Writing, December 23, 1839, to Henry Reed, of Philadelphia, he says:

> I am standing on the brink of that vast ocean I must sail so soon. As to the impressions my poems have made and will make through the vast country to which you belong [America], I wish I could feel as lively upon this subject as you. But I must speedily lose sight of the shore; and I could not once have conceived how little I am now troubled by the thought of how long or short a time they who remain on that shore may have sight of me.

Thus his days were gliding out in that sweet calm of a harbor-approaching vessel after many oceans traversed. One glimpse into that daily life at Rydal gives the true vision and explanation of it all. Here it is as described by an eye-witness:

> The hour at which the family assembled in the morning was eight. The day began with prayers, as it ended. The form of prayer used was that compiled from the English and American liturgies by Dr. Hook. An intercessory prayer was used for Miss Wordsworth, his invalid daughter. After breakfast the les-

sons of the day (morning and evening) were read, and also the Psalms. Dinner was at two, the final meal at seven or eight P. M., the intervals filled by walking, writing, reading, or conversation.

Is not this a picture worthy to be photographed and repeated? Shall we say that ritualism destroys true religion in such a presence? Are earth's modern great ones and little ones living and dying in homes as holy as this? But wait. The candle is flickering. On Saturday, April 20, Wordsworth summons his son, Rev. John Wordsworth, to administer holy communion. "Father, are you ready to receive this?" The dying poet looks up and replies with strong voice, "*That is just what I want.*" At twelve o'clock the following Tuesday, April 23, on the day of the birth and death of Shakespeare, and while the cuckoo clock was striking the hour, his spirit passed out forever.

"Come away, life and thought have fled together."

In the little church-yard at Grasmere, under the yews and sycamores, and amid the scenes he loved, he rests for a final resurrection. One resurrection he has already had. The stone has been rolled away which a superficial public opinion had placed against the everlasting granite of his verse. He is abroad in the land—a spiritual presence in a material age—purging the world of dross and pointing it to the summits. In his lines, as in his life, there are

"Truths that wake to perish never,
Which neither listlessness nor mad endeavor,
Nor man, nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy."

Arthur Copeland

Art. VII.—THE DOCTRINE OF PAN-SLAVISM.

It is now evident that the Eastern Question has entered into a new phase, and Russia, the great Slavic power, will practically have to cope with western Europe in her efforts to solve in her favor this hardest of all political questions.

The Pan-Slavists of Russia declare as boldly as the censorship will allow them, that ever since the ill-fated treaty of Berlin the Russian government has followed a policy at variance with the old Muscovite traditions. As they are a great power in Russia, and may at any time succeed in forcing the hands of the Czar, it is highly important to know what are the doctrines of the Pan-Slavists, and how they propose to solve the Eastern Question. It is proposed in this article to briefly set forth the doctrines of Pan-Slavism in the words of the celebrated Slavophile writer, N. D. Danilevsky, whose great work, *Russia and Europe, a View of the Intellectual and Political Relations of the Slavic World to the Germano-Romanic*, has passed through three editions in Russia. The quotations are made from the last edition.

In the first chapter the learned Slavophile author casts a glance at the events giving rise to and following close upon the Crimean war, until he comes to the Schleswig-Holstein question, and shows how hostile was the attitude of western Europe toward Russia at the Crimean war, and how, though the public opinion of Europe outside of Germany was against Austria and Prussia in the Schleswig-Holstein question, yet it was not strong enough to lead any power to espouse the cause of Denmark. "Is there any rational foundation," asks Mr. Danilevsky, "for this implacable hostility to Russia?" "Russia's opponents put forth two accusations against her—that she is a colossal conquering State, constantly extending her boundaries, and consequently threatening the tranquillity and independence of Europe; and, that in herself she represents somewhat of a political Ahriman—some dark power hostile to progress and liberty." In the second chapter of his book the author refutes *in extenso* the accusations, and proves that though Russia occupies a vast extent of territory she has extended herself by free colonization rather than by conquest. But what about Finland, the German Baltic Provinces, and Poland?

Finland was wrested from the Swedes, but was granted perfect autonomy; the so-called German Baltic Provinces belonged to Russia and formed an integral part of the old Muscovite kingdom.

The division of Poland is regarded by many in Europe as the greatest crime against the law of nations, and Russia is supposed to deserve the greatest share of the blame. But Mr. Danilevsky proves that all that is unjust in the division of Poland—the political death of the Polish nationality—ought to lie on the consciences of Prussia and Austria, and not on Russia, for from 1815 to 1830 Russian Poland enjoyed a free constitutional government, having an army of her own and controlling her own finances. Had not the Poles risen against Russia in 1830 and 1863 Russian Poland would in all probability have been allowed to enjoy all along constitutional government under the sovereignty of the Czar.

If the author succeeds in justifying the aggrandizement of Russia in Europe he cannot have a hard task in justifying the acquisition by Russia of Siberia, the Caucasus, and the subjection of the Khanates of Central Asia. Russia, then, in the eyes of the Pan-Slavists, is not an aggressive power; she has, it is true, been forced to extend herself in Europe and to acquire vast territories in Asia, where it is admitted she is destined to exert a salutary civilizing influence; but she does not threaten the peace of Europe. In the sixth chapter the author develops at great length his view that the Slavic type of civilization is distinct from the European or Germano-Romanic. He says:

The Slavic is the seventh of the Aryan family. The great majority of the Slavs (not less, probably more, than two thirds) constitute politically an independent whole—the great Russian empire. The remaining Slavs, though not forming free political units, have passed through many conflicts, and still successfully resist German, Hungarian, and Turkish rule, having preserved their language and manners, and (to a great extent) that form of Christianity first preached to them—Eastern orthodoxy. The national and Slavic consciousness has roused the Slavs of Turkey and Austria, who only need favorable circumstances to win political independence. All historical analogy speaks in favor of the Slavs forming, like their older Arian brethren, a peculiar civilization of their own—*Slavism*, a term of the same import as Hellenism, Latinism, Europeanism—such a type of civilization with reference to which Russia, Bohemia, Servia, Bulgaria ought to have the same signif-

icance as France, England, Germany, Spain have with reference to Europe; or Athens, Sparta, Thebes had with reference to Greece. Universal historical experience teaches us that if Slavism is not to have this high significance it cannot have any at all. Therefore for every Slav—Russian, Bohemian, Serb, Croat, Slovin, Slavak, Bulgarian (I wish I could also add Pole)—next to God and his holy Church, the idea of Slavism ought to be for him the highest idea; more than liberty, more than learning, more than enlightenment, more than every earthly good, for not one of these can be possessed without its realization—without a spiritual, national, and politically independent Slavism; when contrariwise, all these blessings will be the indispensable consequences of Pan-Slavic independence.

The seventh chapter bears the startling heading, "Is Western Europe Decaying?" The author asks:

> Is the present a convenient time for the appearance of a new culture, a new civilization? What need is there of a new one when the European (Germano-Romanic) is at the height of its greatness and power? Europe is not like imperial Rome or the Byzantine empire. Is it possible to seriously affirm, as did formerly Homiakoff and Kirievsky, that western Europe is decaying? It would seem as if the Slavophiles themselves had renounced this extravagant idea. Would not one who would venture to defend such a paradox be *plus royaliste que le roi?*

Nevertheless he defends this paradox, and insists that the assertion of the Slavophiles touching the decay of western Europe is perfectly true, allowance being made for their exaggerated statements. Further on Mr. Danilevsky labors very hard to prove that the sixteenth and seventeenth centuries correspond to the brightest epochs of the old civilizations of India, Greece, and Rome, and that the nineteenth century corresponds to their period of decline. Hence the need of a more youthful and vigorous type of civilization—the Slavic.

Mr. Danilevsky has no sympathy with those Russians who admire and blindly ape western manners and customs. He says all forms of Europeanizing (imitating western Europe), in which Russian life abounds, can be brought under the following categories:

1. The change of national customs, which, though beginning outwardly, cannot but affect the inward ideas and life of the higher classes of society.

2. The borrowing of various foreign institutions and trans-

planting them on Russian soil, under the impression that what is good in one place must be good in all places.

3. Viewing the interior as well as the exterior relations and questions of Russian life from a foreign, European stand-point—looking at them with European glasses—with lenses polarized, as it were, under European angles of incidence, which very often make dark and gloomy what ought to be for us surrounded with brightest rays of light, and *vice versâ*.

Mr. Danilevsky opens the chapter on the Eastern Question with the following words: "The Eastern Question belongs to those political questions which cannot be solved by diplomacy." He then proceeds to refute the views of the Russian writer Solovieff, that the Eastern Question consists in the struggle between Asia and Europe, and maintains that there has never been, in the strict sense of the word, a struggle between Asia and Europe. In ancient times there was the struggle between the Greek and Iranian type of civilization, between the Roman and Old Semitic, the Roman and Greek, the Roman and Germanic, and, finally, the Romano-Germanic and Slavic. This last struggle, between the Romano-Germanic and Slavic types of civilization, constitutes what is known as the Eastern Question, which is nothing but a continuation of the ancient Eastern Question as included in the struggle between the Roman and Grecian type. The successors of Rome were the Germans, the successors of the Byzantine empire the Slavs; and in the struggle of these nations has been revived the old struggle between Greece and Rome. At the beginning of this struggle the Germans obtained, more or less, the upper hand all along the Adriatic and the middle Danube as far as the Baltic Sea, and from the Labe to the Dwina and the Dnieper. But in the Balkan Peninsula circumstances were more favorable to the Slavs. There the Slavs were able to preserve their political and religious independence. At the time of the Turkish invasions the Slavic kingdoms lost their political independence but preserved their religion intact, and Mr. Danilevsky believes that the great merit of the Turkish invasion is to be found in the unconscious part Mohammedanism played in preserving Eastern orthodoxy against the inroads of Latinism, and in preventing the absorption of the Slavs by the Romano-Germans. The idea with reference to the preservation of Eastern orthodoxy was ex-

pressed by Anthimus, the patriarch of Constantinople, at the opening of the Greek insurrection: "Providence permitted the Ottomans to take possession of the Byzantine empire, already shaken in its orthodoxy, in order to protect the orthodox Christians against the Western heresy."

The significance of Russia is set forth in the following words:

With the rise of an independent Slavic power Turkish rule lost all significance—Mohammedanism terminated its historical rôle. The kingdom of Philip and Constantine rose up on the vast plains of Russia. The Western Roman empire, renewed by Charlemagne, to which corresponds in our day the political system of European States developed out of it—received its counterpoise in the Eastern Roman empire, composed of Slavic nationalities, and renewed by John, Peter, and Catherine, though it has not yet reached its full stature, has not yet shown Europe *suum cuique*. The part Russia is destined to play in the Eastern Question was understood long ago, both in Moscow and Constantinople. It was, however, in the time of Catherine II. and her great minister, Potemkin, that Russia showed herself quite capable to play the part assigned her by Providence. At that time the power of the Turks had turned into historical rubbish. This power, which till then could have been very well characterized in Goethe's words as "*Die Kraft die stets das Böse will und stets das Gute Schafft*," was deprived of the faculty of even doing unconsciously the good it had before done, and had only preserved the power of doing evil—of aimlessly oppressing the weak Slav Christians. And just at this time did Turkey begin to enjoy the favor of Western Europe, which thereby showed its interested and unjust Eastern policy.

Here terminates the second period in the development of the Eastern Question—the period of the pressure of the West on the East, or, more accurately, the period of the pressure of the Germano-Romanic, Catholic and Protestant, on the orthodox Slavo-Greek world—the period extending from the days of Charlemagne to the days of Catherine the Great.

The third period of the Eastern Question opens with the idea of restoring the Eastern empire in the time of Catherine the Great. The struggle of the Slavo-Greek world against the Germano-Romanic is continued, and is crowned with success only in the North. Russia, of course, continues to advance southward, fighting the Turks and driving them away from southern Russia and Bessarabia. In this connection Mr. Danilevsky says:

As in the days of Catherine, so also subsequently, it was evident there were three things Russia had to keep in view in her

wars with Turkey: the division of Turkey between Austria and Russia, the annexation of all Turkey (in Europe) to Russia, and the so-called Greek plan—the restoration of the Greco-Byzantine empire. It is superfluous to argue that the giving over of any Slavic lands to Austria is a great crime against Slavism, and quite prejudicial to the interests of Russia.* The second decision has hardly ever been seriously entertained by the Russian government. It is well known that when Turkey proposed to cede the Danubian principalities to the Emperor Nicholas in place of the heavy war indemnity imposed upon her, he not only did not accept the offer but preferred to cancel a great part of the debt of Turkey. As regards the Greek plan, it would be most desrimental to the interests of Russia and Slavism. With the Crimean war terminates the third period of the Eastern Question. In future, war between Russia and Turkey will be rendered impossible or useless; but possible, yea, inevitable, is the struggle between Slavism and Europe; a struggle which cannot be decided in one year or in one campaign, but will need a whole historical period.

Mr. Danilevsky devotes a whole chapter to the place of Austria in the Eastern Question, and brings out the following point, that without the Slavs and the Russians the culture and development of Austria would have been impossible. Austria is nothing but an accidental political aggregate of nations holding together by the power of habit, and needing only strong pressure from without in order to fall to pieces. By the fall of Austria the Slavs in that empire will be enabled to find their natural place: thus, for example, the Servians of Banat will unite with their brethren in the kingdom of Servia; the Roumanians of Transylvania with their brethren in Roumania proper.

Before refuting all objections against a Pan-Slavic federation Mr. Danilevsky deems it necessary to devote a whole chapter to Constantinople, which constitutes the Gordian knot of the Eastern Question.

"From a juridical stand-point," says Mr. Danilevsky, "Constantinople is a *res nullius*, to which no one can justly lay claim as a rightful heir." This being so, the question naturally arises, If no one has a direct right to Constantinople who would derive the greatest profit from its possession?

All claimants can be divided into three categories: on the one hand the great European states; on the other, the small states like Greece; and thirdly, Russia.

* The foot-note reads, "This crime was perpetrated in the Berlin Congress."

To Russia the possession of Constantinople would offer incalculable advantages. Russia is invulnerable on all sides except on the south. With Constantinople in her hands she would be enabled to protect her southern frontier. Only the Black Sea can give Russia the means of developing her naval power and acquiring the influence she deserves to exert. With all the advantages, however, that would accrue to Russia from the possession of Constantinople it is not desirable for her to take possession of and hold it on her own account. Constantinople, from its natural position, can become nothing but the capital of a Pan-Slavic confederation. This confederation should consist of the following states:

The Russian empire, including the whole of Galicia.

The Bohemian kingdom, including Bohemia, Moravia, and north-western Hungary, inhabited almost exclusively by Slovaks, with a population of about nine millions, and an area of one thousand eight hundred square miles.

The Serbo-Croatian kingdom, consisting of the kingdoms of Servia, Montenegro, Bosnia, Herzegovina, Old Servia, northern Albania, the Servian duchy and Banat, Croatia, Slavonia, Dalmatia, the Military Frontier, the duchies of Kraina, Gherz, Gradisk, Istria, the district of Trieste, two thirds of Carinthia, and a fifth of Styria along the Drave, with a population of about eight millions, and an area of four thousand five hundred square miles.

The kingdom of Bulgaria, with Bulgaria, the greater part of Roumelia and Macedonia, with a population of six or seven millions, and an area of about three thousand square miles.

The kingdom of Roumania, with Wallachia, Moldavia, and part of Bukowina, half of Transylvania, along the river Maros, and the western part of Bessarabia, inhabited chiefly by Moldavians, in exchange for which Russia would have to receive the southern part of Bessarabia, with the delta of the Danube and peninsula of the Dobroudja. Population would be about seven millions, with an area of about three thousand square miles.

The kingdom of Greece, with the present kingdom of Greece, Thessaly, Epirus, the south-western part of Macedonia, all the islands of the Archipelago, Rhodes, Crete, Cyprus, and the Anatolian littoral of the Ægean Sea, with a population of about four millions, and an area of nearly three thousand square miles.

The kingdom of Hungary—that is, those parts of Hungary and Transylvania which do not go with Bohemia and Roumania, with a population of seven millions, and an area of about three thousand square miles.

The district of Constantinople, including parts of Roumelia and Asia Minor, the Bosphorus, the Sea of Marmora, and the Dardanelles, with the peninsula of Gallipoli and the island of Tenedos, with a population of about two millions.

This confederation, consisting of peoples closely allied in spirit and blood, with a population of about one hundred and forty millions, securing in Constantinople the natural center of its moral and material union, would present the only complete rational, and therefore the only possible, solution of the Eastern Question.

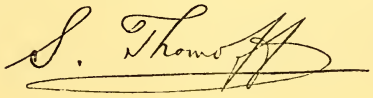
Of the inevitable struggle between western Europe and the Slavs Mr. Danilevsky says:

> Sooner or later, whether we wish it or not, the struggle with Europe, or at least with a considerable part of it, must come. The Eastern Question, or rather the liberty and independence of the Slavs, the possession of Constantinople, in a word, all that in the eyes of Europe constitutes the object of the unlawful ambition of Russia, but which in the eyes of every Russian worthy of the name is considered indispensable to her historical vocation, will bring this struggle about.

The book closes with the following lines:

> The principal stream of universal history begins with two sources on the banks of ancient Nile. The one, heavenly, divine, flows through Jerusalem and Constantinople, and reaches in undisturbed purity Kieff and Moscow; the other, earthly, human, dividing into two branches of culture and policy, flows through Athens, Alexandria, Rome into western Europe, for a time drying up and then again flowing abundantly. At the vast plains of the great Slavic country must be gathered together into a great reservoir all these streams.

Such are, in brief, the doctrine of the Pan-Slavists. It is hard for any Slav not to sympathize with them. Will the ideal of the Pan-Slavists be ever realized?



EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

Of apocalyptic puzzles none is more interesting than that of Revelation xiii, 18: "Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six." What is the interpretation? The apostle John intimates that while the revelation is obscure in form it will yield its meaning to those who have understanding. Ordinary intelligence may not detect the hidden truth, but wisdom will penetrate through the apparent mystery of form, and make known the developments of history ages in advance of fulfillment. An inquiry as to the reason for this particular method of prophecy is of no moment, the important point being the prophecy itself and the certainty that it may be understood. With the assurance that it is not beyond solution, but given in order to afford instruction through solution, the attempt to discover its historic fulfillment or to prove that it is still in process of fulfillment is justifiable in reason and sanctioned by the laws of exegesis. In behalf of a solution we should remember some things: (*a*) The thing to be interpreted is not a man, but a "beast." Neither in the Apocalypse nor in the Book of Daniel does "beast" stand for man. Hence the solution cannot refer to a man. This crushes the theory that applies the solution to Nero or any Roman emperor. (*b*) The number of the beast is the number of the man. The "number of a man" is appropriated to express the number of the beast, for the reason that beasts are without arithmetic. In the application of human notation to the "beast" is the puzzle. In applying arithmetic to men the puzzle element is absent. (*c*) The "number of a man" is a phrase that indicated the arithmetic or language of a particular people, or of an arithmetic understood or accessible, else it could not be wrought out. (*d*) Not a few ancient languages, especially the Greek and the Hebrew, strengthened their systems of notation by conferring upon each letter of the alphabet an arithmetical value. (*e*) It is clear that, understanding the alphabet-arithmetic of Greek, and writing the Apocalypse in the Greek because it was the general language of the Roman world, John meant by the "number of a man" such a word in Greek as, the arithmetical value of its letters being added, would equal 666. (*f*) Believing that the design of the Apocalypse is to represent the future progress of the militant Church, with its termination in the opening glories of the eternal world, it is natural to interpret the phenomenal obscurities of the book in harmony with probable church influence and history. With these several principles of illumination before us we may somewhat enthusiastically pronounce an interpretation of this standing enigma of the Apocalypse. The "beast" is not a man, nor is it paganism, for it is not a wild beast; nor is it the

Roman kingdom, for John was not writing of that kingdom or any other, but of the Church. The "number of the beast" is 666—the "number of a man." Of all words in the Greek *one* only is equal to the demand, and this is in its favor, for if the apostle had suggested a number which several words would arithmetically equal, the puzzle would no longer contain revelation, it would be void because absurd. Now that the word ΛΑΤΕΙΝΟΣ, with its numerical equivalents, fulfills the demand is seen at a glance: Λ=30; Α=1; Τ=300; Ε=5; Ι=10; Ν=50; Ο=70; Σ=200; total, 666. "Lateinos" being the Greek word for the English and Latin, the apostle reveals the shuddering fact that the first "beast" of the thirteenth chapter of his book is the *Latin Church*, or, as it is now known, the papal, or misnamed, the Roman Catholic Church. The Latin language never was the universal language of the Roman world, but it is the "mark" of the beast or language of papal Rome. Its Vulgate is in Latin; its bulls, canons, creeds, mass, and hymns are in Latin; it separates itself from Christendom by the Latin tongue. Here is wisdom—the "beast" is the Roman Catholic Church which, according to the apostle, for its blasphemies against God (xiii, 6), its assumption of miracle-working power (xiii, 14), its slaughter of saints (xiii, 15), and its separation from those refusing to worship it (xiii, 17), shall meet with the final and complete overthrow in the long years of the future. What if John's "number of a man" had spelled or signified Protestantism?

The relation of the Episcopacy to the General Conference is both transparent and anomalous. It is transparent in that the bishops are not members of the legislative body of the Church, and, therefore, cannot exercise any of the rights of membership, such as voting, participation in discussion, or sharing responsibility for law-making. It is anomalous in that the bishops are presidents of the Conference, and therefore its highest officers, but divested of some of the rights of officers, such as casting a vote in case of a tie, temporarily vacating the chair to address the body, or addressing it from the chair. The bishops do not represent the Conferences, for they are present by delegates; nor the General Conference, for it is in session to take care of itself; nor themselves, for no one of their number can speak in their behalf. They represent nothing except the episcopal system, which for the time, though *in esse*, is apparently not *in pleno*, but rather *in suspenso*, and are without legal rights in their relations to the Conference, except with curtailed powers to preside over it. Is it not time that this anomalous relation come to an end? Common justice would dictate the enlargement of the rights of the episcopacy or the abrogation of those that remain. The fear that added episcopal rights will enable the Board of Bishops, so-called, to control legislation, rests on no substantial basis, for only in rare instances would the board be a unit concerning proposed measures. In the Missionary Committee, in which the bishops are free lances, they are seldom of one mind touching any thing, but are as divided as the pastors and lay-

men; besides, it is not evident that they control the proceedings or dictate results. In the wider spheres of the General Conference they would be less powerful, and coalition for episcopal purposes would be impossible. Inasmuch as the bishops are officers of the General Conference and amenable to it, it is logical that they should sustain at some point a vital relation to it. According to the present arrangement the General Conference sustains a very important relation to the bishops, supervising their work and having in its hands the power to depose them; but in return, and against considerations of equity, they sustain no self-defending or self-preserving relation to its laws or proceedings. Verily, this ought not so to be. As presidents they should possess all the powers of presidency; and with the General Conference over them, they should be of it by some internal affinities or identities. In the absence of an ecclesiastical supreme court, by which unjust and hasty legislation may be checked or canceled, it might be well, following the example of the Methodist Episcopal Church, South, to confer upon them the suspensive veto, which would authorize them to submit such legislation to the Annual Conferences for final determination. Evidently some changes—perhaps none of these—are necessary to relieve the bishops from their anomalous position, and to protect the Church against possible injustice, or the inspiration to revolution, or the overthrow of the right of the Annual Conferences. The consideration of the situation is the beginning of wisdom.

THE DOCTRINE OF THE "ETERNAL NOW" is in a crisis. It never was true, but its logical absurdity and unscriptural soundness were never more apparent than at the present time. In the light of reason, to which all dogmas should be submitted, it is a palpable inconsistency and a misfit in the theological tendency of modern times. The omniscience of the Deity is not in the least involved or affected one way or another, except to rest upon a safer basis, by abandonment of this grotesque fiction of some of the superannuating theologies of the period. That God knoweth all things, even from the beginning to the end, is clearly taught in the Book of Revelation; but the method of the divine knowledge is not declared, explained, or even typified. On the great problem we are left to conjecture, but not to imagination. It is supposable, that if the human mind is in its finite capacities and limitations a hint or reflection of the divine mind in its infinite capacities and resources, God may acquire knowledge through categorical processes, or recognize by the intuitional forces of his nature just what is, or what shall be, in all realms and as concerning all creatures. To know any thing is the mystery; to know all things is the original mystery extended. It is not incumbent on us to explain foreknowledge, for it is only knowledge extended beyond the present; nor to explain the fullness of divine knowledge as to things present, for the power to know one thing may, by removal of hinderance, be sufficient to know all things; nor to explain a knowledge of things past, for with God to know one is to know all. Concerning him the

first problem is to know how he knows at all, for, with this ascertained, all other problems will find easy solution. Our anthropological explanation of the divine knowledge is confessedly short of the truth; but it is better than fiction. In the representation that to the divine mind the past, present, and future, as such, are blotted out and then appear as a unit or single moment perceived and perceivable, changeless and concrete forever, there is a violation of the known laws of thought, and a contradiction of the structural characteristics of mind itself. Unless the divine mind is altogether different from the human mind the latter protests against the representation. And that there is some resemblance is certain, else how can God and man reason together (Isa. i, 18, the Acts ix, 4, 5, 6), and how is a revelation of God to man possible? God reasons or he does not reason. If he never reasoned, how happened it that he conversed with Adam, Abraham, and Moses? If he never reasons, how can he reason with man? But if he reasons with man he must reason as man reasons if he would be understood; and if he reasons as man reasons, then the key to the divine mind is the human mind. This is conclusive. The doctrine of the "eternal now" has no counterpart, image, or hint in the structure or activities of the human mind, and this is enough to condemn it. It therefore behooves Calvinistic bodies, engaged in revising their Confessions, to eliminate from their theologies the effete and inconsistent dogma that reduces eternity to a single moment; and Arminians who likewise hold to the antiquated theory should abandon it, and square themselves with the Scriptures, logic, history, and the laws of mind itself.

IT MUST BE THAT HIS RATIONALISM OVERPOWERED Professor Pfleiderer when he declared that Dr. Westcott had "retarded the progressive theological spirit of the age." This is a startling announcement—one scholar accusing another scholar of blockading the progress of theological inquiry, and, therefore, of correct interpretation of the Holy Scriptures. Before it shall have a positive effect in arraying the Christian world against the English divine, and before we ourselves join the German professor in his criticism, we must know what Pfleiderer's "progressive theological spirit" is, and also what Westcott's essential view-point of theology is, as set forth in his works. Pfleiderer is distinctly and confessedly anti-supernaturalistic in belief, theory, and teaching—a disciple of Baur, and a stumbling-block to Protestant Christianity in Germany. He would not deny this description of himself. He has the theological spirit which prompts him to study biblical literature, but his progress is toward anti-supernaturalism in all its phases as represented by the Christian Church. He repudiates the miraculous as a Christian dogma, and interprets the New Testament from the view-point of historic naturalism. Governed by such motives he sits in judgment on one of the most eminent, and eminent because learned and evangelical, divines of the Church of England. His criticism is the criticism of an anti-supernatural thinker, and, therefore, loses in weight in its application to the English author. Without an

examination of Westcott's works one would conclude from the rationalistic attack made against them that they are not rationalistic, and especially are not progressive toward anti-supernaturalism. The inference is sustained when an examination is made of the spirit and teachings of the accused writer. He is nobly loyal to the traditions of Christianity, both in the expression of his faith and by arguments the disposition of which is giving no little trouble to those who have parted company with the prophets and apostles. In no work emanating from his pen are there traces of an unreasonable doubt or the exhibition of the "progressive theological spirit" of rationalism. It is time to say that conservatism in theology is an obstruction to progress, but it is also time to say that progress is not in the direction of rationalism. To be progressive, theology should abjure hide-bound conservatism and modern anti-supernaturalism. Dr. Westcott is a good example of a progressive theologian steering clear of Scylla and Charybdis, and is opening the way to the largest and safest interpretations of the divine revelations. Westcott *versus* Pfleiderer now and always.

THE POWER OF THE QUORUM IN LEGISLATIVE BODIES for the transaction of business is undisputed. It may consist of a majority, or two thirds, or one third, of the members; but, whatever the number, it is sufficient, unless exceptions or limitations be expressed, for all the purposes of the body, whether it be a civil or an ecclesiastical organization. It has happened that without a quorum business has proceeded until it was detected by roll-call that the required number was not present. The quorum may act upon all questions, constitutional, statutory, or otherwise, unless prohibited by law. In the matter of amending our Restrictive Rules it becomes important to know if the quorum is competent to deal with alterations recommended by the three-fourths vote of the Annual Conferences. In such cases the Discipline requires a two-thirds vote of the General Conference; but is it two thirds of the entire membership of the Conference, or two thirds of those present and voting, or two thirds of the quorum? We hold that two thirds of the quorum may decide a pending constitutional question, because the General Conference is present and capable of all legislation in its quorum. The present Discipline declares that "a majority of two thirds of the General Conference shall suffice to alter" a restrictive rule, but it is two thirds of those members who are present and transacting business. Hence it may be two thirds of the quorum if only the quorum be present. If the ensuing General Conference shall consist of four hundred and ninety-five members the quorum will consist of three hundred and thirty members, two hundred and twenty of whom, being two thirds of the quorum, may sanction the alteration of a restrictive rule. That is, of all the delegates-elect, two hundred and twenty, or *less than one half*, under certain circumstances may cast the determining vote on so high a question as the change of the constitution. If the possibility be not objectionable it will not be opposed; if there be in it an evil the General Conference should express itself definitely on the subject.

CURRENT DISCUSSIONS.

DIOCESAN EPISCOPACY *SUI GENERIS.*

It is conceded that the time is at hand for the larger consideration of problems relating to church government, or those that involve concrete modifications of Methodist polity and usage. If Methodism shall in the future accomplish a permanent work it should be elastic enough in its methods and adaptations to enable it with little friction to adjust itself to new conditions and changed environments. Pride of ecclesiasticism should not wed us to plans and regularities, or so stamp with sacredness our history that we shall hesitate to modify or substitute when the highest wisdom will approve of change. Conservatism in an ecclesiastical legislature may be a virtue when radical or revolutionary measures, with improvement or increased efficiency as their object, are proposed; but there are times when apparent radicalism is the only condition of safety and progress. Of the many problems of church government that are rightly engaging the attention of Methodists there is none that awakens more enthusiasm than that of a diocesan episcopacy, or such a modification of our plan of itinerant general superintendency as shall admit of practical diocesan government. Though Methodism, with its quotable statistical developments, has risen from obscurity to its present public influence, and rapidly from a small beginning to inherent greatness under the government of an itinerant episcopacy; and though the "plan" has always seemed to be of providential origin, especially adapted to the New World, it is now believed that its efficiency may be so increased by certain constitutionally allowable modifications as to justify the attempt to secure them. In the expression of this purpose we discover no hostility to the episcopal system of government, and no desire to substitute for it the Presbyterian, Congregational, or any prelatical form of church government. Arising solely from the belief that the episcopacy may be rendered more effective as an instrument of the Church for the extension of Christ's kingdom, the proposition for change should receive the most careful consideration of all the parties to be affected by it.

In our study of the proposition we confront three questions: 1. Is a diocesan episcopacy in Methodism desirable? 2. If so, how may it be secured? 3. What kind of diocesan episcopacy shall be adopted?

I. Is a Diocesan Episcopacy in Methodism Desirable?

It is something to remember that general episcopacy was instituted in the early days of the republic and in the formative period of the Church. However wise the "plan" at that time, it cannot be maintained that our fathers legislated, or intended to legislate, for all the future, though the phasis of government they adopted was unique and original. Even apostolic methods and systems, though surviving the times of the apostles, have yielded to progressive conditions and the transparent indications of

providence. It is not the spirit of iconoclasm that prompts us to hold that our episcopal system may be modified in accordance with the evident changes of modern society and the advanced results of Christian interpretation; but rather a progressive spirit that yearns for the spread of a larger Christianity in the world.

We must give some weight to the historic fact that from the third century, when episcopacy assumed an independent form and a self-asserting power, bishops of whatever Church were assigned to dioceses, with authority over the priests and parishes, and were expected to cultivate and strengthen the Church within their territorial limits. Conspicuously true has this been of the Latin, Greek, and Anglican Churches, with corresponding results in the large local influence of the bishops and a multiplication of the solid forces of the Churches. From this example of episcopacy Methodism turned away either from prejudice against prelatical tendency, or from criticism of the ritualistic machinery of existent ecclesiasticisms, or from personal differences inevitable at the time, and instituted an episcopacy that, retaining some excellent features of those in vogue, was *sui generis*, and has been providentially useful, if vindication were necessary, since 1784, the date of its legal inauguration. Instead of adopting an episcopacy according to precedents it departed from them as if they contained the germs of evil. In this, as in other things, Methodism has been governed rather by environments and providences. And it is because, being free from precedents, that a change may now be urged in accordance with environments and providences.

It may also be claimed in favor of a diocesan episcopacy that it involves fewer disadvantages or possibilities of false and injurious administration than itinerant general superintendency. It will be admitted that neither form of episcopacy is ideal or perfect, adapted in every particular to all conditions and emergencies, but that each has its advantages and disadvantages. The choice is not between one system altogether complete in its functions, elasticities, and adjustments, and another system defective in its mechanism and unwarranted in principle, but between two systems of equal stability and evident utility. It is simply a question of comparison, of *plus* and *minus* rather than of *versus*—that is, of more or less advantage rather than of mutual exclusion. It is almost clear that diocesan episcopacy would have relieved the General Conference of 1844 in the settlement of the case of Bishop Andrew, who would have been assigned to the South and administered his office among a people who being slaveholders would not have objected to him. In that event the secession of the Southern section of the Church would not have occurred, and two great Methodisms would not now antagonize each other in the South. Does it not seem as if diocesan episcopacy had been our safety in those days? But it is also apparent that, though saved from disruption, it had become possible through a diocesan arrangement for slave-holders to become bishops in the Methodist Episcopal Church, the last evil being greater than the first.

In other words, slavery would have had lawful and high-caste recogni-

tion in Methodism, and would have controlled the legislation of the Church as it controlled the legislation of the State until war destroyed it. Better far that the Church divide on slavery than that it remain united with toleration of the institution and protection to slave-holding bishops. At such a crisis the disadvantages of diocesan episcopacy would have exceeded the advantages. Likewise, in case a superintendent should become unacceptable from any cause, as from inefficiency, neglect, or incompetency, in one section of the Church, he might, under the diocesan system be removed to another section and discharge his duties with revived energy and influence. It has not happened to any considerable extent under our system that a bishop has become so unpopular in a given section that his presence and services have been no longer desired; and so relief from unacceptable bishops is not a part of the plan of those who advocate the change, because the grievance is not palpable. Besides, it will not be held that all diocesan bishops are popular, or that there is any thing in the diocesan system that contributes to the popularity of the incumbents. At all events, if a diocesan bishop should prove unacceptable the diocese would have upon it a burden that would be neither light in weight nor easy of removal. In computing the advantages of the change we should be open-eyed enough to examine it in the light of its possible burdens and infirmities.

The present wide-spread discussion of the question of the election of a colored brother to the episcopacy is making an argument for diocesan episcopacy that may gain in force if such an election should occur. No colored man should be elevated to the high office because he is colored; nor should a refusal to elect one be based on the fact of his color. In any case he should be elected from fitness and acknowledged ability; but many advocates of diocesan episcopacy will then urge the division of the Church into episcopal districts, and the assigument of our "brother in black" to the South. The argument will work in two ways. The diocesan episcopacy argument cannot be invoked against the election of a colored man to the bishopric; the election of the colored man to the office may be invoked for diocesan episcopacy. Will it uot be an unexpected coincidence if these two elements unite in producing both results, though neither side abstractly favors the concrete purposes of the other?

Diocesan episcopacy, it is claimed, will destroy the "absolutism" of our general superintendency. The charge of despotism in the episcopacy is not based on facts, but on possibilities which, with increasing opportunity for the exercise of independent prerogative, may develop into actual reduction of the ministry to ecclesiastical servitude; and therefore it is necessary to safe-guard the rights of the ministry by restriction of legislative possibility on the part of episcopacy. The movement is one of self-protection rather than vicious defiance of the episcopal system. Of this no one should complain, not even the bishops themselves. And yet it must be confessed that while the episcopal prerogative is ample for oppression, and in some instances has been unwisely exercised, the evil is greatly overrated, and signs of its increase are not multiplying. Besides, it re-

quires no argument to prove that the possibilities of despotism in diocesan episcopacy are tenfold greater than in the present Methodist form of superintendency. In the one, power is concentrated in a territory and over a limited number of churches and ministers; in the other, power is diffused though not distributed, and loses as much by diffusion as the other gains by concentration. The motive for the exercise of authority on the part of a diocesan bishop arising from his responsibility for the success or decline of his diocese is stronger than a similar motive in a general superintendent who regards the pastors as responsible for prosperity or failure, and adjusts his administration to their interests rather than to his own. History abounds in incidents of the authoritative influence of diocesan bishops, in respect to the location of churches, the settlement of pastors, and the general administration of parishes. In the Methodist Episcopal Church the authority over the minister, and over many questions of administration, besides the determination of matters of polity, government, doctrine, and usage, resides in the Annual Conference or in committees delegated by it, its power being distributed rather than concentrated and inhering in the eldership rather than the episcopacy.

We find that the functions and prerogatives of diocesan episcopacy as exercised in other churches are properly, in Methodism, the functions and prerogatives of an Annual Conference, save, of course, the episcopal duties of ordination and the appointment of pastors, with a class of minor duties only possible of performance by an individual administrator. But in respect to the appointment of pastors it is idle to deny that the episcopacy exercises but a nominal influence, while the churches and presiding elders, and often the pastors themselves, being the interested parties, usually prearrange appointments which the bishop, though not powerless to disannul, rarely vetoes or destroys. Whatever the advantages of diocesan episcopacy, they should not be magnified at the expense of our general superintendency, or gain or appear stronger because we have magnified the possibilities of evil in our own system. The movement for substituting diocesan for general superintendency is based on the presumption of acknowledged defects in the episcopal system, the remedy for which is only possible in substitution, or of evident failure of episcopal administration in the last few years, which may be corrected, not by new men, but by a new system, or of general discontent with the entire ecclesiastical fabric of Methodism, which, if it exist, augurs ill for the future of the Church. While perhaps the spirit of the threefold criticism enters into the movement we hesitate to believe that the chief ground of opposition is any other than a loss of faith in the efficiency of the episcopal system and a desire to modify it in the interest of Methodism. This relieves the subject of personal aspects and centers the thought upon the system itself and the method by which the change is proposed to be secured.

It makes not against the proposition that it seems to be designed to proscribe episcopal prerogative, because the design is rather to liberate the episcopacy from limitations that circumscribe its activities and influence, nor that it contravenes a constitutional restriction, because it may

be overcome by the constitutional process of change. It is not a new thing to limit the prerogatives of the episcopacy without impairing its general itinerant character or its usefulness, for it has been done more than once and whenever existent exigencies demanded it. Bishop Asbury, following the example of Mr. Wesley, decided all questions that came before him, made appointments of pastors to churches, and at all times administered his office with the independence of one who was exercising a legal authority. Wisely the General Conference curtailed the authority of the bishops in many particulars, so that the one-man power in Methodism ceased early in its history. Again, prior to 1812 the bishops were members of the General Conference, with all the rights pertaining to the same; but they were deprived of this right by the law of 1808. Except when a proposed measure conflicts with the Restrictive Rules the General Conference has power to circumscribe or enlarge the functions of the episcopacy, to depose or rebuke or accept the resignation of a bishop, and to govern the bishops within the limits of the constitution. A bishop, though an officer of the Methodist Episcopal Church, is also an officer of the General Conference, and, therefore, amenable to it. The power that elected him may deprive him of the office which he holds by its suffrage. He holds office, not by ordination, but by suffrage; but if by ordination or both, he is still amenable to the General Conference, for ordination is dependent on election. In requesting Bishop Andrew to desist from the performance of episcopal duties until he had removed his impediments the General Conference of 1844 acted within the limits of the Restrictive Rules, though the Southern section maintained such action to be contrary to them. In this the South was wrong, the North was right.

II. How shall Diocesan Episcopacy be Secured?

In introducing diocesan episcopacy into Methodism we confront the problem of constitutionality, which outweighs the more practical problem of expediency, which we have been considering. On the mere ground of expediency we may support the movement for modification, but on the ground of constitutionality we shall demand that if the historic kind of diocesan episcopacy be contemplated it be inaugurated by the disciplinary process, otherwise we shall oppose it. The constitution is worth something, and, except in great emergencies, should not be sacrificed to expediency, or sentiment, or the power of a majority. In this statement we bring to the front the question of the supremacy of the constitution and of the reserved or delegated powers of the General Conference. It is the old question in our ecclesiasticism, which, in view of movements designed to affect the episcopacy and the membership of the General Conference, needs a reconsideration and an affirmation in the light of past experience of the supremacy of constitutional to statutory law, and of the necessity of fidelity to legitimate methods for its enactment. It ought to pass without discussion that the Methodist Episcopal Church has a constitution in harmony with which its legislation has been completed, and without which radicalism might have torn it up by the roots. Yet in some quar-

ters it is seriously questioned if the Restrictive Rules represent a constitution in the sense of requiring a specific process other than General Conference procedure for modifying them, or of requiring that extraneous and statutory legislation shall be within their expressed limitations. It is not claimed that the General Conference is not bound by them, but that the binding force should be of easy interpretation, and not inflexibly rigid and precise. It is held that by a majority vote of the General Conference nearly all legislation is possible, and that a restrictive rule should not be interposed in its ordinary work or in great questions, except the foundations of the Church, such as doctrine, may be imperiled. To consent to this interpretation is to consent to the supremacy of the General Conference over the constitution, and, therefore, to the liability to unwise and revolutionary legislation in times of excitement or general enthusiasm for changes. The claim of Bishop Hamline, that the General Conference has "legislative supremacy," is true in its application to bishops, to general rules and regulations, and some enactments of a statutory character; but he did not claim that it extended to constitutional questions, nor would any but revolutionists. With a constitution primary and fundamental to all legislation the doctrine of the supremacy of the General Conference cannot be maintained. There was a time when the doctrine was true, because the General Conference was without a written or formal constitution, and because it was composed at first of all the traveling preachers, and then of preachers of four years' standing, who represented the Church in all its conditions and necessities, and could legislate without restraint and without the vetoing power of the Annual Conferences. From 1792, when Annual Conferences lost legislative power, to 1808, when the General Conference became a delegated body, the General Conference was inherently supreme, because there was nothing behind it. Since it became a delegated body it has possessed, not original but delegated power, with authority to make rules and regulations for the Church under certain limitations and restrictions. It is absurd to insist that a delegated body possesses inherent or original power, or that it is supreme over the restrictions under which it exists, or over the Church at large, which may decree its extinction. To concede original functional power to the General Conference is to admit the loss of concurrent power in the Annual Conferences when constitutional questions are in issue; and this means the transfer of the original source of authority from the Annual to the General Conference. In this deliberation we must maintain the inviolability of the Annual Conference as the source of fundamental power, to which the General Conference is amenable for all its proceedings and legislative conclusions, constitutional, statutory, or merely regulative. Bishop Hamline's position, that the General Conference is supreme in legislative, judicial, and executive functions is, though on the face a plausible theory, most dangerous and scarcely according to our later history. He exalts the General Conference at the expense of the constitution. He reduces the importance, if he does not degrade, the fundamental law. We would magnify it and make it honorable. In the exercise of legislative func-

tions it cannot traverse ground fenced off by constitutional restrictions, and so is *ab extra* circumscribed. In the provision for a Judicial Conference, the General Conference only having power to review the legal decisions of the presiding bishop in the case of an appeal, and to remand for a new trial, assigning the ultimate decision to the Judicial Conference, there is recognition of the ultimate authority of the Annual Conferences to try ministers and finally dispose of such cases. Nor is this a concession of the General Conference to the Annual Conferences, but the recognition of a primary right which, until returned to the Annual Conferences, was exercised in its delegated capacity by the General Conference. In its executive capacity it is comparatively feeble, for its administration is not continuous except through law or its agents, the episcopacy possessing constitutional as well as statutory executive functions, and more nearly representing executive power than a body that meets quadrennially. We must, therefore, demur to the sweeping claim of the supremacy of the General Conference. It is without plenary legislative power; it is without original power. If supreme in any sense it is so by concession or conferred right, for the exercise of which it is responsible to the Annual Conferences.

Whether the General Conference may or may not determine the legitimacy of diocesan episcopacy depends on the character and extent of its constitutional powers, and also on the kind of diocesan episcopacy proposed, it being granted that one kind of episcopacy may be established by the General Conference while another kind will require the concurrent approval of the Annual Conferences. In respect to the powers of the General Conference they are reflected by the various questions that come before it for discussion and settlement, such questions being (*a*) constitutional, (*b*) non-constitutional, (*c*) conjectural or doubtful. As to constitutional questions, the process of settlement is indicated in Paragraph 64 of the Discipline. As to non-constitutional questions, the process of settlement is exclusively with the General Conference. As to doubtful questions—well, there is strife. In case of a doubt shall the General Conference avail itself of its doubt and act accordingly, or give the Church the benefit of the doubt and suspend action until the latter speaks? A case in point is the action of the General Conference of 1844 in provisionally consenting to, though not authorizing, the dismemberment of the Church, an action clearly unconstitutional because ecclesiastically there is no vital principle so essential as the *unity* of the Church; and yet the General Conference, availing itself of the doubt, by a majority vote presumed to decide so great a question. In this it certainly though honestly erred. We also hold that the admission of women to the General Conference is one of those doubtful questions that may be more satisfactorily settled by the concurrent action of the Annual Conferences than by the General Conference alone. *The benefit of the doubt should not be appropriated by the General Conference, but given to the Church, and decided by original rather than delegated authority.*

The bearings of this discussion on the introduction of diocesan epis-

copacy are all but apparent, and require little elaboration. By inhibition the General Conference may not do away with episcopacy nor destroy the plan of itinerant general superintendency. It may not "do away episcopacy"—this allows any kind of episcopacy; it may not "destroy the plan of itinerant general superintendency"—this prescribes a *particular kind* of episcopacy. So far forth as diocesan episcopacy is episcopacy at all, it may be enacted under the first provision; but so far forth as it contravenes the second provision, it may not be enacted without amendment of the Restrictive Rule and according to the constitutional process. Our Church in providing for the election of missionary bishops, with local authority and administration, or establishing diocesan episcopacy in foreign countries, observed the constitutional process, securing the concurrent approval of the Annual Conferences and the required two-thirds vote of the General Conference. If, then, the General Conference could not or would not constitute a diocesan bishop for missionary purposes without a constitutional change, it would pause before transforming general superintendents into diocesan bishops, or electing diocesan bishops and submit the questions to the Annual Conferences.

III. What Kind of Diocesan Episcopacy shall be Adopted?

We are now writing of diocesan episcopacy in the historic sense, whose establishment in Methodism would or would not contribute to its prosperity. Perhaps no one is advocating this kind of episcopacy for us; but there is a kind to which we call attention, and which may or may not be unconstitutional, as its proportions may or may not be extended. A diocesan bishop is a local bishop, with local duties, and is locally supreme in administration. He parts with general functions and localizes effort and influence, gaining the latter as time moves on. He is likewise responsible for the cultivation of his heritage, and governs it as well with a view to his own reputation for efficiency as to the prosperity of individual pastors and churches. In any plan to district the Methodist Episcopal Church the end sought should not be a local bishop with local duties, which is strictly diocesan episcopacy, but a general superintendent with local authority, and special responsibility in a given territory for a given number of years. *Our diocesan bishop shall be a general itinerant superintendent;* or, *our general itinerant superintendent shall also be a diocesan bishop.* Is the proposition paradoxical? Perhaps so, but it is not an ecclesiastical impossibility, either constitutionally or practically. With slight verbal revision of Paragraphs 159–165 of the Discipline, such as section 6 being changed from "to travel through the connection at large" to "to travel through the connection at his option, or as necessity may require," they would harmonize the two kinds of episcopacy and give us as perfect machinery as now exists. Nor would this modification "do away episcopacy, nor destroy the plan of our itinerant general superintendency," which the Third Restrictive Rule will not allow. Our proposition is not extinction but modification of the episcopacy, both as a system and a system of a particular kind, and, therefore, is not

objectionable on its constitutional side. Our bishops shall not be assigned particular districts for life, but for a term of years, with a right of change, and perhaps under law of change, taking rank with pastors who may be removed at the end of one year, but are legally and inevitably removable at the end of five years. Now, as appointing a pastor for one or more years to a church does not destroy the itinerancy, nor the "plan" of general itinerancy, so the appointment of a bishop to a district will not "do away episcopacy" nor destroy the plan of itinerant general superintendency. *As diocesan itinerancy does not destroy itinerancy, so diocesan episcopacy will not destroy episcopacy.* This is the whole argument in favor of the constitutionality of the proposition. Without change of the constitution our present superintendents may be assigned to districts, either by themselves or by the General Conference, they preserving their titles originally conferred by election; and bishops hereafter elected should be elected as their predecessors, as "itinerant general superintendents," the assignment to districts being a matter of statutory legislation.

Even without any further legislation than that enacted in 1824 *the bishops may proceed to district themselves* in harmony with the suggestions of this paper, and prevent discussion and perhaps extreme or radical legislation. On May 25, 1824, the General Conference passed the following resolution:

Resolved, etc., 4. That it is highly expedient for the general superintendents, at every session of the General Conference, and as far as to them may appear practicable in the intervals of the sessions, annually to meet in council to form their plan of traveling through their charge, whether in a circuit after each other or *by dividing the connection into several episcopal departments, with one bishop or more in each department*, as to them may appear proper and most conducive to the general good, and the better to enable them fully to perform the great work of their administration in the general superintendency, and to exchange and unite their views upon all affairs connected with the general interests of the Church.

On May 23, 1832, the General Conference adopted the following resolution:

8. Considering the great extent of the work throughout this vast continent, committed to the oversight of the episcopacy, the committee deem it *inexpedient to require each of our bishops to travel throughout the whole of their extensive charges during the recess of the General Conference*, and therefore recommend to the episcopacy to make such an apportionment of the work among themselves as shall best suit, in their judgment, most effectually to promote the general good.

By the action of the General Conference of 1824 the bishops were authorized to divide the "connection into episcopal departments;" and by the action of the General Conference of 1832 they were absolved from the duty of traveling throughout the "whole of their extensive charges;" and yet it did not occur to them in either case that the Third Restrictive Rule was shattered. Nor was it, nor any other law then in existence. Neither of the foregoing resolutions has been rescinded by any subsequent General Conference; but if they are not of perpetual obligation or authority, each expiring with the quadrennium for which it was enacted, it proves that *by resolution* the General Conference may adopt diocesan

episcopacy in compatibility with itinerant general superintendency, and therefore without impairment of the constitution and statutes of the Methodist Episcopal Church. In keeping with the action of 1832 is the law of the Church to-day. The General Conference of 1888 considered but failed to legislate on a proposition to simplify episcopal administration, the attempt proving that the subject is within the province of the General Conference.

In the matter of limiting the "traveling" of a superintendent, Paragraph 164, Discipline of 1888, says, "If a bishop cease from traveling at large among the people *without the consent of the General Conference* he shall not thereafter exercise, in any degree, the episcopal office in our Church." This is existing law, and implies that by consent of the General Conference a bishop need not "travel through the connection at large." The power to restrict travel to a district is with the General Conference; and if he may be assigned a district, by statute or otherwise, he may be authorized in the same way to cultivate, "to dress and keep" it. This is his temporary paradise.

This is diocesan episcopacy *sui generis*. Shall Methodism have it? If the bishops shall signify the purpose to divide the "connection into departments," assigning one or more of their number to each, *with local authority and responsibility*, the change may be secured, without complaint, without excitement, without noise. Leaving it to the General Conference, it may proceed by resolution, or, if that be deemed inadequate, by statute, or, if that be deemed insufficient, then by the constitutional process to secure such modification of the episcopacy as the interests of Methodism may seem to require. The chief danger to the Church is, that a constitutional change might open the door to numerous radical measures or resolutions which the simpler process would not encourage or make possible.

In the discussion of the subject we have been animated by the desire to promote the fullest investigation, believing that after due reflection on the gravity and perils of the situation the Church will be better prepared to reach conclusions and to defend them in the presence of Christendom.

REVOLUTION IN THEOLOGY.*

As the tendency to evolutional change in theology is as marked as any conspicuous impulse of the period, ultra-conservatism is irrational in resisting its progressive phases and branding it as the product of a moral and intellectual depravity that is bent on the ruin of the structure of

* As to the "higher criticism" we occupy the conservative position, opposing its rationalistic phases from long-cherished convictions; but as to theology, which is a human interpretation of biblical teaching, and therefore a legitimate subject of change, we have long held to the necessity of its modification. As a science it should be progressive, going from rudimentary forms to broader and, if possible, perfect conceptions of truth. Hence, strictly conservative as to the literary history of the Bible, we are conscientiously progressive as to its interpretation. This is the key to our article.

things. It is true that some oppositions to the theological position of the Christian Church arise from disturbed mental conditions and are revolutionary in character and purpose; it is also true that the anti-theological spirit so manifest in the heterodox clamor of the day is dangerous and in intent subversive of essential foundations. With these we have nothing to do except to expose their constitutional defects, and by proper means to limit their influence and prevent the consummation of their designs. Within the ranks of Christian scholars, however, are many who hold that a crystallized theology is an obstruction to mental inquiry, a hinderance to a progressive exegesis, and a stumbling-block to wide and large interpretations of all the problems involved in the biblical revelations; and they, therefore, demand that a frequent investigation of the foundations of the Christian system be made with a view to the adjustment of theological teaching to the latest results of science, philosophy, and religious study. Against this class of thinkers it is as needless to array the Church as it is useless to ignore the results of their findings in the investigation of the problems in issue.

To a great extent now, as in the past, the Church must accept the leadership of its scholars in theology as in other departments of research, or, abandoning all leadership, drift into the open sea of individual speculation. Claiming that the right of private judgment in religion is inalienable, we also hold that certain principles, with a knowledge of relevant facts, constitute the basis of right judgment, and when spoken give it the strength of official authority. Evidently, the conclusions of theology are in the hands of scholars who in large measure are responsible for the prevailing faith and the progress in steps toward change of fundamental principles. When, therefore, they pronounce progress a necessity, meaning that the antiquated or the superannuated in theology shall go, and that truth in its resplendent modernized forms shall supplant the ancient styles and symbols, it is time candidly to give them a hearing and readjust the old faiths to the new phenomena.

That the spirit of change is in the Church; that theological dogmatism is at a discount; that Augustinian canons are abandoned; that even ultra-Arminianism is shuddering with fear, lest its overthrow be a possibility, requires neither proof nor discussion. The significance of the modern spirit is its determination, not to destroy theology, but to elevate, purify, and ennoble it by reducing its complexities to simplicities, by eliminating its acknowledged errors and substituting new-found truths, by discovering facts and harmonizing with them, and by admitting reason to a share of responsibility for the system of religion it is bound to proclaim. The only duty of the Church is to observe the direction in which its scholars are going, to guard them against revolution in faith, and to permit such changes in the great system as shall naturally and by evolutionary processes seem rational and inevitable. The revolution of which we write is not against theology, but of its very spirit which longer refuses to be indissolubly attached to forms repugnant to its classical sense and to be wedded to theories and dogmas proved in legit-

imate ways to be erroneous and damaging. It is a revolution of the truth for freedom, for self-asserting dignity, for broad recognition of its functions, and for gradual supremacy over the thought-forces of mankind.

Theology is improvable in its facts. It is no discredit to other-day teachings that in the absence of facts they consisted of speculations and hypotheses; but it is time to abandon them since they do not quadrate with recent discoveries. Mathematicians once taught the Arabic origin of numerals, but late researches indicate a Hindu origin, and the theory gives way to reality. In theology a similar change from speculation to fact is in operation, and advanced thinkers do not hesitate to subscribe to its clearly established results. In the presence of facts agnosticism cannot flourish, but in the presence of philosophy it may contend and win the day. It is too much to claim that facts bearing on spiritual dogmatics have been discovered which modify or confirm them; and yet if natural law obtains in the spiritual world and spiritual law in the natural world, it is pertinent to hold that the explanation of spiritual phenomena is within the range of possibility. The natural and the spiritual, though apparently dissimilar in methods of activity and usually divergent in direction, approach in the divine government of the world, in the constructive operations of human history, in the unique Book of Revelation, and transparently in the greatest of all manifested beings—Jesus Christ. Concerning the supernatural, its laws, its purposes, and its relations to the natural, some facts are known and others are knowable. Mysterious as it ever must be, it is the duty of theology not to darken but to illuminate spiritual law and enlarge our apprehension of its presence and power. In the lower field of the natural the task is not so much one of illumination as appropriation of its laws and teachings in their relation to human character and destiny. The opening biblical scenes of creation—both of the universe and man—introduce to our notice the play of natural forces under the superintendence of almighty power, and can be explained, not by fiction or poesy, but by those natural laws that in conjunction with the spiritual molded the atom, gave orbits to worlds, and subordinated atom and world to him who was made in the image of God. Theism, cosmogony, man—God, matter, mind—call upon theology for illumination and explanation in the combined operation of natural and spiritual laws through the phenomena visible to natural-spiritual minds.

Nor is the discovery of spiritual phenomena as independent facts and in co-ordinate relation to the natural the whole duty of theology. It must exhibit in its interpretation of the truths of revelation a progressive spirit, applying to the scientific and historic forms of biblical truth the latest canons of scientific and historical criticism, and also justifying the more difficult spiritual forms by processes of reason and the use of that spiritual sense in man which is designed to supplement the highest intellectual attempts to grasp the supernatural. It will not be claimed that in the department of hermeneutics there has been so rapid an advance as in other departments, probably because the inherited systems of interpretation have been considered unquestionably correct; but it is evident

that there is something wrong in systems that produce so contradictory theologies as Calvinism and Arminianism, and in but few particulars contribute to unity of interpretation. The method of supporting doctrines by so-called proof-texts has cost the doctrines more than they have gained, while loss of faith in the method has involved the system of religion in suspicion. In the treatment of prophecy the theory of a "double sense" has been applied with excessive minuteness, often robbing literal statements of original beauty and power and enlarging the predictive element beyond warrant. The typology of the Old Testament has been magnified, distorted, and applied to New Testament events and teachings in a way to discredit the entire Bible. When different interpretations were possible the theologian selected that which supported his viewpoint and represented the school to which he belonged. Criticism of these old-time methods should not be severe, because early theology little understood the breadth of its possibilities and was without data to extend itself; it kept faith with the Church and was true to its partisan relations. In these times, however, it is inexcusable if it refuse the use of new materials and instruments and continue to interpret by the old methods and bring forth the old results. It is not difficult to indicate the new basis on which modern theology should stand and from which it should appeal to the faith and reason of mankind. Of the cooperating factors in progressive hermeneutics we name those that are indispensable.

Philology should occupy the first rank in the new method. Inconsiderable, it must be confessed, has been its influence in the literal and exegetical consideration of the contents of the biblical books. With a superficial knowledge of Hebrew and Greek; with no knowledge of Arabic, Latin, Coptic, Chaldee, or Syriac, and ready to apply the etymological principles of English to the ancient languages, the theologian has undertaken to decide the meaning of the minute and the profound, the obscure and the transparent, the variable and the fixed, in the Holy Scriptures, and thereon to erect a system of theology that should take the world. In the fact that no system of theology as yet formed is universally acceptable is a circumstantial proof of conspicuous failure and of the necessity of revision, or rather of a new starting-point in investigation. Revelation is as philological as it is historical in origin and process, and can only be interpreted from a knowledge of language and the laws of thought, for it has expression in language and according to the mental process. We do not insist that philology is the only key with which to unlock the treasure-house of divine truths, but it cannot be opened without it.

In close connection with the philological is the archæological element, corroborative of the historic truthfulness of the biblical record. Until recently it played an unimportant part in hermeneutics, being usually turned to the support of theories, but it is operating with such vigor in Egypt, Palestine, Arabia, Syria, and the old region of Mesopotamia and beyond as to startle both the friends and foes of Christianity with its

abundant confirmations of the biblical history. Archæology, besides demonstrating the trustworthiness of the records, is explaining their meaning and shedding light on the most obscure accounts, vindicating names, dates, and events, and refuting the rationalistic attacks on the same. To this new agent in the field the theologian must reverently bow and accommodate himself to the new confirmations.

The disinclination to appropriate science in the interpretation of the divine word will finally yield to that spirit of progress which proposes to employ as an auxiliary any fact that may contribute to a more correct understanding of the book of mysteries. The attitude of science and religion is one of mutual exclusion, resulting in a narrow science and a religion of prejudice. Recognizing the proprietary right of each to a particular sphere, there are truths common to both and facts and principles dominant in the one that may be helpful to a clear understanding of the other. Though not as important as philology and archæology, it cannot be questioned that astronomy, geology, meteorology, chemistry, biology, and psychology may be useful in the elucidation of the scientific and typological portions of the Bible, while in contests between the natural and the supernatural they may exercise the wholesome office of umpire when faith feels itself powerless to decide. If this should be deemed too great an exaltation of science in its relation to religion it is certainly hospitable, and would open the way to fraternity, the absence of which is giving to science an advantage over religion. Remembering that the time was when every science was a weapon of offense against Christianity it prompts us to plead for the recognition of scientific principles in the interpretation of the divine revelation, so far as they will apply, and most cordially to accept all the facts and realities available from this source.

In the process of interpretation the internal illuminating power of the Scriptures themselves should be invoked. This suggestion is in accordance with that of Paul, that Scripture should be compared with Scripture, on the ground that the divine teachings have more or less confirmation in the word itself. On the face of it the suggestion is valuable, but its observance is not without difficulties. The process of comparison is conditioned on the process of interpretation, though the average theologian has compared first and interpreted afterward. Theology needs to reverse its method, agreeing first on a method of hermeneutics and then comparing the Scriptures in harmony with it. If the method of interpretation do not precede what is comparison worth? With the former settled the latter is an easy task and self-interpreting at every step. And without the Christian spirit as the guiding and animating influence, without the Holy Ghost as teacher and helper, the theologian, with all the modern aids and resources at his command, will only darken counsel by words and add confusion to the little knowledge already possessed of divine things. Under divine leadership a revolution in the hermeneutical processes of theology is possible and practicable.

To what extent a revolution in doctrine is going on or is necessary may be determined in few words. Religion without doctrine is very

like mathematics without axioms and principles. Doctrine is the form in which the Church expresses the divine teachings, and in spirit and substance is supposed to be identical with it. If identity be secured the objection raised to doctrine will apply to the teaching. If not identical the objection against the one does not apply to the other. It is the task of theology to identify doctrine and Christianity. In so far as it has failed in this task of identification it has most serious work on hand, work that will require abandonment of errors and conformity to the divine standards. As we understand it, it is with this sort of work that the Presbyterian Church is occupied at the present time, and others not of their fold are as anxious as themselves that they succeed in quadrating their doctrines with the New Testament. Predestination is an obstacle to identification—it should go; infant damnation will not keep step with the gospels—it too should be retired; and ultra-Calvinism, on the whole, is out of harmony with the divine teaching—it should have reverent burial. Arminianism is not so far removed from the gospels as to require additions, subtractions, and divisions in order to complete its identification with the New Testament. In the improved type of Wesleyanism it requires even less modification to perfect the harmony. To be sure a Calvinistic eye may detect blemishes and imperfections that may compromise it beyond repair; but no system of theology is to be measured by an opposing system of theology, but both by divine truth. Without doubt the Methodistic system is marked by infirmities which its advocates and defenders recognize and are slowly striving to remove; and it is this progressive tendency in our theologians that gives hope of a completed identification with Christianity.

In favor of the Methodist view-point of the Scriptures it may be said that, while strictly evangelical, it is sufficiently liberal to guarantee the widest investigation of the doctrinal basis of religion and of the system in all its parts and functions. Candidates for admission into the Methist Episcopal Church are asked:

> Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church? The required answer is, "I do."

If the doctrines of the Methodists are only those that are embodied in the Articles of Religion—the question to candidates warranting this inference—they may be accused of withholding their assent from many doctrines essential to a full expression of Christianity, or that they hold that approval of them is optional with the believer, or that touching them in particular they are open to investigation and cannot be determined by the Church at large. Such doctrines as the inspiration of the Holy Scriptures, regeneration, the witness of the Spirit, the judgment, final rewards and retributions, are not included in our Articles of Religion. Is our theology defective therefore? Certainly it is in form and expression. Nor do we plead for any reformation or revolution in this particular, holding that a limited and semi-optional standard of faith is to be preferred to an

iron-clad semi-doubtful creed with which Christendom has been more or less burdened for ages. The Methodist tendency is toward emancipation, not from doctrinal, but from dogmatic Christianity, of which the world has felt the pressure long enough.

Without entering upon a criticism of special theologies it is proper to point to some defects common to all of them, in order that revolution may be universal. In the over-emphatic representation of the depravity of man, ignoring his natural dignity and possibilty; in the various theories of atonement from the Anselmic to the governmental, magnifying in all cases one aspect of the divine passion; in the abstractions of the Saviour's mission, limiting it to spiritual ends; and in the confused thought in the treatment of eschatological subjects, breeding agnosticism in Christian circles, there is evidence of disproportion in the discussion of doctrines, of partisanship in methods and conclusions, and of ignorant platitude in the forms and terms of theology. Christian dogma, inherited from the ante-Nicene fathers and transmuted by their descendants in church councils, has triumphed in the Church over those doctrines that constitute the essence of Christianity, and the world is rebelling against its legitimacy. A revolution against dogma and in favor of Christian doctrine is the only safety for the Church of the future.

Theology has somewhat to answer for the antinomies with which it has burdened itself, rendering its conclusions unsatisfactory to mankind. Parmenides held that nature is in a state of rest; Heracleitus held that it is in a state of motion; Plato undertook to prove that neither was correct; so no conclusion was reached. Theology works the same havoc upon all logic. Kant projects antinomies in philosophy, since human speculation naturally runs to contradictions; but a revealed religion, clothed in divine mystery, is not reducible, except by illicit processes, to a human absurdity. The conflict between divine sovereignty and human freedom is a disgrace to logic and a fatal break-down in theology. The conflict between divine goodness and the introduction of evil is a reproach to the human intellect and disastrous from every view-point of study. The conflict between divine foreknowledge and divine forcordination is a barrier to free thought and subversive of intelligent respect for God and man. The contradictory theories of the "resurrection of the dead" strengthen the temptation to deny the doctrine. The Trinity is a riddle that no man has solved except illogically and absurdly. Nor when any mystery is the problem does theology display much more than inanity and presumptuous platitude. Owing to the limitations of the human intellect the failure of theology may be inevitable; but if success in grappling with great problems is an impossibility it is questionable if theology can reasonably claim an occupation.

The tendency to revolution is manifest in the proposition to reconstruct the Bible, the materialistic source of theology. With this purpose we have no sympathy beyond the desire to vindicate the biblical books in accordance with historical facts, and to place them on an indisputable basis for the future. If a reconstructed Bible involved no more

than a reconstructed theology it might be commended; but it involves a reconstructed religion, with the supernatural omitted and the natural crowned in dominion over man. The rationalism of the period proposes reconstruction, with all its results; the evangelical spirit opposes reconstruction, both because unwarranted in itself and of apprehended danger. The reconstruction of the authorship of the biblical books; of their arrangement; of their canonicity; of their historicity; involving a new interpretation of the Jewish cosmogony, typology, and prophecy, and of the category of New Testament doctrine, and invalidating faith in established historical teaching, in truth itself, cannot be justified by those critical methods of study that prevail in the modern world. Rationalism deserves outlawry by the Christian Church. In this conclusion we do not inveigh against reason or deprive it of function in the sphere of revelation; but reason has its limitations and infirmities which require purification and education before it may assume sovereignty over all things.

In our defense of the revolutionary tendency in theology we have been mindful of its importance, holding that a purified and truth-expressing theology may instrumentally accomplish what it is in the power of truth itself to accomplish. Hence we urge an enlargement of its scope, so that it may add to its resources all those facts with which modern life abounds; an improvement in its hermeneutical methods, so that it may appropriate the latest philological, archæological, scientific, and historic methods in its dealings with the Scriptures; an abandonment of dogma and the substitution of Christian doctrine as enunciated in the New Testament; a reduction of antinomies relieving itself of burden and reproach; and a re-investigation of the Bible only so far as to vindicate its historic human authorship in connection with its divine inspiration. Such a revolution is in process; to stay its progress is as impossible as to stay the tides.

THE EFFICIENCY OF METHODISM DEPENDENT ON ITS SPIRITUALITY.

The Ecumenical Conference which sat in Washington last autumn very consistently emphasized the great fact that it represented no less than twenty-five millions of souls organized in ecclesiastical bodies, established in nearly every part of the globe. It also very naturally recognized the really marvelous character of this fact, knowing that it had its origin about only a century and a half ago in a meeting of twelve persons assembled to learn from the lips of Mr. John Wesley "what they must do to be saved," and that when the number of these inquiring ones increased to one hundred, as it did in a few days, Wesley organized them into a "society" with no other "plan or design" than to afford them opportunities for "helping each other to work out their own salvation." Viewing this seemingly inconsequential "society" as

the germ of the great influential ecclesiastical bodies represented in this convention, its members could scarcely fail to recognize in Methodism one of the most astonishing movements in human history for which no adequate cause can be discovered except that of the power of God.

To appreciate the moral grandeur of this wondrous growth one must needs consider the spirituality of its aim, the simplicity of its organism, the self-denial of its ministerial methods, and the poverty of its founders and first adherents. Had its originators been men of large wealth; had they been teachers of novel doctrines flattering to the pride and pleasing to the sensuousness of unregenerated humanity; and had it allured men to its ministry by promises of abundant emoluments, light labor, and superior social status, it might be largely accounted for on merely human grounds. But all of these attractions were singularly absent from it. Its founder and first leaders, though highly respectable and liberally educated, were far from being rich; the itinerant feature of the ministry which Wesley originated involved wearisome labors and the sacrifice of much that contributes to personal ease and social enjoyment; it taught no new doctrine, but insisted with uncompromising fidelity on those truths of the Gospel which enjoin that highest possible culture of the spiritual nature which always was and always will be offensive both to religious formalists and to avowedly irreligious men. In its theory of the spiritual life it was "as tenacious of inward holiness as any mystic, and of outward as any Pharisee." Yet it rejected that type of mysticism which claimed direct and immediate intercourse with God, because, said Wesley, "it left Scripture and common sense far behind." The substance of its teaching respecting the divine life in the human soul is characteristically stated by Mr. Wesley in his sermon "In God's Vineyard," in these explicit words:

> Methodism is the old religion, the religion of the Bible, the religion of the primitive Church. . . . This old religion is in no other than love, the love of God and of all mankind; the loving God with all our heart and soul and strength—as the fountain of all the good we have received and of all we hope ever to enjoy. . . . This love is the great medicine of life; the never-failing remedy for all the evils of a disordered world. . . . This religion of love and joy and peace has its seat in the inmost soul, continually springing up, not only in all innocence but likewise in every kind of benevolence. . . . The whole of it is beautifully summed up in this one comprehensive petition, "cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name."

These statements are but commonplaces in the history of Methodism. They are introduced here mainly to emphasize the fact that our Methodist peculiarities all grew out of a supreme desire and a steadfast purpose to promote spirituality among men. Comprehending this purpose with transparent clearness, Wesley provided for his people institutions which have served as channels through which their spiritual life flowed continuously with a force and freedom which developed his first "class" into the vast magnitude of the Methodism of to-day.

One can hardly become weary of reviewing the events which moved Mr. Wesley's singularly honest mind to give direction to the unexpected spiritual force which, like the outburst of a powerful spring, was vigorously working around him. He soon perceived that the results of his labors would be as "a rope of sand" unless he gathered his converts into an organization fitted to instruct and train them in the way of godly living. If the clergy of the National Church had been in sympathy with his work he would have gladly placed his disciples under their care. But these formal dignitaries, regarding the experiences of his converts as a species of fanaticism, not only refused sympathy with them but treated their professions with contemptuous hostility. Then Wesley, without any forethought of ecclesiastical results, formed them into a "society," with the "class" for its unit. This simple institution was admirably fitted to foster the development of the spiritual life in its members. Had the wisest man then living predicted that it was the germ of a great religious organism which in a century and a half would contain twenty-five millions of men "having the form and seeking the power of godliness," his prediction would have been universally regarded as the utterance of an unsound mind. But the ultimate results of the institution were not in Wesley's thoughts. He simply aimed at the growth of his converts in spirituality and at the diffusion of the spiritual life which made the "class" a necessity of the hour and of the work which God was doing in the land. In strict conformity with this aim he shortly after revived the "love-feasts" of the ancient Church; then, as the leaders of his classes developed gifts for public speaking, he organized them into local bands of lay preachers. When the demands of his work required preachers wholly given to the work, in many places he formed many of these lay laborers into a body of organized itinerant ministers, whom he assigned to prescribed circuits. To give external unity to his work he further devised the Quarterly and Annual Conferences, and, accepting as truth the ancient saying, that as "soul and body make the man so the spirit and discipline make the Christian," he proposed a series of "general rules" which all who joined his societies were required to observe. To these he added a succinct outline of theological doctrines—great central truths which were the channels from which flowed that divine life which was the origin and support of the experiences characteristic not of Methodism only, but also of all truly Christian Churches.

The more closely one studies the history of Methodism the more profound becomes the conviction that it is grounded on spirituality. Not on a superficial spirituality, akin to formalism, but a deep spirituality which is supreme among a man's affections. And all its institutions are so framed to the conditions of its life that their efficiency is in proportion to the intensity of its spirituality. Indeed, its organic life is so strongly influenced by its doctrines and traditions, as illustrated in its literature and in the lives of its founders and most marked men, that in its normal condition it is instinct with spirituality. And so long as its heaven-born life, its unresting spiritual activity, is kept healthfully vigorous, the

great but simple yet morally grand Methodistic organism *must* continue a most efficient system for the increase of the kingdom of God on earth. But let that inner life decline, and the peculiar features of the organism, from its class-meeting to its systematized itineracy, will first lose their power to attract, then be gradually modified, and, ceasing to be productive of spiritual effects, will finally adapt themselves to the demands of religious formalism. Being, as we have seen, in all its parts a system created to meet the needs of the divine life in the souls of men, its efficiency is necessarily linked to its life. The carnal mind will not, indeed cannot, endure it. None but souls that "mind the things of the Spirit" can love it, submit to its self-denying demands, and render the service for God and humanity which it requires.

These assertions are so nearly like self-evident truths that few words are needed to support them. Does the reader question them? If so, let him begin with the unit of the system, the "class," and ask, Will men to whom conscious fellowship with Christ has become the mere recollection of a lost enjoyment attend a meeting for conversation on spiritual self-culture? The answer to this inquiry is but too visible in the too general fact that hundreds of Methodists who have lapsed into formalism habitually absent themselves from their classes. Not that all who cease to attend class-meetings have become formalists, for doubtless many truly spirited minds fail to attend them because their leaders, forgetting Mr. Wesley's saying that the question in the class "is not concerning the heart, but the life," have fallen into a habit of asking certain perfunctory questions about the soul not adapted to bring sensitive minds nearer to Christ, but only to stimulate habits of morbid self-introspection. If such leaders would speak of the Christian life from the view-point of Christian work and duty as the fruit of the inner life, those members who now shrink from formal inquisitorial questionings concerning the particular features of their secret fellowship with the Lord would possibly again take their once accustomed places in the class. But be this as it may, the loss of spirituality in Methodism would logically make its "class-meeting" a thing of the past. And its "love-feasts" would also be buried in the same grave; for what could spiritually ead Methodists say to each other about the "faith which works by love" for the ever-living Christ, either in a love-feast or a class-meeting?

Again, let the reader ask what would be the effect of the decline of the Methodistic spirit on our systematized itinerant ministry? Could it be long maintained? Looking back on the sharp trials, the positive sufferings, the heroic self-abnegation and arduous labors of our preachers in the time of Wesley in England, and of Asbury in America, not even a cynic can account for their self-devotion on any other ground than that of their possession of the love of Christ. Assuredly there was nothing in the vocation of those early traveling preachers that was even a temptation to selfism. To-day our itinerancy is quite a different thing. Its hardships are minimized. It has many inducements in our fine church edifices, our large congregations, our cultivated people, and in its fairly

comfortable emoluments. Yet even now it has so many drawbacks, involves so many sacrifices of personal rights, and offers so little to the ambitions of worldly minds as to justify one in asking, "Could Methodism, with a spiritually dead ministry and people, sustain its itinerant system?" Viewed from its ministerial side would godless formalists be likely to enter its ministry? Viewed from the side of the people, and recollecting that a settled ministry is strongly entrenched in the traditions, not to say the affections, of society; that it is popular in cultivated and fashionable circles; and that there is a strong and quite general prejudice against an itinerant ministry, especially when its appointments have to be made by an officiary acting when necessary independently of the choice of the people to be served, is it not worth while to ask, Would an unspiritual people sustain our organized itinerancy?

Let us first view these inquiries on the ministerial side. What is there in our itinerant ministry to attract men who do not pursue godliness as their supreme end in life? One can readily perceive that a spiritually minded man, who is convinced that a preacher is likely to achieve greater usefulness by frequent changes from one congregation to another than by ministering for a series of years to the same people, can cheerfully, even gladly, accept a system which requires him to make such changes. Itinerating through life may not be a pleasing prospect to his imagination. The inconveniences and discomforts it involves, even under its best conditions, may be repellant to his social feelings and aspirations. To consent, as he must, that his children shall grow up without forming those social affections which can only take deep root in a permanent home, is no light trial. More serious still is his unwillingness to subject his children to the interferences of an itinerant life with their educational opportunities. As a husband he also very naturally shrinks from the peculiar trials, social and material, to which his vocation will inevitably subject the woman whom he has taken, or may take, to be his wife. And then, with still more hesitation, he looks on that surrender of his personal will, with respect to his fields of labor, to the will of official superiors, which our itinerant plan demands of him. Lightly as some observers of Methodism regard this feature of an itinerancy, it is to a self-respecting, independent, educated man of strong personality, its crucial factor. It touches his sense of natural right, his love of freedom, his conscience, in short, his whole manhood. It is true that this peculiarity of the system as now administered is made as tolerable and as consistent with the self-respect and liberty of preachers as its vigorous maintenance permits. Yet even now none can be expected to submit to it but men whose souls are ruled by the love of Christ, and who feel convinced that the brethren whom they have authorized to "fix their appointments" are also governed by the same spiritual affection, and therefore free from the dominion of selfish prejudices and prepossessions. It was this mutual spirituality that made it possible for Mr. Wesley to assume and continuously exercise what was in his case a practically irresponsible autocratic power to determine where and to which congregations they should preach.

Their mutual spirituality made the submission of his preachers to his assumed authority possible. And is it not safe to assume that even with the modifications of this appointing power, as in American Methodism, its harmonious, continuous, and successful working depends on the unquestioned spirituality of both our preachers and the authorized administrators of our itinerant system?

Yet however modified our itinerancy may be, it must still involve burdens so weighty and of such a peculiar nature that it must always be unendurable to men whose strongest aspirations are of "the earth, earthy." Only to men whose lives are "hid with Christ in God," and whose highest ambition it is to move in a sphere which, viewed in the light of Methodistic history, promises the widest opportunity to do effectual work for God and humanity, will it be heartily accepted and faithfully operated. Even to some such its burdens sometimes exceed their powers of endurance. Hence comes that increasing drift of our preachers into the pulpits of a settled ministry and toward positions of usefulness which promise longer terms of service. Happily, however, our ministry has been from the beginning, and is still, a body of spiritually minded men, as its continuous fruitage demonstrates. So long as this continues our itinerancy will flourish. Should a general formalism smite it with partial spiritual paralysis it must lose its efficiency and dwindle into decay. Ruled by selfism ministers would plot and plan for the most attractive churches, become jealous of one another, suspicious of the impartiality of their brethren who appoint them to their respective spheres, and, ignoring the convictions which originally moved them to enter the itinerancy, seek the tempting restfulness of a settled pastorate; or, perchance, stifling their sense of obligation begotten by their call to preach the Gospel, engage with worldly men in the general scramble for the gold which perisheth, which is characteristic of the times. Thus, without spirituality, our itinerant ministry would fall into inefficiency. The love of Christ is its life. Deprived even in part of that life it must dwindle into comparative inefficiency. Wholly deprived of it its doom would be speedy dissolution.

Viewed in its relation to the membership of the Church our itinerancy has no attractions for it except as it is composed of souls "having the form and seeking the power of godliness." A membership having lost the divine life which was the originating principle of the system, having ceased to pursue the objects for the attainment of which it was created, and having become worldly in spirit, in action, and in aims, would have no further use for or interest in such a ministry. A formal Church seeks a formal, ornamented, popular, fashionable, and simply entertaining ministry. It would neither attend nor support a body of faithful men whose spirit, ministrations, and methods would be wholly adverse to it and to its social ambitions. If their preaching did not convert it, they would speedily find themselves starved into silence and shut out from its pulpits. The life of lay Methodism *must* be identical with that of its itinerant ministry. And that life is their common love of the living

Christ and of redeemed humanity. The efficiency of both depends on their mutual spirituality.

But organic Methodism is as characteristically ethical as it is spiritual. This appears in its "General Rules," which recognize the essential relation of morality to spirituality. These rules, which are eminently noteworthy for their incomparable terseness of expression and completeness of statement, are a luminous digest of the ethical content of every truly spiritual life. While clearly implying that the root of the ethical is in the spiritual, they yet make the former the test and measure of the latter. The "evidence" of genuine spirituality is not found in professions of experience, but in the practice of the life. What is really in the heart is known fully to God alone and to the consciousness of the man, but conduct is visible, and may therefore be known and read by men. Thus these rules leave no ground for antinomianism in organic Methodism. They imply that spirituality cannot exist even in its incipiency without producing as its fruit 1) the avoidance of "evil of every kind;" 2) abstinence from things which, though not necessarily immoral in themselves, yet hurt the soul; 3) the dutiful practice of all Christian virtues. By these rules Methodism tests its organism, its ministers, and its lay members. Therefore whoever desires to know whether our Methodism is declining or increasing in its spirituality must look, not to its professions, its social status, or its numerical gains, but to the practice of its people. If these are generally loyal to its "General Rules," its spirituality, from which such loyalty naturally, yea, necessarily flows, is strong, healthy, and growing; if these rules are generally disregarded, flouted at as ascetic and behind the age, and trampled upon as of little or no obligation, then there is, there must be, a sad decline of its inner life, and its spirituality is stricken with consumption.

Shall we be open to the charge of a blind optimism if we affirm that our ministers and members do, with possibly rare exceptions, cordially accept our rules as the ethical standard of truly scriptural spirituality; that they conform their conduct to them with greater or less fidelity, and that consequently our modern Methodism as a whole is still mindful of "the things of the Spirit?" Pessimistic observers may indeed deny this, supporting their denial by alleging that in some communities Methodists may be found in ball-rooms, opera-houses, theaters, billiard-saloons, and kindred places for diversions which, as our rules correctly affirm, "cannot be used in the name of the Lord Jesus." They will also point to men more or less conspicuous in Methodism whose zeal in the pursuit of large wealth by methods which, though tolerated in financial circles, cannot by any fair process of reasoning be harmonized with either the spirit or the letter of the golden rule. Are not these men, they ask, guilty of covetousness? Do they not serve their own pecuniary interest with utter and often cruel disregard of the apostolic requirement which says, "Look not every man on his own things, but every man also on the things of others?" Are they not habitual and determined violators of the Methodistic "rule," which forbids "laying up treasures upon earth?"

They will charge still other practices forbidden by our rules upon members of our Church who fall within the spheres of their personal observation, and cynically ask, "Does not the toleration of such persons in your Church demonstrate that its spirituality is sadly declining?"

To these and all similar pessimistic inquiries intelligent candor demands the regretful concession that some such persons are in the Church, and that the ethical feeling in their particular societies is not in every case sufficiently strong to subject them to corrective discipline. But beside this concession lies the fact, obvious to all who are not willfully blind, that such lax men are few in number. They do not represent the vast majority of the body. Their presence no more proves a serious ethical and spiritual decline in general Methodism than the corruption of Judas proves that the apostolic band was not composed of sincere followers of the Christ. If such men are tolerated to any considerable extent they may represent a developing tendency in the wrong direction—a drift that needs to be opposed. Perhaps there is such a drift; the existence of which it is not here necessary to affirm or deny. But granting that it is so, it is not a new or strange thing in the history of either Methodism or other Christian Churches. Christianity is dealing with fallen humanity. It is fighting against a world force which, being led by the prince of darkness, is both wily and mighty. As one of the divisions of the Christian host Methodism may at times find itself temporarily overmatched, and in need of a renewed baptism of the Holy Spirit, whose power is its life and strength. If the Methodist organism be in any serious measure declining, which we do not admit, its imperious need is *deeper spirituality;* more of the hallowed power which gave it birth and had caused it to prosper hitherto, and which it may receive afresh if it will only ask. Give it this in its largest attainable measure, and its classes will be precious schools of spiritual culture, its love-feasts occasions of divine manifestation, its prayer-meetings places of blessing, its conferences scenes of victorious struggles after higher ministerial fitness, and its churches fields of constant victory over the world. As a great English naval commander, in the critical moment of a great naval battle, gave to his half-exhausted sailors his signal for "closer battle," and won the fight, so should our Church every-where move nearer to the foe, with the cry of "Closer battle against sin! Closer battle for Christ and for victory over the world!"

PROGRESS OF CIVILIZATION.

THE OPTIMISM of the age is among its pronounced and favorable characteristics. In strong contrast with this spirit may be instanced the dormancy and hopelessness of some of the earlier civilizations of the world. Whether from the blighting effects of defective educational systems, the degradation of men to serfdom through despotic and unnatural rulership, the dwarfing consequences of heathen religions, or whatever other cause, it is the historic fact that the face of the earlier nations did not always turn expectantly toward the future. The times and places where stagnation seemed to have settled upon the race are an ineradicable if unpleasant page of history. But of the modern nations, with their far-reaching projects and their unwearied activities, better things may be asserted. As with the individual so with the races of modern days, life has taken on a new hopefulness and promise. It is possible, also, to discover some of the causes for this optimistic spirit. Men's domination of the forces of nature has, for instance, inspired them with new confidence in their own power and with a firmer belief in their divinely appointed primacy over the physical world. The earlier men had not fully measured strength with the invisible but awe-inspiring and often death-producing agencies of earth and air; the later races have learned to put the check upon these pregnant forces and subsidize them for human benefit. The first men sailed in shallops near to the shore; the later mariners have ventured to push out upon the most stormy sea and grapple with the cyclones of mid ocean. The earlier races built and delved and wrought with mechanisms of crude construction; the later nations have forged such marvelous tools and implements for manual use that often the very ultimate seems to have been reached. In these signal victories over nature the present races have the largest ground for self-confidence. If they are learning their limitations they are also learning in intimation the possibilities for complete supremacy over the material world. A fuller knowledge of the conditions of hygiene is another fact of practical value in influencing human hope. Even eating was at first experimental. The primeval man was forced to learn by gradual, and it may be by sad, experience what articles of food were healthful and what injurious. Dietetics has now become a science. The value of ventilation, of gymnastics, of fit clothing, has been an evolution of the later ages. Medical science has kept pace with other discoveries, so that diseases which were once deemed mortal have been mastered by prompt and potent medicaments. It would surely seem that man's hold upon existence is strengthening, and his triumph over disease increasingly certain and exultant. The improvement in social conditions may be another reason for the optimistic spirit. To the familiar question as to whether the world grows better no candid-thinking student, with sufficient data before him for fair generalization, can return the negative answer. To look around the earth's

circle and to consider only the evils that are national and colossal, such as social oppression, lust, or intemperance, is to view but the darker aspects of the picture. The fraternity of the nations is on the increase, so that a disaster to the individual kingdom in famine, pestilence, or earthquake strikes a responsive chord of sympathy in every hemisphere. The penitentiary has proved a profitable institution for the confinement of the mischievous element of society that would not otherwise bend to the public welfare. The charities of the world are enlarging their organization, force is yielding to the sway of reason, men are making new sacrifices for the common good, morality is on the increase, and, above all, the sun of Christian enlightenment is ever rising toward the meridian. Because such facts as these, and more which this scant enumeration does not set forth, the world may sing its song of hope. Like an uncanny dream of the night is the claim that the race is rushing headlong to disaster. No generation has enjoyed such cumulative grounds of cheer as the present; none should go out so buoyantly into the sunshine of the future.

AN IMPORTANT RESULT of the Chilian difficulty is the prominence given to some of the leading principles of international law. While it is true that the rules justifying the maintenance of separate governmental existence, and covering the interchange of comity between the widely-scattered nations of the globe are taught in our higher educational institutions, yet it is probable that these regulations are too little understood by the average citizen in his necessary attention to matters of livelihood. The abstract lessons of the schools, in other words, are now put before the community in a concrete and important form, by the South American difficulty, and not without the double benefit of an increase in popular information and an encouragement of the sentiment of intelligent patriotism among the people. The inalienable right of every government legitimately to exist and to increase is one of the fundamental principles of international law which is thus practically emphasized. So far as earlier history is concerned, we find neither the satisfactory enunciation of this principle nor its practical illustration. The Jews, it is held, did not maintain the law of obligation to other nations. Greece, with its subdivision into many independent communities, emphasized the prime interests of the Hellenic States. The Romans, in their *jus gentium*, provided a rule for personal practice rather than a basis for general observance. Among the modern laws of international life is, however, included the sacred right of each government to be. The smallest nation of mankind, hid away in some corner of the continent, and without riches, education, or splendor of architecture, has an equal privilege to exist with the most opulent and powerful empire of men. In such a serious disagreement as that of the United States and Chili the latter, with her three millions of inhabitants, has certain unalterable rights which not even this greater nation of sixty-two millions should attempt to override. We may venture this statement in no spirit of disregard for the importance of American interests, but as an announcement of an eternal principle of right.

The duty of every government to protect its citizens is another rule discoverable in the present Chilian dispute. Not only in the home land has the individual a right to expect that his interests shall be sacredly maintained, but upon the most distant foreign shore he may reasonably ask that the protecting power of his home government shall be thrown around his industries, his liberty, his life. An end would otherwise quickly come to travel for purposes of sight-seeing; the trade of the nations would reach a stand-still; and the broad world would narrow to the dimensions of the ancients. The tragedy in the Chilian waters has, therefore, involved more than the massacre of a few American sailors, important as the sacrifice of human life may be; but a cardinal principle of international law has also been assailed, whose overthrow would jeopardize the stability of every government of modern times.

The wise provisions in international law for the avoidance of warfare are a further feature to which the recent difference with Chili has directed the common attention. Writers such as Grotius have so defined the ethics of warfare as to put the stamp of reproach on unjust strife, and to hold up nations so participating to the execration of men. While some wars are just, furthermore, both by the standards of legal and of moral measurement, the horrors of warfare are so great that cautiousness in entering into the field of sanguinary strife is wisely counseled. The diversion from their ordinary employment of great bodies of men who would otherwise devote themselves to peaceful industries; the wide-spread destruction of material property; and the death of many soldiers, with the widowhood and the orphanage of survivors, are among the causes that have long since made warfare a matter of horror to civilized nations. The resort to arbitration, in addition to ethics and sentiment, is therefore a custom which is altogether beneficent in its spirit. Such a practical application of the principles of the New Testament the spread of the Gospel has made possible. In the contingency of warfare it is Christianity in the guise of some national mediator that broods over men's passions with mollifying word to prompt the disposition to forgiveness of injuries. For lessons like these the Chilian dispute has been a school of practical instruction in international law.

Theosophy is abroad in the earth, with its offer to lead inquirers into the knowledge of the truth. While its appearance is not recent or its vociferous claim to excellence an altogether strange sound upon the ear, yet the late presence of some of its leading exponents in the western world gives a sense of novelty to the pretentious system. But by what standards shall it be judged, its defects pointed out, and its excellences of theory and application differentiated? Or how shall it rank in comparison with the established faiths that are dominating the world? Clearly it must pass the test of rigid criticism before it can win its way to general favor; and plainly the same criteria of judgment by which every system of philosophy since Aristotle and each form of religion since Zoroaster have been judged, are applicable in the instance of the theosophic

cult. Toward its body of doctrine, so far as it has a formulated creed, the searcher turns in inquiry. But in its tenets it is disappointing. Eschewing the important doctrines of Christianity as they are commonly interpreted, such as the fatherhood of God, the sinfulness of man and his need of regeneration, the operation of the Holy Spirit upon the heart, or the deity of Christ, it substitutes an inchoate creed whose indefiniteness is its chief characteristic. Devised in India, the cradle of philosophies and religions, it has taken on the mystical and Oriental character of its natal place. Reason supplants grace in its provisions. No poignant sense of sin is demanded. In nature it is theurgic. Through physical processes the supernatural is discovered and approached. In fine, it would seem to deserve the name of a philosophy rather than a religion, in the absence of shrines, and prayer, and the practices of reverent worship. If this, therefore, be the standard by which it is to be judged, it is not the rising faith. For its chilling negations, its abstractions, its absence of clear definitions, its impracticableness as a working theory for the masses, it merits the disapproval of every investigator.

In the character of its exponents theosophy is equally disappointing. He who founds a new system of religion should be so faultless in his speech, so self-forgetful and heroic in his deed, so transparent in his example that the luster of his life shall contribute to the glory of his system. Faulty disciples will follow soon enough in the steps of the founder; the exemplar himself should be perfect. But how low the new cult falls if character be the basis of estimate! It might not be appropriate to review the life of the great high-priestess of theosophy, nor is it necessary to discuss in particular the humanity of its present leaders. The names of Besant and Olcott are not words which men should take reverently upon their lips, as the Jews spoke in awe the name of Jehovah. Measured also by its effects the theosophic system fails at the judgment-seat. If young in being the tree is, nevertheless, old enough to have borne fruit. Christianity in the first day of its evangelistic work changed three thousand hearts and lives. What has theosophy done? Has a better hope entered into human life to solace man's hours of gloom? Has a regenerating agency come into operation compared with which Christianity is a feeble and waning force; and by its application shall the world's passions be subdued, wars cease, fraternity extend, and a golden age of peace and happiness enter over the threshold? It is not too early to look for a few fruits of the theosophic system. But these are not discoverable. No single heart has been regenerated. No shrine has been built for a purer worship than Christianity. No human wretchedness has been alleviated through asylums raised for the blind, hospitals for the sick, orphanages for the fatherless. But instead is found a juggling with pretended supernatural communications, a jesting with the solemnities of life, a cheapness of speech and deeds that brands theosophy as the merest charlatanism. Already the world has measured rightly this latest system and has punctured its inflated pretensions. The religion that has come to stay, to supplant, to succeed, is not the latest gift of India to mankind.

THE ARENA.

PROHIBITION IN KANSAS.

KANSAS points the way toward a solution of the saloon question. We say this with all confidence. It is not assumed that the prohibitory legislation of the State is *perfect*, nor that these laws are *perfectly* enforced; but it is believed that Kansas has indicated a method of dealing with this giant evil which will in due time bring relief from its blighting influence. That method is prohibition—a prohibitory law with penalties more severe than mere fines.

The outlawry of the manufacture and sale of intoxicants is imbedded in the constitution. This is considered a material point; for it gives a helpful steadiness to the policy of the State. The laws under the prohibitory clause of the constitution have grown out of an experience of ten years of determined warfare against the saloon. It imposes fines *and* imprisonment for violation. These laws are so explicit and direct that a conviction under them is no more difficult than a conviction for theft.

That the business of the saloon differs essentially from other lines of business is denied by no one. It is a center of moral corruption. The vast majority of the American people undoubtedly believe that it is an unspeakable evil—an evil without a redeeming feature. So fully are the liquor men themselves convinced of this attitude of the public mind that they never discuss the merits of the *central question*. They invariably maneuver for position behind some misleading phrase, such as vested rights, personal liberty, interstate trade.

Kansas is not trying to manufacture virtue or intelligence by statutory enactments. The old methods are yet in vogue and needed—the methods of the church and the school. The people of this State have seen more clearly, apparently, than most other communities, that the liquor saloon is the great enemy of public and private virtue. They believe it the center of numberless and unspeakable evil influences. It neutralizes much of the work of school and of church. It debauches politics. It bribes judges and controls courts. It invades legislative halls with corrupting influences. It is rich, without conscience. Willingly or unwillingly the press (with exceptions, noble but, alas! too few) is its champion or is silent in its presence. The success of the saloon means an unhealthy public sentiment, a lowered moral tone, despoiled homes, wretched womanhood, a debased manhood. This is true and known to be true wherever either law or public sentiment gives it standing-room. These truths are recognized every-where. Kansas, therefore, aims its legislation *straight at the saloon*. It hits the mark. The State is hated with an envenomed hatred that ought to be proof positive that at last the beast has been tracked to its lair.

Kansas, with the rest of the country, has for a year endured a stress of "hard times." There have been complications that have increased the

severity of the business depression here—complications perfectly well understood. Why has every adherent of the liquor interest joined the cry that seeks to fasten upon prohibition the cause of depression in this State? Why is it that the tremendous influence of the Eastern press has been wheeled so overwhelmingly into line against this feature of the Kansas laws?

Prohibition has not injured Kansas. It has been a superlative blessing. The increase in the population of the State during the decade of prohibition (1880–1890) was 427,389—a gain of 43 per cent. The gain in taxable property in the same period was $187,146,457—an increase of 116.5 per cent. This feature of the Kansas laws has neither caused nor increased the hard times. Indeed, it is prohibition that enables our industrious and sober people to endure so masterfully the stress of business depression. Our farmers are prosperous and happy. They are paying their indebtedness—interest and principal—with astonishing rapidity.

Let it now be understood that prohibition succeeds in Kansas. In a few of our cities, much heralded and falsely heralded as samples of failure, the saloon yet stands at bay, though under the most serious disabilities of outlawry. As a rule, however, it is banished from the State.

Prohibition succeeds in Topeka, our capital city, a town of forty thousand inhabitants. There is not a shadow of doubt about it. It is not asserted that all intoxicants are banished nor that all drinking is suppressed. Men continue—to some extent—to drink privately. It is well known, however, and easily proved, that the saloon is abolished, that there is no exhibition of drunkenness on our beautiful streets, that there is no saloon influence in our politics, that the temptation to drink is removed from our laboring men and from our boys, that the number of desolated homes reduced to poverty and wretchedness as the result of drink is brought to a minimum. It is claimed, and it is claimed truthfully, that we owe this to prohibition. Kansas has found an effective method of dealing with the liquor traffic.

Topeka, Kansas. J. A. Lippincott.

THE ELEMENTS OF A STRONG CHURCH.

Physical and intellectual strength are not the highest types of strength. The strong man is the holy man. Moral power is the mightiest power.

Some rely upon antiquity as an element of strength. The Romish Church is very boastful of her hoary history. But antiquity, *per se*, is not an element of spiritual power. Historic churches are not always the most successful. There are those who rely upon an elaborate ritual as an element of strength, and cry out loudly against the barrenness of a simple and extempore service. But it is well known that ceremonial splendor is not spiritual power. Many a church, whose liturgy is elaborate, is a moral cemetery, and its chants are only so many requiems over its departed glory. The apostolic Church was not a ritualistic Church.

Some rely upon wealth as an element of strength. The Church cannot

well do without silver and gold, but a long subscription list is not the highest proof of its power. A church may be a paying concern financially and yet a failure in the great work of saving men.

Numbers to some are an element of strength, but numbers are not always an evidence of real success. Buddhism musters a far greater number of adherents than does Christianity, but that does not prove it superior as a religious system. Sardis, with its *few* names, was a much stronger Church than lukewarm Laodicea with its *many* names. What, then, are the elements of strength in the Church?

1. Love of Truth. Error is ephemeral, truth is eternal; and "the Church" must ever be "the pillar and ground of the truth." Knowledge is power, and knowledge of divine things is the highest power.

2. Holiness. The Church is to be composed of consecrated men—set apart, like the vessels of the temple, to the service of God. Forgiveness is not the great end of the Gospel, but holiness. Holiness is not an experience to be enjoyed by a few, but it is an absolute necessity for all. In the presence of a holy life critics and scoffers are virtually paralyzed.

3. Enthusiasm. A man with foresight in his head and fire in his heart is worth a dozen cold cynics who live in perpetual winter. Men never fired by grand resolves live and die weaklings. Double your enthusiasm, and you double your Christian activity and usefulness.

4. Liberality. Paul says, "On the first day of the week let every one lay by in store as God hath prospered him." There must be sacrifice in our gifts. True giving begins only when sacrifice begins.

5. Prayerfulness. Prayer is the very soul of all spiritual life. "The fervent prayer of a righteous man availeth *much*." Much to the suppliant, much to his family, much to the Church, and much to the world.

6. Unity. Union of men with men is an element of strength. The weakest powers united become amazingly powerful. The three hundred at Thermopylæ were invincible because united. In every strong and prosperous Church there is a fusion of spirits, a oneness of heart.

7. Unity with God. With God on our side whom have we to fear? The felt presence of God makes the timid brave and the weak strong. The vine that clings to a sister vine is ill-supported, and men who lean upon men are in danger, but those who cling to the divine Rock are eternally safe. Let us be strong in the Lord and in the power of his might.

Jersey City, N. J. D. R. Lowrie.

SOME EXCEPTIONS.

In the *Methodist Review* for November–December, 1891, pp. 849, *sqq.*, the Rev. Professor Dr. Luther T. Townsend has written forcefully concerning the "Genesis of the New Testament, with a Few Words Respecting Higher Criticism." I have no pretensions to New Testament scholarship, and therefore do not venture to question either his facts or conclusions in that field. I must, however, take exception to certain statements concerning Old Testament criticism.

Professor Townsend, who is sincerely anxious for the truth, will, I have no doubt, be glad to have his attention directed to a passage in which he has unintentionally misrepresented the views of certain prominent scholars. After quoting a vigorous passage from Professor Briggs, which sums up the results which are claimed to have been reached by Old Testament scholars, Professor Townsend says: "We hope not to lose caste among scholars if we emphatically deny these conclusions of Professor Briggs, and if we choose to follow the lead of such men as:" and here follows a list of eighteen eminent names. In this number are several names of men who are on the side of Professor Briggs, and therefore are not properly to be cited as they are by Professor Townsend. The following may be here mentioned.

1. *Delitzsch.* Professor Delitzsch accepted the results of the criticism which separates the Pentateuch into several parts. *Vid. Neuer Commentar über die Genesis* (Leipzig, 1887), pp. 17, *sqq.*, *et passim.* He accepted the deutero-Isaiah. *Vid. Messianische Weissagungen* (Leipzig, 1890), pp. 137, *sqq.* He accepted the late origin of Daniel (*circa* 168 B.C.), *ibid.*, p. 158.

2. *Nöldeke.* Professor Nöldeke is on the side of the documentary hypothesis, and was among its earlier defenders. *Vid.* his *Alttestamentliche Literatur*, 1868, and *Untersuchungen zur Kritik des A. T's.*, 1869, and *cf.* Wright, *Introduction to the Old Testament* (New York, 1890), p. 91, and Bissell, *The Pentateuch* (New York, 1885), pp. 67, *sqq.*

3. *Dillmann.* Professor Dillmann is clearly with advanced *literary* criticism, even though he may properly be termed generously conservative with reference to the religious side of the controversy. *Vid. Ueber die Composition des Hexateuch* in his *Die Bücher Numeri, Deuteronomium und Joshua* (Leipzig, 1886), pp. 593, *sqq.*, and also his new Commentary in the same series, *Der Prophet Jesaia*, 1890.

4. *Strack.* Professor Strack is also upon the critical side, though more conservative than Dillmann. As to his views on the Pentateuch, *vid. Einleitung in das Alte Testament* (Nördlingen, 1888), pp. 13, *sqq.*; as to Isaiah, *ibid.*, p. 43; and as to Daniel, *ibid.*, pp. 68, *sqq.*

More references might be given, but these will suffice to make it clear that Professor Townsend has erred concerning these men. Further, the present writer was a pupil of three of these scholars (Delitzsch, Dillmann, and Strack), and is personally acquainted with the fourth. His notebooks of lectures and his recollections of conversational discussions would make even a stronger case.

ROBERT W. ROGERS.

Carlisle, Pa.

"REGENERATION AS A FORCE IN REFORM MOVEMENTS."

IN the article under the above caption, in the November–December number of the *Review*, a writer seems inclined to go to extremes in his arraignment of the Church. One is tempted to ask whether these strictures are the work of a "prentice hand" in moral pathology, or of a veteran who has fallen into the hands of the Philistines and suffered the

loss of his eyes? It is fitting that such a low view of regeneration should crave the support of the article quoted from Johnson's *Cyclopedia*—an article written by a Unitarian, and not wanting any of the significant "ear-marks" which distinguish that system of thought.

Granted that the record of the general Church on the slavery question is not one to be proud of, it may nevertheless afford us comfort to recall the fact that our branch of the Church suffered itself to be disrupted rather than recede from its high ground of protest against the curse. A butcher could soon dispose of a cancerous growth in the human system at which the best surgeon in the land would stand aghast. God had been a long time patient with slavery in Bible times. St. Paul had sent the runaway slave, Onesimus, back to his master, Philemon. All this—to the butcher system of treating cancers—looks like dalliance. Says Professor George P. Fisher, in his review of Ingersoll—who had charged the Bible with upholding slavery:

> If Christianity did not abolish slavery by an instantaneous decree, which would have been only a *brutum fulmen*, it put gunpowder under the system. For it was the influence of the Gospel which eventually abolished slavery in the Roman empire and serfdom in the Middle Ages; and it is the direct and indirect influence of Christianity which has abolished modern slavery, notwithstanding the defense of it by undiscerning or interested clergymen and churches.

It is impossible in one or two paragraphs to notice all the strange statements of the article concerning regeneration. But think of a Methodist preacher affirming that "if every individual in the United States should be 'regenerated' in an hour, this wholesale conversion of the community —under present methods—would not result in a single reform in the industrial or social world." "Present methods" are certainly better than the methods which they supplanted, and the spirit of improvement is constantly at work.

If the writer is right in his general drift, "our preaching is vain." It is not Paul the apostle, nor evangelists like Wesley and Moody who are to reform men and help them into a better life, but Spencer, Bellamy, and Tolstoi, with their science of sociology! Unsuccessful attempts to reconstruct society have been often made. But *cui bono?*

Has the Church paid no attention to social problems? Something like a community of goods was tried by the early disciples, but its success appears not to have been brilliant, and it failed to secure general adoption. Germany leads the world in socialistic agitation; but is labor better paid in Germany than in our own country? The professed followers of Christ are not in the ascendency numerically; they cannot *outvote* the children of the wicked one: but it is apparent that liberty, learning, broad philanthropy, and true fraternity flourish best where evangelical Christians constitute at least a considerable minority of the population.

Is there not a better way to spur the Church on to a more practical zeal and a broader usefulness than by condemning its spiritual methods and refusing to appreciate the results already accomplished?

Marietta, Ohio. R. F. Bishop.

THE ITINERANTS' CLUB.

THE PREACHER AND SERMON-BUILDING.

We concluded an article in the last number of the *Review* on the subject of sermon-building with the remark that if the preacher, while preparing for his pulpit work, would have his intellectual faculties at their best he must be a good man. Among other things, he never should do any violence to his conscience; for any violation of the dictates of conscience will betray itself in the sermon. "Men and brethren," says Paul, "I have lived in all good conscience before God until this day." He never could have done the work he did, in kind or extent, except for that implicit obedience and consecration. And every preacher should bear in mind this additional fact, that not to hear and obey conscience is to silence it, and leave one with no inner guide. And, too, the minister must practice what he preaches. If he preaches one thing while practicing another we can see no hope for him in this world or in the next.

The preacher, as we may now suppose, is healthy in body, mind, and soul. He is about to build a sermon. What steps is he to take, or what methods shall he adopt?

We hardly need say, what is evident without the saying, that the sermon-builder must have available materials. One cannot build a sermon, any more than one can build a house, out of nothing. We have already called attention to the well-nigh infinite sources of sermonic materials. The next questions relate to the art of collecting and preserving those materials, so that they will be available when wanted. Our directions as to the collecting of materials are brief, for one can collect subject-matter much more easily than he can preserve and make it available. In a word, the preacher should have an alert mind, a keen eye, an acute hearing, and, with his rifle always loaded and in his hand, he should be able to shoot knowledge on the wing. Complying with these conditions, not many years shall pass before there will come within his reach and touch a vast amount of sermonic materials.

But the preserving and the making of these materials available at the right moment require distinct, and in some cases laborious, processes, especially when the memory is defective.

Were the preacher's memory absolutely perfect he could summon at will all the facts relating to a given subject that ever have entered into his consciousness; and could, therefore, dispense with many appliances needed by an imperfect memory. But the perfect memory is rare. Hence the question, How shall I preserve sermonic materials so that without delay or confusion I can command them when they are needed? is asked by almost every clergyman. This question usually has a melancholy tinge, growing out of the consciousness that, had the methods of husbanding one's resources been perfect, much valuable time wasted in a fruitless

hunt for facts known to be somewhere in one's collection might have been saved.

'Clergymen often feel this additional embarrassment, that they are much cumbered by the quantity of their unsystematized materials; they sometimes half wish that a fire would clear away their whole store, which has come to seem little else than rubbish. Indeed, few things in sermon construction are more aggravating than for one to know what one wants, and to know that it is somewhere near by, and yet not to know precisely where it is. The next thing to knowing is to know where knowledge may be found when it is wanted. Says Horne Tooke: "Some are said to collect facts without power to use them. They are like an ignorant man collecting curiosities. Your room may be so full of furniture that you cannot lay your hand on what you want."

In a future discussion of this topic we shall answer some of the questions already raised.

BIBLE-READINGS.

The definition we have given of a sermon is, that it is a systematic and oral address, adapted to the popular mind, based upon Bible truth, prepared and pronounced for the purpose of persuading men to conform to the truths presented. Sermons, therefore, in form may be topical, textual, expository, or they may be of the Bible-reading type. It is to this last-named class we call attention in this article.

The distinction between Bible-readings and both topical and textual sermons is easily made, but the distinction is not so clear between Bible-readings and expository sermons. Perhaps the following statement will be sufficiently full for our present purpose:

According to definitions usually given there is meant, by expository preaching, a discourse having the sermonic qualities and intent, consisting of the interpretation and enforcement of a consecutive portion of Scripture. And by Bible-reading is meant, the practical enforcement of some important truth by the presentation of either consecutive or disconnected passages—usually disconnected—the reading having the sermonic qualities and intent.

It will be apparent on a moment's reflection that the same fundamental principles should govern the Bible-reading as govern successful topical, expository, and textual sermons; that is, they should be characterized by definiteness of purpose, evangelical earnestness, dramatic progress, and unity of impression.

If one has a clearly defined purpose and a sermonic intent he will, first of all, choose a subject adapted to the needs of the people, and then will search for passages to illustrate and enforce that subject. At this point a very important suggestion for the preacher, before consulting even the Bible, is to call on his memory to report the passages bearing on the subject chosen.

Familiarity with the Bible is of great advantage in this part of the work, and after a few years of discipline will enable the Bible-reader to make his grouping of passages quickly; the preparation for his reading will no longer be a task, but a pastime. The memory all the while will be under cultivation, and the generalizing processes of the mind will be rapidly developed.

After the memory has done its best work then the Bible-reader should employ faithfully all collateral aids, such as Bible reference-books, concordances, commentaries, and the like.

Another suggestion of some importance is, that in one's earlier Bible-readings there should be a larger number of passages selected than probably can be employed in the reading. Not unfrequently the young preacher runs short of materials before the time is up. The mind and the passages are not so fruitful as it was expected they would be. It is a wise provision, therefore, when the preacher, to speak metaphorically, is persecuted in one city to be able to flee for refuge to another.

From what has been said, our readers will infer that the same thorough and thoughtful study should be bestowed on Bible-readings as that given to topical or expository sermons.

At this point we may illustrate the suggestions already made. We will suppose, for instance, that our Bible-reader has discovered that his church membership is destitute of any thing like Christian assurance and joy. He feels that his people will be benefited by listening to what the Bible has to say on joy and rejoicing. He calls on his memory to report all the passages that relate to joy. Three or four come to his mind, which group themselves about some thought, say this one—that God's purpose is that Christian people should have joy. He looks up those passages already noted. Others are suggested during this process, and still others are obtained from the marginal references. Other groupings are made in the same way or in some different way, and at length he has for a result the following plan for his Bible-reading:

Subject—*The rejoicing of Christian people.* I. God's purpose is that Christian people shall have joy: John xv, 11; xvii, 13; xvi, 34; 1 John i, 4; 1 Thess. v, 16; Phil. iv, 4. Under this general division are two subordinate ones: 1. In God's service there should be joy: John iv, 36; 2 Cor. xii, 15; Phil. ii, 17, 18; Heb. xii, 2. 2. In trial and suffering there should be joy: James i, 1, 2, 12; 1 Pet. iv, 12–14; Phil. i, 29; Acts v, 41; 2 Cor. xii, 10; Rom. v, 3–5; Matt. v, 11, 12. II. The ground and reason for the joy of Christian people: Luke x, 20; Phil. iii, 1; Rom. v, 11; 1 Pet. i, 8, 9; Matt. xxv, 23; v, 24; Rev. vii, 9, 10, 13–17.

Or the preacher discovers that his people are under the curse of blindness. He resorts to the Scriptures, as in the former instance, with the following results:

Subject—*The blind.* I. Men are blind: John i, 5; 2 Cor. iv, 4; Luke xxiv, 16; 2 Pet. i, 9; Rev. iii, 17. II. Some men are blind from choice; at least they put themselves in the way of blindness: John iii, 19; Matt. xiii, 15; xxiii, 24; John ix, 40, 41. III. The Lord opens the eyes of the

blind with wonderful results: 2 Cor. iii, 14; John ix, 32; Eph. i, 18; Luke xviii, 42; 1 Pet. ii, 9; Psa. cxlvi, 8.

These two plans are presented to our students for examination. If members of one Itinerant Club have Bible-readings that have proved especially helpful to the people we will be glad to have them forwarded. With the outline the writer may state his method of giving the reading.

In other issues of the *Review* we will give a classification of Bible-readings, with some thoughts on the methods of conducting them.

MORE THOUGHTS ON THE SELECTION OF BOOKS.

We have already suggested, that if one takes no interest in what is termed solid and enduring literature, he may, and for the present should, select books that give pleasure, though they are of the light literature class, provided they are clean and not impious. "Give me any book," says a profound scholar; "I do not mind what it is, if a book." Said an anxious father: "If I could only see my boy reading *Tom Thumb* I should be happy; that would be the beginning, but he avoids a book as if it were a plague." Let our Itinerant Club man begin. This reading business allows of no delay; not to-morrow, but begin to-day, at the latest to-night. Dear friend, catch up some book within five minutes and read it, or, I was about to say, you are doomed to perpetual ignorance. "While you stand deliberating which book your son shall read first," says Dr. Johnson, "another boy has read both. Read any thing five hours a day and you will be learned." But he confesses that never has there been a time when the number and kind of books within one's reach has made it more difficult than it is at present to decide which to choose and which to reject.

Still, after the taste for reading books is acquired it is wiser, as one can easily see, to be governed by correct principles in their selection, otherwise there will be possibly a needless waste of energy and time.

We start with the assumption that a selection there must be. The wise reader is not ambitious to read every thing. Hobbes, though with a bit of English conceit, once suggestingly remarked, "If I had read as many books as other persons I probably should know as little." Read much, but not *many* books, would be his advice.

This reminds us of what one of our university students remarked not long ago: "The students read more books than the professors read." Perhaps the professors do not regret it, though, only for the damage done the students. Southey once suggested that it would have been better for him if he had been obliged to cut down his library of 14,000 volumes to nineteen authors. Herder, after speaking of ours as the reading age, declared that in his judgment it would be "better for the world and for science if, instead of the multitude of books which now overlay us, we

possessed but a few works good and sterling, and which, as few, would be, therefore, more diligently and profoundly studied." "Multifarious reading," says W. F. Robertson, "is the idlest of all idleness, and leaves more of impotency than any other." "Multifarious reading is agreeable," says Sir William Hamilton, "but, as a habit, it is in its way as destructive to the mental as dram-drinking is to the bodily health."

The wisdom of these quotations will be recognized by every thoughtful person, and they may be an encouragement to one who is appalled by the flood of books in the world.

Now, young friend, abandon at once the idea of universal scholarship; it is at present beyond the reach of mortals. Do this cheerfully, not grudgingly.

Literary omniscience is a dream. The mechanical reading of all the standard literature would require more than three thousand years; you will die before that age is reached, though to-day you do not realize it. We must take the measure of our time, our physical thought, and of our powers of literary digestion. Be courageous, therefore, and dare to be ignorant, totally and immutably ignorant, of at least ninety-nine books in the hundred which are yearly published.

Sir James Mackintosh had not read Shakespeare's minor works when forty years of age, and Dr. Johnson had not read "Othello" when he wrote *Irene*, and yet these are standards in literature, and these men were great readers. But especially let not young men open any book from an ambitious and seductive desire to secure the praise of being an extensive or universal reader. If a man reads to be thought learned his vanity is sure to increase faster than his learning. We may safely say that a passion for multifarious reading is incompatible with professional success.

But after one has acquired, by a period of self-indulgence in light or congenial literature, if need be, a taste for substantial reading, what are the principles that should govern henceforth one's selection of books is a question that is not to be carelessly answered. It was in view of the much that is involved in the principles underlying the selection of books which led Mr. Emerson to remark, "That no chair is so much needed in colleges as a professor of books."

A general rule in the selection of books is, that the stronger should slay the weaker, and thus secure the survival of the fittest. But which are the stronger and the fittest? Evidently those that embody the best thinking of mankind; those that stir our noblest sentiments, awaken our tenderest sympathies, and commend themselves to our most royal experience. Such books tell us of things that are as grand and true at the poles of the earth as at the equator—of things that are no less grand and true to-day than they were a thousand or two thousand years ago.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

PROFESSOR C. HOLSTEN, OF HEIDELBERG.

WHENEVER Professor Holsten speaks the scholars of the world listen. Probably no one has studied the origin of the New Testament writings more diligently than he. He is the author of an ingenious theory intended to explain the origin of our synoptical gospels. By a study of the writings of Paul he thinks he finds clear evidence of the existence of three distinct forms of the Gospel as understood and proclaimed by various parties in the Church before there were any written gospels. The first is the Gospel as understood by Paul, the second as understood by Peter, and the third as proclaimed by the Judaizing party in the Church, and which sprang up not so much as an independent form of the Gospel as in opposition to Paul. Paul and Peter at first differed but little in their understanding of the relation of the Christian to the law. But after the collision at Antioch (Gal. ii, 11, *ff.*), Peter and Barnabas came fully out on the side of the Judaizers, at whose head stood James. These various dogmatic views led to the writing of the gospels in their support. The gospel of Matthew represents Peter, and yet has a mixture of the Judaistic doctrine in it; that of Mark represents Paul; while Luke was written to support the wavering faith of the Church—wavering because of the doctrinal antitheses between Matthew and Mark. This is simply the old "Tendency Theory" of the Tübingen school, although in a modified form. It attributes to the writers of these three gospels an understanding of minute doctrinal distinctions which tax the minds of our modern scholars, and a definiteness of doctrinal purpose in writing which it is impossible to find after the closest search. It presupposes, also, a knowledge of theological questions among the Christians of that period which it is safe to say no congregation in the world to-day possesses. For it is very certain that only the most acute critics are able to see in these writings the doctrinal differences here supposed. Furthermore, it represents the doctrinal differences among early Christians as ruling ideas, whereas we find by a careful search of all sources of information a comparatively harmonious development of belief; and the zeal of the early Christian was not for a particular form of doctrine, but for Christ, and for the fact, not for the theory, of salvation. Holsten is a striking example of the tendency among German critics to support a theory at all hazards. Critical ingenuity is good when wholly unbiased, but otherwise it is baneful, however brilliant.

PROFESSOR AUGUST KLOSTERMANN, OF KIEL.

AMONG the conservative critics of Germany there are many notable names. Professor Klostermann is a representative in the domain of Old Testament criticism. Thoroughly scientific in his method he is yet

unable to see in the theories of Wellhausen any sufficient foundation. In his opinion the contest concerning the real history of Israel has centered too exclusively in the study of the prophetical and poetical books. The subject needs examination from a broader stand-point. The books of Samuel and of the Kings must be searched. This recognizes the importance of the history of Israel to biblical criticism. There can be no doubt that a knowledge of this history is to the Old Testament what the true portraiture of Jesus is to the New. And so long as the investigations are confined to a small portion of the sources results are certain to be erroneous. It is quite the custom, in certain quarters, to assume that only the new is the scientific; and that only the new gives evidence that the author is worthy of confidence among scholars. Professor Klostermann is a living rebuke to all such ideas. He is a most able text critic. He is thoroughly informed in all the theories which tend to undermine the faith of men in the Old Testament. He does not deny that we have in some of the books of the Old Testament the work of several authors. But he believes that the Old Testament contains, nevertheless, a revelation from God, and that the principal duty of the student is not to make critical remarks concerning the text or books, but to make plain the word of God to the masses of mankind. In other words, criticism with him is guided by the presupposition that there is a God who is the Father of men, and that it does not exist for its own sake, but for the practical results which may flow from it. With such men as Klostermann in the field in the interest of conservatism, it is high time that the exclusive claim to a hearing on the part of those who are more radical should be rejected. It has always been the resort of skepticism to parade its superior learning; and so persistently is the claim advanced that many are thereby deceived. But the radical critics are not more truly higher critics than their conservative brethren, although they would like to appropriate the title to themselves alone. The bulk of the learning and intellectuality of the world is still and increasingly on the side of conservatism.

PROFESSOR AUGUST KOEHLER, OF ERLANGEN.

Perhaps Koehler's chief service in theology is his work in connection with the history of Israel. After the publication of his first volume, Wellhausen referred to him as having clearly and thoroughly, although unconsciously, proved by the results of his studies as exhibited in his history, that an historical conception of the people of Israel is impossible within the limits of traditional criticism. As Koehler is one of the most traditional of the traditionalists, Wellhausen's remark would be true of him if of any one. But Koehler, standing at the opposite pole from Wellhausen, is an illustration of the fact that the assumptions of the traditional critics may lead to a true historical conception of the Israelitish people. There are only two great types of historical assumption. The radical goes upon the theory that all history is explicable in the light of man's own nature in mutual action and reaction

with his environment. The other assumes that man's nature and environment are employed by the all-wise God for the accomplishment of his designs and for the good of mankind. It must be confessed that either theory held exclusively presents serious obstacles to acceptance. But the former not less so than the latter. And since the Old Testament gives us the history of Israel from the latter stand-point, it is only fair to let it stand as it is if the facts given do not contradict the theory. This is the very point at issue. Koehler has exhibited great ability in presenting the history of Israel in the light of a providential oversight and guidance. That Wellhausen and his kind declare his results unhistorical only means that they start out with deistic instead of theistic presumptions. Once for all deny the historical verity of all supernatural interferences in earthly and human affairs, and Koehler will appear uncritical and unhistorical; admit them, and Wellhausen will appear as a prejudiced, and hence incapable, judge of history. The historical results at which Wellhausen arrives may not be destructive of Christianity, but his presuppositions are. Koehler may not be able to demonstrate mathematically the divine guidance in the history of Israel, but he has demonstrated the right of such a conjecture to belief. According as men feel or do not feel their need of God will they decide.

RECENT THEOLOGICAL LITERATURE.

ADDRESSES AT THE THEOLOGICAL CONFERENCE AT GIESSEN.

THE Germans have a practical method of publishing the proceedings of a church conference. Instead of issuing all in one volume they print one or two addresses only in a single pamphlet, thus making it possible for the reader to secure at a low price such of the productions as are specially interesting to him. The fifth number of a series of pamphlets containing the addresses delivered at the Theological Conference at Giessen, in June, 1889, contains a paper by Professor Dr. Emil Schuerer, of the University of Giessen, on the present condition of the discussion of the Johannean question. The document is very brief, but it is so remarkably clear as to be well worthy of perusal. It is striking that Professor Schuerer regards the Johannean authorship of the fourth gospel as a purely scientific question, having nothing whatever to do with our doctrinal faith. He finds in the progress of the discussion a tendency on the part of those who oppose and those who defend the genuineness to approach each other's positions. The defenders yield somewhat of the historical character of the gospel, admitting that the discourses contained in it are not exactly what Christ said, but what he said colored by John's individuality and his understanding of our Lord's utterances as they appeared to him in the light of a long experience. The opposers are beginning to see that if it was not written by John it may have been written by a pupil of his, and may represent John's thought of Christ and what Christ said. The general result of all the hubbub then is, a tendency to

sees in heathenism not a growth from bad to good, as evolution would require, but a fall from good to bad; that is, degeneration rather than upward movement.

THE PASTORAL LETTERS OF THE APOSTLE PAUL.

Professor Dr. Robert Kuebel, of Tübingen, has recently prepared the introduction and critical and explanatory notes to First and Second Timothy and Titus, for Strack and Zoeckler's *Brief Commentary on the Old and New Testaments*. The whole work is ably edited, and is distinguished in the treatment of the several books by the most scholarly investigations and yet by a sober criticism. The Pauline authorship of the Pastoral Letters was hardly questioned until Schleiermacher, in 1807, attacked the genuineness of First Timothy. From that time on the struggle has raged around the three epistles. The general tendency to-day is, to regard them as in the main genuinely Pauline. This is the judgment of Kuebel, although he admits the possibility of their having been retouched by a later hand, thus accounting for some of their contents, as their strong churchly presuppositions. But the principles of criticism which he lays down are so thoroughly in opposition to those of many critics that we reproduce them here with very little dissent. He does not believe it necessary to make the issue in every case "either genuine or forged. Science should be cautious, and biblical science demands humility and modesty, and can never be permitted to violate our reverence for Holy Writ. On the other hand, an apologetic spirit, which makes light of or overlooks difficulties, is simply injustice." The history of the criticism of the fourth gospel shows that even the most evangelical commentators have felt compelled to admit the mixture of John's individual conceptions with the teachings of Jesus. But if the issue were "either genuine or forged," the decision would in many cases be a rejection of all the synoptics or else of John. It is a striking fact that in the Pastoral Epistles those elements which arouse suspicion of their Pauline origin are almost wholly concerning externalities, such as forms of church government, etc. There is nothing, indeed, in the Pastoral Letters which could not have been written by Paul under supposable circumstances, and we therefore assume that he did write them as we have them. But if any need the supposition of an editor to account for their present form we do not see that this seriously affects their essentially Pauline character. The attitude of such critics is practically conservative. The constant tendency of criticism is toward the conservative position. Let us welcome every advance.

ORTHODOXY IN GERMAN HETERODOXY.

It is interesting to note the difference between the heterodoxy of Germany and America. The opinion prevails that it is more radical in Germany, and there is some foundation for such a belief. Yet it can hardly escape observation that American heterodoxy is more shallow,

arbitrary, and superficial, and hence far more difficult of control than that of Germany. This is one evil result of our lack of freedom in the expression of theological opinion. There the investigator is left at perfect liberty to push his inquiries as far as he will. If he reaches unorthodox conclusions they are at least based upon reasons drawn from the subject under investigation, and not arbitrarily introduced from his own prejudgments. It is probable that the theologians of Germany are as free from the influence of personal motives as it is possible for human beings to be. Thus the heterodoxy of Germany is not only more scholarly, and, therefore, more worthy of respect than our own, but it arises from a different source. There the sources of Christian doctrine are examined with perfect freedom, and the results fearlessly placed before the public. With us, results are preconceived, and the sources of Christian doctrine tortured to make them teach what we wish. In some measure this is as true of our orthodoxy as of our heterodoxy, as any one can prove for himself who will take the trouble to follow the erroneous constructions formerly placed upon Scripture in support of doctrines now being discarded. But it is pre-eminently true of our heterodoxy. What sad work our deniers of future punishment have made in trying to twist the utterances of Christ and the apostles into harmony with their beliefs! Of what perversion of the plain truths of Scripture have they been guilty who have tried to eradicate from its teachings the divinity of Christ and the doctrine of vicarious atonement! Sometimes, indeed, these doctrines have been denied on the ground that the Scripture is not of sufficient authority to override reason; but generally and popularly the doctrine has been that if reason be used in the interpretation of Scripture these doctrines will not be found there. This simply means that we must make Scripture teach what reason declares possible and probable. If reason says a miracle is impossible we must find another method of explaining the record of miracles. If it seem to teach the divinity of Christ we must prove, by hook or crook, that it is only apparently so. This is nothing but a popular and shallow rationalism. The arbitrariness of this method of interpretation has been frequently pointed out. By it the Bible can be made to teach any thing we please. It is employed to this day among us to maintain positions which lie in the neutral domain between orthodoxy and heresy. The skill with which a writer can work up Scripture to suit his own ends is the measure of his reputation for biblical scholarship. This can be seen by any who will observe the workings of the average Bible-class, and, it must be confessed, of many pulpits also. Now, among German theologians we find but little of this. The complete absence of any feeling of constraint upon their part, therefore, makes their conclusions weigh tons to us when they are on our side. And this they generally are so far as doctrines are concerned. The German heretic may deny the genuineness of any or all of our four gospels, but he will see in them, in their present form, essentially the same doctrines which the orthodox see. The same is true of the Acts, the Epistles, and the Revelation. In this sense the old German rationalism has almost wholly

departed from German soil. Harnack may deny the trustworthiness of the records, but he will not deny that they teach the birth of Christ from a virgin and his bodily resurrection. He may explain the presence of the doctrine in Paul and John of the pre-existence of Christ by finding in the age and country of the apostles a prevalent belief in the pre-existence of many things, but that they teach such a pre-existence he will freely admit. Holsten may teach that Paul's doctrine is the product of a logical process, but he frankly portrays the essential Pauline tenets just as any good orthodox theologian would do—the vicarious atonement of Christ, his pre-existence, justification by faith, the sinlessness of Christ, etc. These two are mentioned, but they are merely examples of the common fact that there is but little difference between the results of orthodoxy and heterodoxy in Germany in the interpretation of Scripture. That is, interpretation is generally favorable to orthodoxy. The points of difference arise from the acceptance or rejection of certain books as authoritative, and from the whole question of the authority of the Bible. But for those of us who accept its supreme authority in matters of faith, and believe that the books of the Bible are essentially genuine and authentic, it is a comfort to be supported in our doctrines even by the heretics of Germany.

RELIGIOUS.

AN HUNGARIAN CENTENNIAL.

THE one hundredth anniversary of the law of 1791, by which the Protestants of Hungary were again granted certain rights of which they had been deprived, was celebrated by the establishment of a fund the interest of which is each year to be devoted to benevolent purposes in some especially needy congregation of Protestants of Hungary. The foundation is named *Leopoldianum*, in honor of Leopold II., to whom the Hungarian Protestants owed the re-establishment of their rights. The Gustavus Adolphus Society, of which Professor Dr. Fricke, of Leipzig, is president, contributed liberally to the fund. Dr. Fricke and other Germans, by special invitation, attended the first meeting of the managers of the fund.

GENERAL MEETING OF THE EVANGELICAL LEAGUE.

THIS society, which is intended to act as a protection against the aggressions of Romanism in Germany, is still making encouraging progress. The number of auxiliaries increased during the year from 522 to 565, and the membership from 73,978 to 82,978. It is interesting to note that the membership is so largely composed of the professors and students of the universities and of men of noble extraction. Count Wintzingerode was president of last September's meeting. Professor Kawerau spoke on the attitude of the Roman and Protestant Churches to the State. Professor Haupt, of Halle, delivered an address on "How Can the Protestant Character Be Preserved in Our Days?" while Professors Beyschlag, of

Halle; Oncken, of Giessen; Court Preacher Rogge, and others, made longer or shorter speeches. It is a sign of the times in Germany that the leaders in all theological tendencies of Protestantism find common ground in their opposition to Romanism, as, indeed, in nearly all matters of direct practical moment. The meeting passed resolutions against the re-admission to Germany of the Redemptorists, and of thanks to the imperial government for its efforts to abolish drunkenness.

A PRAISEWORTHY PAPAL DOCUMENT.

THE Pope has recently sent a document to the bishops of Austria-Hungary and Germany in which he discusses the immorality of the duel. He affirms that it is at once contrary to the law of nature and the law of God. Reminding them of the opposition of Popes Alexander III., Benedict XIV., and Pius IX. to the duel, he admonishes the bishops and clergy to use their influence against the evil. The document was handed to the embassadors to the Vatican court from Austria and Germany.

A POLISH ROMAN CATHOLIC ASSEMBLY.

AMONG the conclusions reached by an assembly of Roman Catholics in Poland recently are the following: 1.) The re-establishment of the Pope in his temporal power is an absolute necessity to his independence in the management of the Church. 2.) Only confessional schools can give any assurance of the religious instruction and education of children; the general and local inspection of the Roman Catholic schools must, above all, be intrusted to the clergy. 3.) Instruction in religion and the hymns of the Church must be imparted in the language of Poland. 4.) The return of the Orders, especially in the provinces with Polish populations, is necessary on religious and social grounds. One of the most pressing necessities of the times is the return of the Order of Jesuits. 5.) The assembly thanked the Pope for his high position on the subject of dueling and for his utterances on the labor question. It is somewhat humiliating that Protestant Germany should encourage the duel while the Pope and his followers oppose it.

MISSIONARY WORK AMONG THE HERRNHUTERS.

DURING the past year the Brethren have extended their work greatly. In 135 missionary stations there are 177 Brothers and 162 Sisters at work. Among them are 22 native ordained ministers with their wives, besides 15 unordained assistant preachers, together with 835 male and 681 female native helpers. The whole number of adherents is 90,020—an increase during the year of 2,757. During the year 1890 the expenditures for missionary purposes were 1,401,900 marks. The work is to be extended by the addition of two new stations, one in North Queensland, in Australia, the other in German East Africa.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

To one who browses freely among the Reviews which represent the liberal theology of the times it becomes evident that the tendency of that theology, like that of the destructive criticism, is to disturb, if not to destroy, men's faith in the Bible as a book containing specially inspired communications from God to the human race. The latter, working with unsound methods of historical criticism, pretends to have destroyed the claims of Holy Scripture to a supernatural origin; the former, by scientifically constructed statements of ungrounded principles, and by spiritualistic philosophizing bordering on, if not actually containing, the fascinating but fanciful conclusions of pantheism, refuses to accept it as God's supreme revelation of his will, and insists that it is only one of those manifestations of himself which he is constantly making to the reason of every man. Both are false. Both tend to the destruction of the one faith in Christ by which alone men can rise to that God-likeness which is the glory of humanity.

What liberal theology teaches concerning the Bible may be found in a very attractively written paper in the December issue of the *Unitarian Review*. All truth, as this writer informs us, being in the Divine mind, is eternal. Hence no truth can be *new*, save to the consciousness newly awakened to receive it. Neither can any truth be realized by any individual unless his powers be exercised upon it. Every man is, therefore, a self-unfolding unit. All fundamental phases of truth pertaining to the nature of the individual man have been definitely recognized and formulated by the finest minds of the past—by Confucius, Buddha, Zoroaster, Moses, and, "first of all, with perfect precision and adequacy of expression, by the Son of man." The first-named teachers recognized and formulated spiritual truth locally and tentatively, but Christ recognized it essentially. His formulations of it are essentially faultless, as indicating the ultimate truth concerning the nature of man and his relation to the Creator. But even Christ's formulation, precise and adequate as it is in principle, does not profess to do more than give the clew to the eternal life of man. If the Christian Bible is the best of Bibles it is because it presents in consistent form the central thread of the divine message to man, which, faithfully followed, leads to the progressive realization of eternal life. This progress is nothing but a progressive clarifying and enlarging of men's opinions respecting God as manifested or revealed in both natural and spiritual phenomena. It is the recognition, with steadily increasing clearness, that the word is ever dual in meaning, unless it be meaningless. As to the *Logos*, looked at in one way it is the Divine Reason, or God. Looked at in another, it is the manifestation of the Divine

Reason in the infinitely varied forms and modes of Reality. "It is thus that the *Logos* becomes flesh and dwells among us!" As to the "future life," it is an extension, essentially, of the present life; it is not really *life* until it ceases to be future and becomes present. Man lives in a *progressive Now*, as God lives in the *eternal Now*. It is thus that man approaches ever more nearly to the Divine.

In this brief outline of the paper under notice one looks in vain for the theology of the Bible. In its substance it is an application of the theory of evolution to the intuitions of the reason and to some of the teachings of Holy Writ. It does not teach a spiritual religion, having its basis in belief of truths supernaturally revealed and its seat in the affections, but a theory of intellectual development, evolved from opinions mystically imparted to the reason of every individual. Thus knowledge, and not Christ, is man's Saviour. Every characteristic feature of Christianity is presumptuously set aside. The evil of sin, the atonement, salvation by faith, regeneration by the Holy Ghost, and love as the bond of fellowship between man and the Creator, with the consequent felicities of that holy companionship in the hereafter, have no place in this semi-heathen theology. Yet this strange amalgamation of the ancient *Gnosis* with the terms of Christianity assumes to be the "Progressive Theology" which is demanded by the science and philosophy of the times! It is the antinomy of the pure, simple doctrine of the cross, which contains the true philosophy of human life, the divine principles which are the grounds of a truly progressive civilization.

THE *London Quarterly Review* for January treats of: 1. "Christianity and Greek Thought;" 2. "Jane Austen;" 3. "The Making of a Mandarin;" 4. "The Second Ecumenical Methodist Conference;" 5. "A New Life of Christ;" 6. "History of the Free Churches of England;" 7. "Ignatius Loyola;" 8. "The Methodist Conference of 1835." The first of these papers critically reviews the Hibbert Lectures of 1888, taking strong exceptions to their author's estimate of the hurtful influence of Greek metaphysics on the ethical opinions of the Christian Church. The second paper finds elements of immortality in Jane Austen's novels, and predicts that they will be read when many works now preferred before them will be forgotten. The third paper strongly portrays the disastrous effects of office-seeking and official corruption on the political and social life of the Chinese empire. The fourth paper succinctly and forcibly reviews the proceedings of our recent Ecumenical Conference. The spirit of this paper is eminently judicial, and its estimate of the results of the convention such as will be quite generally accepted. The fifth article reviews Father Didon's *Life of Jesus Christ*, highly commending its fascinating style and the tenderness of its spirit. It gives the good priest ample credit for the mildness with which he puts his Romanistic opinions concerning Peter's primacy, priestly celibacy, and the divine motherhood of the Virgin Mary. The sixth paper vigorously and conclusively defends

John Wesley from certain incorrect statements found in Skeats's *History of the Free Churches of England*, concerning his relations to dissenting Churches. The eighth article is a fairly dispassionate statement of the causes which led to the unhappy agitation which profoundly disquieted the British Wesleyans in 1835.

THE *Quarterly Review of the United Brethren in Christ* for January discusses: 1. "The Christocentric Idea in Theology;" 2. "The Higher Criticism;" 3. "A Minister's Library;" 4. "Our Confession—Its History;" 5. "Our Confession of Faith." Of these thoughtful papers we note the first as a brilliant and logical setting forth of that theological system which starts, not with "the assumed end of all things," nor with "the disease of sinfulness in man," nor with the Gospel "as a manifestation" of the triune God, but with the personal Redeemer as its "center." Its key-note is taken from Dr. Andrew Fuller, who, in his letters, which he intended, had he lived, to work into a body of divinity, said: "I wish to begin with the center of Christianity—the doctrine of the cross—and to work round it; or with what may be called the heart of Christianity, and to trace it through its principal views or relations both in doctrine and practice. . . . The whole of the Christian system appears to be presupposed by it (the cross), included in it, or to arise from it." Dr. Etter, the writer of this article, does not contend that this method of teaching theology would be the best, but only for such treatment of Christian doctrines as would make the atonement the cardinal and centralizing doctrine around which the body of Christian thought becomes "a constellation of glories centering in a personal Redeemer." We note, also, the second paper, which deals pointedly and strongly, though briefly, with the methods of the so-called higher criticism, convicting it of pretending to be scientific while in reality it is very unscientific in that it is not governed by generally admitted principles of interpretation, but is "entirely subjective, derived from the critic's own consciousness, and, therefore, dependent on his personal qualifications and mental constitution." The fourth and fifth of these articles deal critically and historically with the creed of the United Brethren, concerning whose orthodoxy Arminians will not seriously complain.

THE *New Englander and Yale Review* for January treats of: 1. "Abolitionists and Prohibitionists;" 2. "The Marble Faun;" 3. "Repetition, a Poem;" 4. "Should Marriages be Indissoluble?" 5. "Philadelphia: a Study in Morals;" 6. "Some Letters of the Younger Pliny;" 7. "Criminology." The first of these papers is a sharp indictment of ultraists in the antislavery movement of other days and of the temperance agitation of to-day. Many of its points are well sustained, albeit some of them are lacking in that nice discrimination which carries conviction. Violent prohibition ultraists may, however, find it profitable reading. The second paper interprets Hawthorne's "Marble Faun" as an allegory, in which its actors personify the natures of men. Miriam represents the *soul*, Ken-

yon the *reason*, Hilda the *conscience*, Donatello the *animal nature*. The action of these characters represents the conflict between the higher and lower powers of the human soul. Taking this as a key to its meaning the "Marble Faun" becomes very interesting reading. It is reprinted from the *New Englander* for October, 1861. The fourth paper is a calm, lucid, and thoughtful discussion of the divorce question. Without fully accepting its conclusions we commend it to the attention of serious thinkers on this really "vexed question." The fifth paper impeaches the morality of the city of Philadelphia, basing its charge on the facts relating to the case of its late city treasurer, the failure of the Keystone National Bank, and the action of those politicians and bankers who shielded Mr. Bardsley from deserved punishment. The severity of this impeachment may be justified when applied to the persons actually involved; but when it includes the whole city it becomes extravagant. Doubtless thousands of the citizens of Philadelphia are as guiltless in the matter as the indignant writer of this sharp-edged philippic.

THE *Lutheran Quarterly* for January has: 1. "Some Perils of the Preacher;" 2. "Fossil Men;" 3. "The Making of the Reformation;" 4. "Drama of the Nativity;" 5. "Faith and Theology;" 6. "The Substance of a Shadow;" 7. "Theories of Inspiration;" 8. "God Kind and Paternal;" 9. "Genesis of Modern Missions." These are all excellent papers. We note the second as a *résumé* of the finding of fossil human bones in Europe, Asia, and America by students of geological anthropology. Its conclusion is, that these fossil men do not discredit the biblical history of mankind. The third paper, after describing with epigrammatic brevity the character and work of Luther, takes a rapid survey of the effect produced on the entire Christian faith and life by Luther's teaching concerning justification by faith. As he taught it, this doctrine contained all the essential principles of Protestantism. The fifth paper discovers an astonishing dramatic feature in the prophetic plan and its outworking in the Saviour's life story. The sixth article presents the material world as the shadow of the Almighty, whose existence it *implies*, but does not *explain*. The seventh paper contends for the Bible "as the only infallible rule of faith and practice to be interpreted in the Church and by the believer."

THE *North American Review* for January is filled with able papers on the following topics: First, we find three papers on the vexed question of the "*Quorum*," in which Roger Q. Mills claims that since the Constitution provides that "a majority of each House shall constitute a quorum to do business," no bill can have the power of law unless passed by a majority of the whole House doing business. Against this view Mr. Thomas B. Reed insists that the visible presence of a majority constitutes a quorum, albeit, as Mr. Mills claims, in 1880 he insisted that the Constitution calls for the visible presence and votes of a majority to make up the constitutional idea of a quorum. In a third paper the late President of the Spanish Chamber

sides with Mr. Reed. After this symposium Andrew Lang treats of "French Novels and French Life." He argues that such novels do and do not represent French life. There is a vein of truth in them. They exaggerate much that is evil and omit much that is good. Yet they show which way the wind blows, and help a little to produce the actions and sentiment which they describe. A paper by Mr. Romero, the Mexican Minister, shows that the wages of labor in Mexico average from 53⅛ cents to 18¾ cents per *diem*, and is much less productive than labor in the United States. Appended to a paper entitled, "The Best Book of the Year," we find that Sir Edward Arnold gives the palm to one of Zola's "detestable" novels; Gail Hamilton to "The Modern Iphigenia;" Miss Repplier to "Oscar Wilde's Essays;" Mrs. Barr to "Adam Sedgwick's Life and Letters;" Professor Briggs to "Canon Cheyne's Bampton Lectures on the Origin and Religious Contents of the Psalter, in the Light of Old Testament Criticism;" Julien Gordon to Herbert Spencer's "Justice," and Dr. Hammond to the "Century Dictionary."

THE *Baptist Quarterly Review* for January discusses: 1. "Aristotle's Conception of God;" 2. "Some Elements of Pulpit Power;" 3. "The Economics of Higher Education;" 4. "The New Humanity;" 5. "Church Offices;" 6. "Christianity and the Saxons;" 7. "The Apostles' Creed." Of these papers we note the first, which, after a keen analysis of Aristotle's conception of God, finds it to be only "the Greek reason, not the self-conscious, living divine Spirit of the Hebrews, much less the loving Father of Christianity;" the second, which, having forcibly described certain qualities indispensable to pulpit success, rightly concludes that "the mightiest factor in all pulpit ministrations is Jesus Christ;" the fourth, which logically argues that the final result of preaching the Gospel will be the creation out of the human race "a new humanity," of which Christ is himself the type; the sixth, which, after lucidly outlining the history of the introduction and progress of Christianity, especially among the English Saxons, reaches the conclusion that the burden of propagating the religion of Christ in its purity "is on the shoulders of men of Teutonic blood;" and the seventh, which, after opening the obscurity in which the authorship of the Apostles' Creed is involved, contends that, though it does not contain the apostle's words, it does teach the apostle's doctrine, and is in fact, if not in actual use, "the creed of the Church universal."

THE *Theological Monthly* for December discusses: 1. "The Restraining Influence, 2 Thess. ii, 6-8;" 2. "The Bible and Science;" 3. "Is there a Deuteronomist in Joshua?" 4. "Exegetical Hints on the Old Testament;" 5. "Gehenna and Hell;" 6. "Hilkiah's Book of the Law." All these papers are contributions to sound theological thought. The first claims that "the lawless one," spoken of by Paul, is "the spirit of anarchy," which is scarcely kept from reaching its destructive ends by the restraints of righteous national governments and of the Christian Church, but its

final overthrow will be secured by the coming of Christ. The second paper illustrates the harmony of Holy Writ with some of the discoveries of modern science; such, for example, as the theory of "the dissipation of the mechanical energy of the universe resulting in its transformation into universally diffused heat, until the universe will no longer be a fit abode for living beings." As if anticipating this scientific result Revelation declared ages ago that "the heavens shall vanish away like smoke," and the "elements shall melt with fervent heat!" The third paper is conclusive against the disintegrationists who ascribe the authorship of the Book of Joshua to unknown writers of the times of Jeroboam, Amos, Josiah, or Jeremiah. The fifth paper is eschatological. With scholarly accuracy it traces the origin of the concept of material torments in hell not to Christ, but to Teutonic traditions, and shows conclusively that Jesus, in speaking of the fire in Gehenna, referred not to future punishment, but to the retributions of God upon men and nations who should resist the regeneration of the world which Christ's kingdom was to bring about. Christ's teaching concerning future punishment was illustrated in his graphic picture of the remorseful anguish of Dives. The Teutonic concept of hell was lodged in English thought by Milton, whose genius was steeped in both classic and mediæval lore. The sixth paper is a study in modern criticism. By skillful use of the *reductio ad absurdum* it grinds the theories of the destructive critics, respecting the Mosaic authorship of Deuteronomy, into very fine powder.

THE *Presbyterian and Reformed Review* for January has: 1. "Ritschl's Theology;" 2. "Satan in the Old Testament;" 3. "Socialism;" 4. "Christianity and Social Problems;" 5. "Jean Astrue;" 6. "Religious Thought in the Russian Empire;" 7. "Recent Works in Old Testament Criticism;" 8. "Two Points as to our Supply of Ministers." The first of these papers is a masterly critical analysis of Ritschl's theology, by Dr. C. M. Mead. After stating the causes of the phenomenal popularity of this theology in Germany it discusses ten of its distinctive and questionable features, and concludes by claiming that it rests on a subjective idealism which favors rationalism by making the whole ground for accepting the historic facts of Christianity doubtful or even illusory. The second paper examines the only four passages in the Old Testament which contain distinct intimations of the doctrine of Satan as a personal existence, and claims that this conception was not derived from the Persian religion, but was purely Hebraistic and revealed. It differs from that of the New Testament, which describes Satan not as a single personage, but as the head of a "huge diabolic hierarchy." The third paper defines the essence of modern historical socialism to be a demand that "the individual shall be taken care of by the community to the effect of his being relieved of the care of himself." The folly, impracticability, and ruinous consequences of this principle are logically demonstrated in this very able article. The fourth paper is a valuable contribution to the literature of sociology as seen from the view-point of Christianity. The fifth paper describes the doctrines of

the Greek Church, the history of dissenting sects, and the relations between Church and State in Russia. It reaches the sad conclusion that no country surpasses it in formal, external religion, but in true Christian life few Christian countries afford a worse example.

THE *Fortnightly Review* for December has papers on the "British Army," "English and American Flowers," "Compulsory Greek," "Cycling in Winter," "The Canadian Census," "An Eighteenth Century Singer," "Vivarelli," "Phases of Crime in Paris," "British Administration in West Africa," and "Demoralization of Russia." Of these articles the one on "Compulsory Greek" is of special interest to educators. Certain head-masters and dons in Cambridge University have tried lately to "abolish compulsory Greek" in that venerable institution, on the ground that "Greek is an utterly useless study." Their effort failed, and J. B. Bury whips them mercilessly in the above-named article. He admits their premise, but finds in it a reason for the study which they condemn. Greek, he argues, should be compulsory because "the true function of university is the teaching of useless learning." Culture, learning for its own sake, not for its external advantages, is its true object. For such culture, he says, "Greek is a typical university study." With this logic he hoists the Cambridge dons "with their own petard." The "Canadian Census" shows that the growth of Canada is not satisfactory; nevertheless, the author sees, or thinks he sees, reasons for expecting better things during the current decade. "Phases of Crime in Paris" presents some appalling cases of criminality viewed in the light of psychology and physiology, and illustrative of the effects of "hereditary alcoholism." Its suggestions merit the consideration of students of sociology. The paper on "British Administration in West Africa" contrasts the recently formed French colony at St. Louis, on the edge of the great Sahara, with Freetown, the English metropolis of Sierra Leone. The moral, social, and material inferiority of the latter reflects unlimited discredit on the British, because its reason is shown to be that, while in St. Louis the sale of liquor is almost entirely prohibited, in Freetown that horrible traffic is unrestrained. This is England's shame, and a chief cause of the degradation of the colony.

THE *African Methodist Episcopal Church Review* for January is filled with excellent articles. We note among them the plea of a Negro lawyer in a Mississippi court in behalf of a colored boy charged with murder. For searching analysis of testimony and a clear putting of the points involved it would not do discredit to the intellect of many a lawyer having no Negro blood.——The *New England Historical and Genealogical Register* for January is packed with interesting notes of men and families who were the builders of our towns and cities in New England. Historical intelligence and historical societies are also among its topics. It is a valuable repertory of old things which ought not to be permitted to sink into oblivion.——The *Missionary Review of the World* for January

is filled with facts concerning missionary work throughout the world which give cheering evidence of the sure progress of Christianity in heathen nations.——The *Gospel in All Lands* for January is reduced in size, but not in the quantity and quality of its matter. For strength, variety, and attractiveness it is at its highest mark.——The *Chautauquan* for January adds numerous illustrations to its former attractions. It is in intelligent touch with a wide range of topics. The completeness of its adaptation to the literary and religious purposes of the Chautauqua movement is perhaps its highest commendation.——*Lippincott's Monthly Magazine* has for its complete story "The Passing of Major Kilgore," by S. E. Allison, the chief characters of which are the editors and reporters of a daily paper.——The *New Jerusalem Magazine* for January speculates curiously, but in a devout spirit, on man's creation, not as a mere animal, but as a body expressly fitted to receive a soul; on "The Book of Daniel;" on the "Mohammedan Heaven," etc. This magazine claims that the dogmas of the "New Jerusalem" Church are widely diffused.——*Poet Lore* for December has papers on "Thomas Lodge, an Elizabethan Lyrist," "Hamlet Once More," "The Whitman-Shakespeare Question," "Six Weeks with Chaucer," "Browning Study Hints," and "Some Recent American Poetry." This journal is devoted to Shakespeare, Browning, and the Comparative Study of Literature. Its writers rank high as literary critics. Students of poetry cannot fail to find it suggestive, instructive, and entertaining.——The *Catholic World* for January gives much space to Columbus and Isabella, his royal patroness. It is severe in its comments on Justin Winsor's *Christopher Columbus*, because he touches the sins and superstitions of the great navigator, who, though a good Catholic, was far from being a saint after the Christian pattern. Yet the *Catholic World* is very vigorously edited.——The *Methodist Magazine* for January is, as usual, filled with good things fitted to inform the mind, please the fancy, and stimulate the religious affections.——The *African Repository* for January has for its leading article a lecture by Dr. Blyden, delivered in Lagos, West Africa, advocating the repatriation of the Negroes of North and South America as the surest means of civilizing Africa.——*Harper's Magazine* for January is rich in its numerous illustrations. Its letter-press is, as usual, abundantly entertaining and instructive. "Canada's El Dorado" has special importance for readers interested in the future of the as yet undeveloped province known as British Columbia.——The *Century Magazine* for January has for its leading article a finely illustrated and ably written paper, by Dr. Wheatley, on the "Jews in New York." Dr. Buckley's article on "Witchcraft" is also a very fine paper. "Custer's Last Battle" is also splendidly illustrated. Taken as a whole it is a superb number.——The *Critical Review of Theological and Philosophical Literature* for January is filled with critical digests of the most recent publications on biblical and theological topics by some of the best thinkers in England and Scotland.

BOOKS: CRITIQUES AND NOTICES.

LOWELL'S "TOTAL EFFECT."

CRITICS write of books according to their knowledge of the authors, or of the subject-matter of their contents, or of the swing of particular chapters, or their individual notions of literature. Mr. Lowell says, "I believe we should judge a book rather by its total effect than by the adequacy of special parts." This may not strike our readers as a comprehensive rule, but, as the "total effect" of a book must include its moral tendency, its æsthetical value, and its intellectual substance, they will not greatly err if they should determine the worth of a book by this standard of judgment. It is not enough to reach a conclusion "by the adequacy of special parts." The following books will stand the test of "total effect:" *The Progress of Doctrine in the New Testament*, by T. H. Bernard; *Natural Theology*, by G. G. Stokes; *Ezra and Nehemiah*, by George Rawlinson; *Studies in Chaucer*, by T. R. Lounsbury; and *Pharaohs, Fellahs, and Explorers*, by Amelia B. Edwards.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

An Introduction to the Literature of the Old Testament. By S. R. DRIVER, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. 8vo, pp. 520. New York: Charles Scribner's Sons. Price, cloth, $2.50.

Dr. Driver is one of the few eminent English scholars who, gradually breaking away from the so-called traditional views of Old Testament literature, have finally accepted, though at times in a restrained or cautious way, the more affirmative conclusions of destructive criticism. He is, at the same time, an example of a conscientious student and a warning to any who may be influenced by the career of another of the evil effect of coquetry with pernicious opinion; for in this work he reviews and sustains, by the ingenuity of argument and as a result of alleged original research, nearly every position repudiated by the conservative party of the Christian Church. Having gone so far it is absurd to regard him as a mild progressive, or to view his work in any other light than as supplementary to the bolder antagonisms of the school which has more distinctly separated itself from the evangelical body of Christians. In harmony with others, Dr. Driver properly distinguishes between the fact and form of revelation, confining his investigation to the latter; but while he reaches one set of conclusions it is significant that other scholars reach, by methods as scientific as those he adopts, another and exactly opposite set of conclusions. Wherefore it is not so evident that this "Introduction" is to be accepted without reservation or verification. It is on trial; or rather, its positions are in the tentative stage, and he is hasty who adopts them on first reading, or even inclines to them without considerable previous personal research and weighing of all the evidence in the premises. It is

to be observed, moreover, that while the author for the most part writes with assurance, he confesses that he does not employ the inductive method, which is not impracticable, but too often assumes that which he prefers to be true, and depends more upon "degrees of probability" than upon rational and logical processes, giving in the end "approximate results" rather than distinct certainties. We must be excused if we say that this amuses us. The higher critics maintain that biblical criticism is a science, and yet one of their number abjures induction and shouts "probabilities." "Criticism," at the present stage, is only a conjecture—one of many theories that have been applied to the Scriptures—and is without fixture among the sciences. Dr. Driver is honest, and, considered as the development of a theory, his book is interesting and valuable. We also add that he depends entirely too much upon the style of the biblical writers, or what he calls "types of style" in the Old Testament, for arguments in favor of new and unknown authorships of the books and for general inferences. Writers on style are nearly unanimous in the opinion that it alone cannot determine authorship. Beyond this general characterization of the work we need not go, referring the reader to the detailed discussions concerning each book, and reminding him that the important arguments in each case have been completely answered by scholars as noted as the learned author of Oxford. It is enough to say that Dr. Driver upholds the theory of a hexateuch; that he regards the priests' code as of later date than the Mosaic period; that he rejects the Mosaic origin of Deuteronomy; that he dismembers Isaiah; that he deprives Solomon of the renown of authorship; that he assigns Daniel to a later time than the prophets of that name; and that he ignores to a great extent the results of consecrated scholars, showing great familiarity with Wellhausen, Kuenen, Socin, Kautzsch, Dillmann, and the strayists of the continent. For this condition of things we are not responsible; we could wish it were otherwise. However, we may conclude with the statement that as a *résumé* of the work of the higher critics on the Old Testament we know of no volume more accurate and trustworthy than that of Dr. Driver's, and recommend it because it accomplishes its purpose.

The Progress of Doctrine in the New Testament. Eight Lectures Delivered Before the University of Oxford on the Bampton Foundation. by THOMAS DEHANY BERNARD, M.A., of Exeter College, and Rector of Walcot. 12mo, pp. 258. New York: American Tract Society. Price, cloth, $1.

Of several works written on this subject none with which we are acquainted exceeds in scope of treatment, right use of material, and development of the doctrinal unity of the New Testament the volume before us. Considering the plan of the author, which embraced a minute study of the gospels and epistles, and a sifting of the whole for specific teaching, the brevity of his work is as remarkable as its coherency and strength. After comparing plans of investigation, some of which he concedes to be essentially important, he decided to waive the consideration of the proofs of the fact of a progressive system of doctrine in revelation, and devoted

himself to the development of such a system as it should appear to his understanding. For this purpose he finds the present order of arrangement of the New Testament books entirely adequate; he regards it as essentially the natural order, and proceeds to trace the growth of divine teaching from its simple gospel form to the epistolary amplifications, ending with apocalyptic consummations. In these various steps he holds himself to certain primary principles, applying them to what he calls the "progressive scheme" of the New Testament. In the gospels the scheme is manifest, but does not bear the character of finality. In the Acts it takes a new phase, in that it furnishes an exhibition of the working power of the scheme, with a difference in the method of interpretation of teaching. The marked defect of this stage of development is, that it merely adapts the truth to non-Christian minds, or exhibits gospel power to the eye of the world. The epistles, speaking to the Church itself, are a necessity, and contain that inner development of the divine mysteries so essential to complete Christian character. While the gospels commence with Christ the epistles conclude with his teachings in their fullness under the guiding influence of the Holy Spirit; and, together with the light of John's vision on Patmos, constitute an historical unfolding of fundamental doctrines that heresy should not distort nor infidelity deprive of influence in the moral culture of the race. The author is explicit in belief, clear in apprehension, and concise in expression, and writes as one who has found the truth as it is in Jesus.

Problems of Christianity and Skepticism. Lessons from Twenty Years' Experience in the Field of Christian Evidence. By the Rev. ALEXANDER J. HARRISON, B.D., Vicar of Lightcliffe. 12mo, pp. 340. New York: Longmans, Green & Co. Price, cloth, $2.25.

In some respects the "problems" of this book are those with which Christian thinkers are familiar, but on the whole the presentation is varied and grasping, and the discussions are abreast of the times. There is none of the old clerical atmosphere around the author, and none of that self-confident, overbelieving spirit which has too often dominated in the interpretation of the canons of Christianity and in the attempted refutations of error. He recognizes the breach between faith and unfaith, and is aware of the difficulties to be overcome in healing the differences, and uniting mankind in a common respect for what, to the Church, is a divine religion. Governed by a charitable temper himself, he assumes that the tone of Christians and skeptics has materially changed in the last twenty years; Christians having become more conciliatory in spirit and expression and skeptics more reverential in their avowal of opinion. Especially in the attitude of the parties is an advance most manifest, for Christian scholars are devoting themselves to an intellectual defense of the character and claims of Christianity, while skeptics are narrowing their criticisms and oppositions to the various forms of agnosticism, being supported, as they insist, by the influence of science and philosophy. The conflict, therefore, is no longer one of authority, but of scientific and philosophic,

or intellectual, strength. The author is also far-seeing enough to recognize that a refutation of skeptical objections, to which he devotes considerable space, by no means implies a vindication of Christianity, which for its integrity and stability must rest upon internal evidence and the proofs that the supernatural is able to make for itself. Hence, though concessions are now made that were impossible in the past, and though many non-essential points are held in abeyance, the Christian student reaches a line beyond which it would be fatal to go. His stopping-point is an "irreducible Christianity;" a religion of theistic and Messianic elements which, in the presence of scientific assault, is unyielding, and which proposes to subdue all things to itself. Without giving a synopsis of the book, which is elaborate on the main issues, we have indicated the controlling spirit of the author, who, by his rational treatment of specific moral difficulties, enables the Christian worker, if possessed of the same spirit, to pursue the Master's business with calmness, hopefulness, and much assurance.

Biblical Theology of the New Testament. By REVERE FRANKLIN WEIDNER, Author of *An Introduction to Dogmatic Theology, New Testament Greek Method, Christian Ethics*, etc. Vol. II. 12mo, pp. 351. New York: Fleming H. Revell Company.

Upon the particular themes of this volume—Paulinism and Johannean theology—the author has expended a vast amount of labor, producing an exposition rich in its evangelical tone, scholarly in its wide grasp of the unfolding problems of the apostles, and helpful in the representation of the spiritual elements of the Christian system. So comprehensive is the work that it may stand alone, though the first volume will prepare the student for a more immediate appreciation of the rarer worth of the second volume. In these pages Paul himself appears in full height as an authorized teacher, but gradually his teachings gain the attention, and merge into the common inheritance of divine truths. Quite early the author considers the Pauline eschatology, dwelling upon its salient teachings all too briefly and unsatisfactorily; but in the general treatment of the doctrinal system of the four great epistles he is spacious and magnanimous, albeit a partaker of the forensic spirit that animated Paul as a controversialist, and that gave form to these epistles. In the writings of Luke and in the Epistle to the Hebrews he also traces the Pauline spirit, but draws no unfavorable inferences on either side. By "Paulinism" in the New Testament he does not mean a new religion or a new phase of Christianity, but a development of its first principles in polemic and literary form, advancing it beyond the concrete appearances of history and adapting it to use in all ages. In like manner the teachings of John, in their larger aspect as doctrine and in their apocalyptic revelation of the last things, pass under the closest scrutiny, resulting in a confirmation of the Pauline sense of Christianity. Paul and John, dissimilar in personal endowments and characteristics, agree in their conceptions, so far as they relate to the same teachings, of what Jesus meant in the revelations of his purposes and of the nature and sequel of redemption. Occasionally,

but not frequently enough to disturb the judgment, the author writes from a view-point different from ours; but, on the whole, he has aimed to represent the critical developments of Christianity as given in the New Testament from an impartial understanding, and he, therefore, may be safely followed in his conceptions and deductions.

Natural Theology. The Gifford Lectures Delivered Before the University of Edinburgh in 1891. By Prof. Sir G. G. STOKES, Bart., M. P. 12mo, pp. 273. London: Adam and Charles Black. Price, cloth, $1.50.

Natural theology has its uses, but that it is insufficient as a moral interpreter must be admitted by those who have employed it in the search for moral truth. Professor Stokes, the distinguished lecturer, confined in his studies and observations to the view-points of the founder of the lectureship which permitted him to speak, makes the most of natural or scientific phenomena in the interest of Christian belief; but he indirectly confesses the need of a more powerful instrument for his investigation. Grappling with the theistic doctrine, he finds in the law of causality an indication of a world-designer who operates according to intelligence and will. Evolution, as a scientific theory, has its difficulties, but within limits it is useful and a help. He does not make it clear, however, by any natural theory, that God is a personal ruler, but establishes it on a conjecture. Nor are the natural explanations of evil, pain, mortality, and immortality, though grounded in self-evident data, more satisfactory than the natural defense of the theistic notion; while his reflections on the ethical idea evidence man's inability, without divine enlightenment, to distinguish between right and wrong. The book is in the right direction. It shows the value and the inherent weakness of natural theology; it shows the need of a divine revelation. It is written in a most fascinating style, and with the sobriety and dignity of a conscientious inquirer. The author felt in its preparation that he was performing a task which, fruitful in its suggestions, would fall short of demonstration of the matters at issue. In this spirit he commenced, and was under its influence until he concluded. The result is a book that is helpful in defining the inadequacy and limitations of a species of theology that needs the touch of revelation to open its door-ways toward the truth.

Ezra and Nehemiah. Their Lives and Times. By GEORGE RAWLINSON, M.A., F.R.G.S. 12mo, pp. 182. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

Of recent writers on Old Testament books and their authors none is more entertaining and instructive than Professor Rawlinson. Patient in research, far-seeking in purpose, and candid in inference, he is also trustworthy, and a very satisfactory guide in those departments of study not accessible to the general reader. Influenced by the Christian faith, he never permits negative criticism to disturb his views, though he acquaints himself with its processes and results, and is independent enough to revise traditional beliefs when the facts are against them. The latest volume from his pen exhibits quite fully the more prominent characteristics of the

author as a thinker and writer, and is valuable from its coherency and splendid tributes to the characters of the two reformers engaging his consideration. Of Ezra's birth and education, his relations with the Persian government, his governorship of Judea, and his association with Nehemiah, the author writes from historical data found in recent works and in the Scriptures, making almost a continuous story from his priestly descent to his death and burial. To biblical students the chapter on the literary labors of Ezra will be worth more than all else in the book. He vindicates Ezra's authorship of the book that bears his name and of the two books of Chronicles against the specious theories of the German separators, proving a unity in this literature that rebukes the attempts of others to show a diversity incompatible with single authorship. He also explains Ezra's introduction of the square Hebrew character, his connection with the canon of Scripture, his origination of the great synagogue, and establishment of the local synagogues, with a definite ritual and the various institutions of the Jewish religion that survived until the days of Christ. In every respect his estimate of Ezra is elevating and magnificent. Nor does his enthusiasm abate when he applies his critical judgment to the character and achievements of Nehemiah, the civil governor of Judea. He traces the various reformations accomplished under his direction and the difficulties that opposed a wise administration of religious and civil affairs. Recognizing the moral blemishes of the man, such as vindictiveness and self-complacency, he exalts his piety and patriotism, together with his courage, energy, caution, usefulness, and hospitality. In the light of these revelations Nehemiah becomes an imposing figure in that critical period of Jewish history. Professor Rawlinson has, in other monographs, brought the Christian student under obligations to him, and this book but adds to the indebtedness.

The Oldest Drama in the World: The Book of Job. Arranged in Dramatic Form, with Elucidations. By Rev. Alfred Walls. With a Prefatory Note by Henry A. Buttz, D.D., LL.D., President of Drew Theological Seminary. 12mo, pp. 124. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

The mystery surrounding the authorship, the date, and the scenes of the book of Job will perhaps never be solved. But in times to come, as in the past, scholars will pronounce the book to be history or poetry, and of early or later composition, according to their varying judgments. The author of the present work on Job certainly does not attempt the explanation of such problems in biblical criticism. Discovering rather, with other students of Job, a poetic quality in the book, he has sought to throw into dramatic form the prose with which the ordinary reader of the King James version is familiar. To be specially commended is the fact that the ordinary text of the Scripture has been closely retained, rather than a new translation based upon personal preferences and tendencies of scholarship. To have arranged the book of Job in this manner, with subdivisions into acts and scenes, indicates great painstaking and a keen sense of the artistic element on the part of Mr. Walls. Those who

consult his work must certainly be impressed anew by the dramatic quality of this ancient book of Scripture, with its sometimes supernatural characters, its majestic imageries and tragic episodes; and must discover the workings of the Spirit in the poetic literature of the Old Testament.

Fellowship With Christ. And Other Discourses Delivered on Special Occasions. By R. W. DALE, LL.D., Birmingham. 12mo, pp. 368. New York: A. C. Armstrong & Son. Price, cloth, $1.75.

Dr. Dale is as eloquent in speech as he is vigorous in thought. The "discourses" of this book are on Christian themes, containing doctrines for the "edifying of the saints." In all his religious discussions, whether they relate to the Christian gospel, or God's greatness, or social science, or the theology of John Wesley, the centralized thought is Christ—Christ risen, Christ the divine life in man. The commonplaces of this series are few; the discovery of the beauty and richness of the gospel scheme is broad and wholesome, and the fraternal and progressive spirit that undergirds all inquiry and conclusion is communicated to the reader, assisting him to comprehend, digest, and grow in spiritual knowledge.

Faith, Hope, Love, and Duty. By DANIEL WISE, D.D., Author of *Path of Life, Pleasant Pathways, Our King and Saviour*, etc. 16mo, pp. 305. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

One of the endowments of Dr. Wise is the instinct for authorship and editorship. He is a choice writer and a strong thinker, and has left his impression upon more than one generation. In his long career he has edited periodicals, written books, and in age maintains the literary spirit and the student's habits of his earlier years. Unnumbered thousands, old and young, rise up and pronounce blessings on his head for wise counsel, discriminating thought, pure guidance, and scriptural teaching, received from his hands. He re-appears in this small book with some products of his pen which were originally published as editorials in *Zion's Herald* when Dr. Peirce was its editor. They embrace a great variety of paragraphic articles on the multiform phases of faith, love, hope, and duty, reviving in one who reads them that longing for conformity to the divine ideals which must result in spiritual culture. The paragraphs are literary gems, and are as applicable now to every-day life as when they were written. The Christian needs the food here furnished, and should hasten to partake of it if he would add to his strength and elevate his inclinations.

Departed Gods. The Gods of Our Fathers. By Rev. J. N. FRADENBURGH, Ph.D., President of the North Dakota University. 12mo, pp. 464. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.20.

The religious instinct of the race is one of the manifest suggestions of the above volume. That man is a worshiping being, and a builder of shrines to the true God or to false deities, must be constantly remembered in the study of humanity and the possibilities of its uplift. Dr. Fradenburgh

has consequently opened an all-important chapter in his present review of the elaborate mythologies of the ancient world. The student, though long familiar with the traditional worship of Greece, Rome, the Etruscans, the Druids, and the Norse, will be grateful for the gathering together in compact form of much that he must otherwise select piecemeal from classical dictionaries and similar authorities of reference. Nor will he, probably, find lacking from the compilation any of the facts that are essential for the purposes of practical scholarship. A further suggestion of the work is the superior moral excellence of Christianity and its ultimate triumph over all heathen cults and systems. While the study of comparative religion inevitably leads to such a conclusion it is refreshing to meet once more the familiar argument and the supreme lesson of the Gospel's triumph. As to its order of publication, this last work of Dr. Fradenburgh rightly follows the issue of *Living Religions* and *Fire from Strange Altars*, and is the concluding number of the series. Such an attempt to popularize the subject of the great religions of the world should meet with a grateful recognition on the part of many readers.

Unpublished Inscriptions of Esarhaddon. In Autograph Fac-simile with Transliteration and Translation. By ROBERT W. RODGERS, Ph.D. Price, 40 cents.

In these translated inscriptions Dr. Rogers offers some original work to the attention of Old Testament scholars. The reign and character of Esarhaddon, "king of Assyria," together with the slave customs of the times, are vividly portrayed on the two fragments of clay from which the text is taken. The whole is valuable in itself, but as it is the beginning of further text-reading of buried historical remains it gains by its relation to that which is to come.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Mind is Matter; or, The Substance of the Soul. By WILLIAM HEMPSTREET. 12mo, pp. 252. New York: Fowler and Wells Company.

Though not indorsing the theory of this book, we are far from opposing its examination. It is an attempt to solve the problem of the soul, revealing without removing the usual difficulties, and advancing notions that chemistry, physiology, and psychology do not support, and with which religion, in its ultimate significance, is at variance. Yet it assumes a scientific spirit, and is written in corroboration of the great doctrine of immortality. It is because of its single religious conclusion that it should be considered; but it is questionable if immortality is in such straits as to call upon so-called natural law to help it out. As a substitute for the supernatural phases of Christianity the author proposes a "material spiritualism," which regards the soul and God as physical facts. Holding that matter is the "eternal companion of spirit," he concludes that the persistency of matter and its "eternicity" guarantee the soul's immortality—that is, matter is immortal, therefore the soul is immortal! Nor does

he stop with this conclusion. He further maintains that the "primordial cosmic gas of infinite tenuity is probably the Holy Ghost, the condensations of which are the more physical forms." In this condensation atoms first appear, and then combinations into forms, rocks, men, angels, with no lines of division between them. He is more specific still in declaring that the nerve fluid and electricity are probably the mental body, while electricity is matter, and probably the primordial element and the *body of God.* In short, electricity is the key to immortality. The theory accepted, agnosticism disappears; rejected, hope dies. The statement of the author's purpose is sufficient. An argument against his elaborated materialism in the present stage of psychology is not required, and religion asks no aid from a science that proposes to depart from its facts in order to build a hope that human nature has cherished from the beginning, and that all religions, in crude or shapely form, have always happily fostered, contributing to civilization in proportion as mankind have accepted their teaching of a future life. Our duty ends with the recommendation that the book be examined by those who are not satisfied with the straightforward testimony of Christ and the apostles.

Conduct as a Fine Art. The Laws of Daily Conduct, by NICHOLAS PAINE GILMAN. Character-Building, by EDWARD PAYSON JACKSON. 12mo, pp. 230. Boston: Houghton, Mifflin & Co. Price, cloth, $1.50.

The book is a disappointment. It does not discuss the great question of conduct, which is a question of ethical character, either philosophically or religiously but practically, and for the purposes of the home and the school-room. Its basis is nature and the demands of society. In the code of morals here recommended we find no trace of the higher law, but the commonplaces that arise from the contemplation of virtue and vice in their ordinary effects on character and social influence. The book is not without a certain value, however. Consisting of two parts, each well prepared, they are combined into a whole which reflects the pedagogic designs of the writers, who give many useful hints in the secular training of youth. They aim to promote common morality in a common way, but fail to elevate conduct to the level of an "art," or to prescribe any method by which its most refined forms may be secured. Give us Aristotle on ethics if we cannot have the New Testament; but with the New Testament impose not on the people a morality barren of those impulses that have eternal law for their source.

A Practical Introductory Hebrew Grammar. By EDWIN CONE BISSELL, Professor in Hartford Theological Seminary. 8vo, pp. 134. Hartford, Conn.: The Hartford Theological Seminary. Price, cloth, $1.75.

Since the Hebrew, though one of the "dead" languages, is undergoing change, particularly in etymology and the laws of grammatical construction, new grammars are a necessity. Gradually Gesenius, upon whom scholars have depended, is being modified or supplemented, so that the language is better understood and is contributing a more important service

than ever in the interpretation of Old Testament literature. Professor Bissell, influenced by the latest results in ancient philology, has prepared a grammar that needs little commendation beyond the statement that it is from his hands. He has had in view a method by which the language may be easily acquired and appropriated in historical and exegetical study. In compact form he presents the various "parts of speech," with rules and vocabularies, the mastery of which is indispensable; but the open pages of the book attract rather than discourage. With or without a teacher, except perhaps at the beginning, the student may, with this book, instruct himself in the forms, principles, and significance of a language that speaks to the living world from the past, and walks the earth in the garments of a history that betokens immortality.

English Words. An Elementary Study of Derivations. By CHARLES F. JOHNSON, Professor of English Literature, Trinity College, Hartford. 16mo, pp. 255. New York: Harper & Brothers. Price, cloth, 84 cents.

In their eagerness to acquire a knowledge of foreign languages American scholars should not forget their native tongue, the richest and most copious language ever spoken by man, and destined, as some believe, to absorb other languages and become universal. Any work, therefore, that contributes to the special emphasis of its virtues deserves recognition and wide use. Professor Johnson has limited his investigation chiefly to the derivative elements, tracing in fact the origin and development of the language, with its various infusions from foreign sources, and its gradual homogeneity of structure and independence of character. However well the work is done, we must take issue with the statement that the English language is not composite, except in its vocabulary, for if it be not a composite language in the largest sense, there is none. Nor do we quite acquiesce in his minor treatment of the Greek element which is manifest in scientific, poetic, and philosophical terms, suffixes, prefixes, compound words, and a large number of stem substantives and verbal roots. Nevertheless the book magnifies the English language, and awakens a desire to know more of its history.

Pharaohs, Fellahs, and Explorers. Illustrated. By AMELIA B. EDWARDS. 8vo, pp. 325. New York: Harper & Brothers. Price, fancy cloth, $4.

Egyptology is yet in its beginning as a branch of archæological pursuit. One cannot read a compendium of discoveries like that now noticed without realizing the appropriateness of the saying that "all Egypt is but the façade of an immense sepulcher." The imagination of the investigator, under the inspiration of such a volume, is fertile in conceiving the treasures that are hid beneath the sandy stretches of the Nile land, and is eager in anticipating the exhumation of other lost cities, historic rolls, the mummified forms of priests and princes, and art memorials that shall further enrich the world's museums and give new confirmation to Scripture records. The scientific world must, however, be properly grateful for the discoveries already made in Egypt and for the increasing literature

thereon that is accumulating. Miss Edwards has won an enviable place among the Egyptologists of the day, and now makes the reading public her debtor in the publication under review. What she has hitherto said in lectures delivered through the United States is here issued with emendations. The inquirer after the happenings in Egypt since the startling discoveries of 1881 will find here a summation sufficient for practical uses, and withal couched in description that is intelligible to all. Many of the valuable cuts of Petrie, Maspero, and others have by permission been inserted, and in their exquisite beauty add to the charm of the work. By attractive treatises like the present, the leaders in Egyptian search may well hope to foster interest in their archæological undertakings among many who can never hope to cross the ocean and themselves engage in the labors of discovery.

The Antigone of Sophocles. With an Introduction, Notes, and Appendix. For the Use of Students in Colleges. By MILTON W. HUMPHREYS, Professor of Greek in the University of Virginia. 12mo, pp. 256. New York: Harper & Brothers.

Sophocles has truthfully been called the great master of Greek tragedy. Though having as his contemporaries and his rivals in dramatic verse such illustrious writers as Æschylus, Euripides, Aristias, and Philocles, his genius for dramatic composition brought him the prize in many Grecian contests, and has won for him the praise of all the centuries. The Antigone would also seem worthy of rank among his greatest works, in its weird mythologic basis, its recurring crises, and its tragic happenings. Any republication of the Greek text, as in the present instance, should therefore be undertaken with the purpose of serving the interests of the classic student, and to this end all available texts should be carefully consulted and all additions made in glossary or notes that may make for perspicuity. It is satisfactory to notice that these needs seem to have been borne in mind by Professor Humphreys in his present edition of the Antigone. In the Introduction of the volume he traces the life of Sophocles, outlines the play, and considers its meters with a fullness that leaves little to be elsewhere sought. In the Notes and Appendix he adds many detailed notices of the text, that, if followed, will help to accurate translation. As a number of Harper's new classic series this work of the great Attic tragedian should find a welcome in the class rooms of our higher schools and colleges.

Literary Landmarks of Edinburgh. By LAURENCE HUTTON, Author of *Literary Landmarks of London*, etc. Illustrated. 12mo, pp. 80. New York: Harper & Brothers. Price, cloth, $1.

The book combines the results of minute and careful observation with the intelligent reflections that arise from a knowledge of history, architecture, and biography. Mr. Hutton writes easily, gracefully, and revives an interest in the literary heroes of other days. Evidently he spent as much time on Edinburgh itself as on the historic characters of which he writes, and makes good use of the material that necessarily accumulated in his researches. He introduces us to the homes of Johnson, Boswell, Hume,

Smollett, Adam Smith, Stewart, Burns, Scott, Jeffrey, Sydney Smith, Carlyle, De Quincey, and others, showing that genius did not seek extra external comforts, but was satisfied with an ordinary lodging and often with little to eat. Edinburgh was a literary center and earned earthly renown; and, though to-day it boasts of colleges and scholars, it copes in vain with that which is past. Mr. Hutton sweeps the past with the wand of the present, and gives it a temporary transfiguration.

Latest Literary Essays and Addresses of James Russell Lowell. 12mo, pp. 184. Boston: Houghton, Mifflin & Co. Price, cloth, $1.25.

In this series of papers Lowell exhibits not merely the high quality of his capabilities, but the rich fruitage of that literary culture concerning the extent of which critics are now disputing. The variety of subjects, though not extensive, sufficiently demonstrates the purity of his tastes, the direction of his predilections, the elevation of his view-points of study, and the ethical tone of his thinking and writing. The papers on Gray, Milton's "Areopagitica," and Shakespeare's "Richard III." will attract readers of poetical inclination; while those on "The Study of Modern Languages" and "The Progress of the World" will be eagerly studied by educators, moralists, and the literary classes generally. In reviewing his essays on certain poets we are impressed that he not only gives an individual appreciation of the genius of the particular poet, but conforms to the rules by which critical opinion respecting them has been formed. But in conforming to rule he has reserved room enough for original opinion, and expresses it when necessary to forming a complete judgment. Hence, while he does not offend by abrupt independence, he solicits attention by a courageous originality. In advocating the larger claims of the modern languages he harmonizes with secular educators; but he is not an extremist, and therefore his paper will not inaugurate a revolution. In literary form the paper on "The Progress of the World" is one of the best, but the treatment of the subject is disappointing. Lowell is not an optimist, and yet he has faith; he is not a pessimist, but he seemingly writes on a dark day. He dwells too intently on the materialistic forces in society, at the same time conceding that it is the "moral forces that, more than all others, govern the direction and regulate the advance of our affairs." But one must conclude that in his judgment the former are in temporary supremacy, and must precede in the preparation of the race for the reign of the latter. To read Lowell is to be aroused from reverie and to be carried into the regions of a self-conscious, intellectual life. This is our commendation of this volume.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Republic to Methodism, Dr. By H. H. Moore, D.D. 12mo, pp. 363. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

As Methodism has provoked a literature adverse to its spirit and purpose Dr. Moore is quite right in holding that a defense of its doctrines,

polity, and history is legitimate, and even required, if an intelligent understanding of its mission is to prevail in the world. He does not claim to be its only defender, for he acknowledges the services of many writers in its behalf; but he so traces its relation to our national institutions and the national progress as to justify the opinion that he has presented Methodism in a new aspect, and supported it on grounds that must command the respect and attention of the American citizen as well as the theologian and historian. From many proofs of its providential origin the author passes to note that this country appears to be the theater for its development; and in the fact that it here commenced its career simultaneously with the nation, and was better adapted to existing conditions than were the colonial Churches, he discovers the indications of its mission and the prophecy of its development and stability. On this basis he builds his book. Concisely yet comprehensively he exhibits the contact of Methodism with the national life, showing that it has conserved the moral forces of the Republic, produced national homogeneity, initiated the temperance reformation, and adapted itself to the spiritual condition of the people at large. Full as is this presentation it is free from narrowness and bigotry, doing injustice neither to other Churches nor to our secular history. To many readers the summary of facts will be a revelation of the power and influence of Methodism as a leavening agency in the social and intellectual progress of the nation. The claim that Methodism has resisted idealism, pantheism, naturalism, fatalism, and Calvinism, thereby shaping the theology of Protestant Christendom, may not be wholly regarded with favor; but its explanation is in the view-point of the writer. Under the momentum of a powerful conception he has attributed, not an exaggerated influence to Methodism, but a molding power that has not always been in sight, and yet, like gravitation, has been ever working, until Christian thought palpitates with Wesleyan sympathies, and evolves in accordance with its high decrees. Dr. Moore is the Hector of Methodism, defending it against the adversary, and enlightening the nation as to its health-conserving influence in a republic of free citizens, to whom the book is respectfully referred as worthy of attention.

The Story of Portugal. By H. MORSE STEPHENS, Baliol College, Oxford, Oxford University Extension Lecturer, Author of *A History of the French Revolution.* 12mo, pp. 448. New York: G. P. Putnam's Sons. Price, cloth, $1.50.

Portugal is one of the less influential members in the family of the nations. Although governmental influence does not depend upon geographical size or favorable topographical considerations, yet the Portuguese do not seem to have maintained the prominence which other smaller territories of the world have attained. Partly in the suggestion of this failure of Portugal to come to lasting power, and largely in the logical and elaborate tracing of her national history, the present volume has its value. The chronological rather than the episodical method of treatment is the order preferred by the author; and the mode certainly makes for clearness if not for increased interest of narration. The reader is attracted by the in-

itial premise of the work that the rank of Portugal among the independent nations of Europe is attributable to Alfonso Henriques, the first king of Portugal, and John I., the founder of the house of Aviz. In such a tribute of honor to these earlier leaders is discoverable the underlying fact of indebtedness on the part of many nations to individuals. By the sagacity and the prowess of a few the many have come to fame. From the detailed study of Portuguese history that follows nothing seems to have been omitted which is necessary to the completeness of the story. The presence of the Romans, the Visigoths, and the Mohammedans in early Portugal; the consolidation of the kingdom; the discoveries of the Portuguese explorers; the literature of Portugal, and the checkered career of the kingdom in the later centuries are some of the phases of the national existence which the author successively considers and amplifies. Clearness, sufficient brevity, and withal a comprehensive review of the Portuguese history combine to make the volume valuable for general uses. It is one of the latest in the series on "The Story of the Nations."

Studies in Chaucer. His Life and Writings. By THOMAS R. LOUNSBURY, Professor of English in the Sheffield Scientific School of Yale University. In Three Volumes. Vol. I., 8vo, pp. 504; vol. II., 8vo, pp. 551; vol. III., 8vo, pp. 512. New York: Harper & Brothers. Price, per volume, $3.

We congratulate the English-speaking world upon the appearance of these volumes, which have pre-eminent claims to superiority as standards of judgment of the literary character and influence of the great poet of the fourteenth century. Until within twenty-five years Chaucer has been to the large majority of students but a name—the exponent of a dead age and of a language and literature that were lost in the developments of English intellectualism. In spite of the dust that covers his memory; in spite of the progress in letters since his time; in spite of the established fame of other ancient celebrities; Chaucer, with his quaint verbiage and sometimes undecipherable meaning, revives and speaks to the modern world flashing his poetic fire into the noonlight of our times. The task of the author was by no means simple, but, on the contrary, considering its perplexities, it is surprising that he undertook it, and, undertaking it, that he finished it. The difficulties arising from the traditional and even legendary character of much of the data at hand, and the variant views of Chaucer scholars on almost every point in the biography, were such as to tax to the utmost his skill, patience, critical discrimination, and that spirit of fairness that is necessary to give value and dignity to final conclusions. As touching the date of Chaucer's birth he had to sift opinions, supposed facts, and theories which led him to substitute the year 1340 for the traditional date, 1328. In writing this biography he determined to avoid speculation; and yet in every direction he struck conjectures, traditions, and legends that made it seemingly impossible to write accurate history. Through these difficulties he piloted his way by that judgment which is independent of the consensus of scholars, affirming the new facts he had in his researches discovered, and supporting his conclusions

against the literary critics by arguments that, if not unanswerable in all cases, are respectable in intent and formidable in apparent strength. The chief interest of these volumes centers in the discussions concerning the works of Chaucer, to whom has been attributed more poems than he wrote, but which have been so incorporated with what all critics allow he did write as to embarrass a writer who undertakes to separate them. Professor Lounsbury distinguishes, in his own way, between the genuine and spurious, the result being a Chaucer literature that astonishes with its richness and variety, and places the poet in the front rank of English brain-men. The reader may obtain in these volumes facts, arguments, and conclusions that cannot be found elsewhere, and to the investigation of which the author devoted several years and all the resources at his command. Read critically, or as an intellectual entertainment and for purposes of instruction, the volumes are profitable for suggestion in biography, history, and literature.

John Winthrop, First Governor of the Massachusetts Colony. By JOSEPH HOPKINS TWICHELL. 12mo, pp. 245. New York: Dodd, Mead & Co. Price, cloth, 75 cents.

Cotton Mather, the Puritan Priest. By BARRETT WENDELL. 12mo, pp. 321. New York: Dodd, Mead & Co. Price, cloth, 75 cents.

The first volume is of interest to the citizen. It aims at a respectably full biography of one of the popular and efficient colonial governors of Massachusetts, who was so inseparably connected with the growth of the commonwealth as to compel the author to reflect, to a large extent, the spirit of the times and the conditions of which the governor was a central figure of the social and political life. Never forgetting his main purpose, he often drifts into the history of the period, adding interest to his otherwise instructive and valuable work. To know the career of John Winthrop, who served twelve terms as governor, is to know much of the early progress of New England, and of the struggle in the establishment of a civil government. The period was puritanic in religion, law, society, education, and general customs. The Church partook of the inelastic spirit, and contributed its sternness and stiffness to political government, while the people were awed by the alleged decrees of a cold providence and the iron rule of civil governors. The life and services of Winthrop, together with the development of civil institutions, pass in review before the reader, who is instructed by the information of the book, as well as charmed by the lucid style in which it is written.

The second book addresses itself with special force to the Christian ministry. The author attempts to relieve the life of Cotton Mather of a standing reproach, but it is difficult to reverse the verdict of history. Disinclined to veracity, given to visions, and under the sway of an irascible mental state, he was unpopular in his own times and never commanded the admiration of historians. Probably he was honest, but many believe that he was devilish. The author of this book is faithful to the facts as he finds them, tracing his ministry or public career in connection

with his private life, and closing with an estimate of his work and influence. The book does not restore Mr. Mather to human confidence, but it does exhibit him as a commanding personality, with energy, persistence, and courage, such as under other circumstances might have enabled him to accomplish a beneficent work for mankind. In this book one sees the Puritan priest as he was in the days that tolerated one class of fanatics at the expense of another class.

Life and Letters of General Thomas J. Jackson (Stonewall Jackson). By his Wife, MARY ANNA JACKSON. With an Introduction by HENRY M. FIELD, D.D. Illustrated. 12mo, pp. 479. New York: Harper & Brothers. Price, cloth, $2.

The public glamour of military heroes usually eclipses the virtues that are on exhibition in their private life. We know of them as leaders of armies, but know little of them as fathers, husbands, friends. Yet the public career of such men is more attractive in the light of the domesticity which sometimes finds its way before the public gaze. "Stonewall" Jackson is here portrayed in his inner life, with all the fascinations that appertain to true nobility, rising in our estimation as a general as he rises as a man. His biographer is his wife, who has no reason to plead excuse for the personal revelations of her work. The public are quite as much interested to understand her husband in his social and home-like relations as to recognize him as one of the leaders of the unfortunate movement of the South against the nation. The book, written in tenderness, and withal in a chaste literary style, is engaging from the first to the last page. Concerning his ancestry, education, early military experiences, his trip to Europe, his marriage, and preparation for the great war, she writes in an historical vein, supplying facts that larger biographies have omitted. Respecting his participation in the Southern movement, battles, etc., she writes somewhat fully, and always so affectionately, drawing on his large correspondence, as to disarm criticism even when it would be justifiable. General Jackson, as cast in this book, is a figure upon which even the soldiers who contested with him may look with some degree of pride. They cannot approve his course, but they can rejoice in his religious faith, in his military honor, and in his nobleness of manhood.

Abraham Lincoln. An Essay. By CARL SCHURZ. 16mo pp. 117. Boston: Houghton, Mifflin & Co. Price, cloth, $1.

A great man will bear study from almost every conceivable point of view. Even his limitations and blemishes will afford as much instruction as his heroic qualities and marvelous deeds. Abraham Lincoln appears favorably in the sunlight of investigation. Differing from others in details, Mr. Schurz may not differ from them in final judgment; analyzing Mr. Lincoln's career by a method of his own, he does not reverse but intensifies the already historic verdict of the greatness of Abraham Lincoln. The "Essay" is succinct in form, vigorous in expression, generous in sentiment, and abounds in wise and careful discriminations between the permanent and the accidental in human character.

Life of Dorothea Lynde Dix. By FRANCIS TIFFANY. 12mo, pp. 392. New York: Houghton, Mifflin & Co. Price, cloth, $1.50.

Whoever prepares the list of the world's great philanthropists must write the name of many heroic women in the enrollment. In their delicacy of sentiment they have been quick to appreciate the need of sufferers; in their magnetism of appeal they have been efficient in awakening co-operation; in their frequent genius for leadership they have found opportunity to bring some of the greatest moral reforms to pass. The province of womanhood as such a messenger of mercy to the race none will dispute. Dorothea Lynde Dix, as one of these philanthropists, was a marked woman of modern times. Her endowments were sufficient and appropriate for the specific work she was called upon to accomplish; and circumstances were ripe for her projected reform when she entered upon her field of work. The certainty of the divine leadership, as seen in her emergence from obscurity to the championship of the insane upon two continents, and in her long life of labor despite her continued invalidism, is one of the speedy convictions of the reader as he follows her life-story. She was certainly not an accident in her century, but was divinely led to work her great reform. The great reluctance of Miss Dix, though often urged to furnish materials for a biography of herself, is an explanation of this tardy volume; and her inability, in the final struggle with disease, to provide the full data which were desirable must be an excuse for any omissions detected. We should be grateful to Mr. Tiffany, under the circumstances, for his adequate portrayal of Miss Dix's strange personality, involving such opposite qualities as brusqueness and womanly tenderness, or self-reliance under stress of circumstances coupled with the deepest modesty. Nor will one greatly differ with the estimate of the biographer, as he carefully reads this romantic sketch, that Miss Dix, as the founder of so many enduring institutions in America and Europe, has "no peer in the annals of Protestantism." Mr. Tiffany has furnished a work which in its completeness is a permanent enrichment to the already large list of inspiring biographies.

The Spanish-American Republics. Illustrated. By THEODORE CHILD. Large 8vo, pp. 444. New York: Harper & Brothers. Price, cloth, $3.50.

Every traveler is not a good narrator of his journeys. Integrity of purpose, quick discernment, a retentive memory, a full knowledge of the historical relations of countries visited, and the power of vivid description are some of the qualities which seem requisite for successful books of travel. Many of these essentials for good narration are possessed by Mr. Child. Already has he won reputable mention by his books of European travel; nor does the present volume indicate methods which are less commendable. In excursion he has now visited the Spanish South American Republics of Chili, Peru, the Argentine, Paraguay, and Uruguay. Whoever looks for wild and seemingly improbable adventure will hardly find it in his description; since a far higher purpose than this prompted him in his journey and sustained him in the hardships of his

itinerancy. Thus it is that his volume proves a *résumé* of the racial, social, educational, religious, industrial, and political aspects of South American life. For its variety and intelligence of description it must take its place with works of reference which casual sociological students and persons contemplating travel will be glad to consult.

Public Lands and Agrarian Laws of the Roman Republic. By ANDREW STEPHENSON, Ph.D., Professor of History, Wesleyan University. 8vo, pp. 101. Baltimore: The Johns Hopkins Press.

Dr. Stephenson has arranged a serviceable manual of reference in the present compilation. As a digest of the agrarian practices of the ancient Romans it has all the value which large historic quotations, accurately collated, possess. Without the bias that attaches to contemporaneous association it is possible herein to estimate the excellences of the early Roman systems, to trace their agency in the production of social inequalities, and to measure their total influence upon the national life. The author's careful and lucid compilation of history pertaining to the Quiritorian Ownership, the Ager Publicus, the Roman Colonies, the Lex Cassia, the Lex Licinia, and the Lex Thoria, are among the lines of research which he has pursued for the benefit of the classical student. But the agrarianism of the ancient Roman Republic has also its direct relation to modern life. In the showing of Dr. Stephenson the civil code of the Romans "has become the basis of the law of European peoples, and recommends the civilization of Rome to the veneration of mankind." With this claim in mind, the publicists who now undertake the settlement of the perplexing question of land-ownership may well re-read the chapters of Roman history here indicated, mark the public spirit of such leaders as Curius or the Gracchi, and catch the zeal for the lasting interests of the commonwealth which they displayed. Altogether we may approve the present manual for its thoroughness, its healthful tone, and its suggestions of equity in land-ownership.

MISCELLANEOUS.

Wealth and Workmen; or, The Mission of Men and Money. By HOWARD HENDERSON, D.D., LL.D. 12mo, pp. 351. Cincinnati: George P. Houston.

The times are clearly opportune for defining the responsibilities of wealth. Perhaps the headlong rush for riches was never more pronounced than at the present day; certainly the number of plutocrats was never so many as are now enrolled in the financial lists. We are therefore indebted to Dr. Henderson for a clear reminder, at the outset of his volume, of the fact of personal obligation in riches. From the unalterable relation of humanity to the Creator men are stewards to administer the wealth with which they have been intrusted; nor is the Jewish tithe the guage of their responsibility, but ability, rather, is the limit of its measurement—the admission of which premise opens the door for the forcible deductions

which follow in the author's treatment. Because man is a steward, undue covetousness is sinful; giving should be devotional and systematic; the support of the ministry and the maintenance of the missions of the Church are an unalterable obligation; and even on so practical a consideration as temporal prosperity the way to continued prosperity is in giving. There is much in this volume that members of the Church need to consider. All that is said is said in Dr. Henderson's inimitable style. Virile, fearless, and engaging, he has put the whole subject in a concrete and novel setting, and deserves a wide company of readers.

Ben-Hur. A Tale of the Christ. By LEW WALLACE, Author of *The Boyhood of Christ, The Fair God,* etc. Illustrated from Drawings by William Martin Johnson. With Photogravures. The Garfield Edition. 2 vols. New York: Harper & Brothers. Price, $7.

In its literary character *Ben-Hur* is a masterpiece; in its disguised religious purpose it refutes materialism and agnosticism; as a combination of history, biography, and Christianity it is unsurpassed, reflecting the power and skill of the author; and in the Garfield edition it appears as if art and genius had agreed to put in eclipse all other styles of book-making. In most respects it has the field, and is one of those books, though laid in fiction, that contributes to moral health and a wider individual life.

The Methodist Year-Book for 1892. Edited by Rev. A. B. SANFORD, M.A. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, 10 cents.

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VOL. LXXIV, No. 3. WHOLE No. 395. | MAY—JUNE, 1892. | FIFTH SERIES, VOL. VIII, No. 3.

METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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MAY, 1892.

ART. I.—HELL.

THE eternity of law is the most solemn and majestic thought that can occupy created mind. The consequences of sin are eternal. Penalties and results attend transgression. Disobedience is the essence of sin, and sin is disloyalty to authority and contempt of obligation.

Personal liberty is the glory of man—his power to obey, and his power to disobey. No greater dignity can be conferred upon a creature. Absolute freedom in man or angel is inconsistent with the right to rule and the duty to obey. The law of limitation is co-extensive with the rights of individual freedom. Within such limits man is free to act; upon the exercise of this right and power of self-determination his final destiny is suspended. Justice demands the intelligence to choose and the ability to decide. There can be no coercion, direct or indirect, whether from motive, or condition, or decree. There can be no inconvincible ignorance of duty, of privilege, or of advantage. Where the issues are forever, the possibilities must be correlative. No disadvantages should ensue from birth, or education, or environments. The law of heredity can play no part in such vast concerns, where it is not counterworked by an equivalent force. Inherited tendencies to wrong-doing should be neutralized, and the soul emancipated from all the disadvantages of racial apostasy. The full, intense, focalized light of the last judgment should illuminate the mind here as it may hereafter. There can be no deferment till it is too late. Eternity can have no revelations of duty and opportunity, of

knowledge and privilege, not possible in time. The issue is too awful, too changeless. Every principle and sentiment of justice, human and divine, pushed to their utmost limit, demand that in the largest conceivable sense it shall be absolutely true: "Ye knew your duty, but did it not." No plea of the rightful sovereignty of the Creator, of the mysteries of the divine holiness, of a preconceived plan of the fall and redemption of man, of the gradual revelation of Christianity, of a partial knowledge of the Bible or the contentions and disagreements as to the meaning thereof, of the intrustment of the universal and incessant proclamation of the Gospel to every creature to a fallible and imperfect Church and to a ministry ever liable to negligence and indifference, can justify the absence of sufficient knowledge of duty and of the fullest power to decide the irreversible destiny of man in the life to come.

The equation of probation should not be difficult. This just and beneficent fact is recognized in all well-organized families and communities. The measure of the responsibility quadrates to capacity, and the penalties inflicted are measurable by the offense committed. These wholesome principles commend themselves to the best judgment of mankind. They are essential and changeless principles of the government of Him who has suspended the final outcome of our existence upon our self-determining choice and action.

Our just and benevolent Creator will give to each and all his accountable creatures a full opportunity, without prejudice and without obstruction, to know the right and its blessedness, and to know the wrong and its cursedness. No matter how long it takes —seventy years or seventy thousand years—God will decide. Man will be content. This is the unchanging law of his administration, whether applied to those who follow the lesser lights of nature, or the teachings of their pagan religions, or the fuller lights of the Gospel. And inasmuch as all are dependent upon the vicarious merits of Christ for eternal bliss, whether infants or adults, whether the inhabitants of heathen lands or those of Christian nations, he will present himself sometime, somewhere, somehow, to every human soul, for acceptance or rejection. Nothing less than this can meet the demands of justice, the claims of mercy, and the created rights of man. This is the significance of those apostolic words: "Wherefore God also

hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And also those other words of holy prophecy: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Such an opportunity of acceptance of the Saviour will come to every immortal soul on the score of justice. There will be no embarrassments from inability, intellectual or moral. To knowledge will be added the adequate help. Each soul in its final decision will be in a state and condition as favorable to choose as was Adam prior to his fall. Were the consequences of the final rejection of Christ limited to a term of years, whether a thousand or ten thousand, the conditions of justice might be less exacting; but this final decision assumes an awful majesty of right and power in man which lifts him to a dignity of being not a "little lower than the angels," but a little lower than God. If the consequences of sin are eternal, without rescue, mitigation, or cessation, this aspect of the incorrigible removes the subject from the common wholesale precipitation of untold multitudes of our race into endless torments. This calmer, clearer, truer view suggests the opposite of the absolutely horrid pictures of hell by not a few writers whose fancies are not facts, whose opinions are not law.

The Scriptures are sufficiently clear on the final condition of those who reach permanence of character from which there is no reaction. This is one of the possibilities of our creation. It is as true of the virtuous as of the vicious. It is an effect of an adequate cause. It is the outcome of probation, which supposes trial and temptation, but also possible victory. A probation implies an end when awards are made. An eternal probation is a contradiction. A state is attainable wherein purity is supreme, to the exclusion of temptation to sin. The will retains its lofty freedom, the perpetual obedience rendered is

without constraint, and the bliss which ensues is perennial. Sin is impossible, probation is ended, and the happy soul exults in a freedom of will, forever willing the right. The absence of sin does not arise from the loss of liberty, but from the attainment of permanence of character from the prior exercise of liberty in probation. In this life permanency is attained in certain virtues, as honor, honesty, truth, which are never tempted. In the life to come this permanency is carried to all the virtues, and the soul is complete in the image of God. The reverse is true. In our mortal life vices become fixed, and the victim is "joined to his idols." Incorrigibility is asserted of this life. The time-limit of man's probation may be less than the interval between the cradle and the grave: before the grave is reached the die is sometimes cast. So said the Saviour: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Such is the constitution of the human mind that a state of impurity may be reached to the exclusion of all desire for holiness, when the soul's final decision will be: "Evil, be thou my good!" The awfulness of the thought of this created possibility fills the mind with inexpressible amazement; and in the presence of this possibility of immeasurable solemnity we should give the most serious consideration to those prevalent views of eschatology which have claimed the attention of the most learned and godly minds in all the centuries of the Christian era.

For many years the Universalists held that all men will be finally saved. They assumed that inasmuch as it is declared in Scripture that "He [Jesus Christ] is the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" and that "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man;" therefore he made satisfaction for the sins of all men; and that to doom a soul to eternal death for sins committed in the body would be to demand a second satisfaction, which contra-

dicts our sense of justice. There is weight and majesty in this line of argument. It is the glory of the whole catholic Church to preach that Christ died for all men; and that the merits of his death are extended to two thirds of our race who die under fifteen years of age, and who, by virtue of their irresponsible childhood, enter into a blissful immortality; and from these concessions and declarations it is inferred that the other third of the human family, having been brought into existence without their consent, and with the inherent disabilities of original sin, which Christ came to take away, that they also will be finally saved. However pleasing and benevolent this theory, it ignores the conditional element of the atonement made by Christ, such as faith, repentance, and conversion, and ushers into the presence of a holy God those who, at the moment of their death, had been and were guilty of vices and crimes which excluded them from all decent society on earth. Compelled by these facts, which none could deny, the Universalists have become Restorationists, and have thereby conceded the element of future suffering; but holding fast their doctrine of the universality and unconditionality of the atonement, they hold that the suffering in the spirit world is not vicarious but disciplinary, to bring the impenitent to a reformation of character befitting a heavenly state of purity and bliss.

There is, however, no scriptural warrant that the personal benefits of the atonement are unconditional. All the invitations to mercy, all the proclamations of pardon, all the manifestations of the divine to the human, presuppose the ability and possibility of rejection. How significant those words of the Master, "Ye will not come to me, that ye might have life;" or, those words of the divine lament, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." This conditional atonement is in harmony with the order and constitution of nature. All that men most highly prize is suspended upon human effort. Nature's perfection is that of capacity; man's perfection is that of development. He that will not work, neither shall he eat, is at once a law and a fact. The earth awaits the husbandman, and the golden harvest rewards his toil; minerals and metals invite the miner, and gems repay the lapidary. The wealth of commerce and the affluence

of manufacture are the income of applied labor. The whole system of art and science, which is lifting the burden of sorrow from the shoulders of humanity, is the glory of man's creation. What has liberty cost our race! What rivers of blood! What hecatombs of heroic dead! How vast the noble army of martyrs for the truth! All civilization, with wise laws, social elevation, multiplied comforts, is the noble product of human endeavor. All these blessings were known to the Father Almighty before the world began; they floated as a vision of beauty in the imagination of Christ as the certain possibilities of his religion. He heard the whisper of the telephone, read the message of the telegraph, and crossed seas in majestic steamers, and continents in palace cars. He could have given to man a system of medicine more complete than that of our own day, and lengthened life to a hundred years of peace and bliss. But all nature is conditional. God has granted to man the right of petition, and upon the effectual fervent prayer of the righteous he has suspended the sweetest, richest blessings of his love.

There seems to be an intimation in the letter to the Corinthians that a period will come when sin and misery shall cease in the universe of God: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." The central thought in this remarkable passage is the termination of the mediatorial reign of Christ and the reign of the absolute government of God. The duration of the mediatorial kingdom of Jesus is not measured by years, but by events which relate to the whole human family and to the universal empire of the Almighty. God will not hasten the conclusion of his dispensation of mercy while a solitary sinner has a personal interest in the redeeming plan, which has not received a full response. Then will come the end, and not until then. He must reign till all resistance to his authority shall have vanished, and all shall join in the universal coronation, and "crown him Lord of all."

Such a coronation will take place somewhere, some time in the

eternities of consciousness and in the immensities of Jehovah's empire. He on whose brow the crown is to be placed is worthy above all thought to imagine, above all words to portray. Will the last fallen angel regain his throne and tune his harp anew? Will the last human child of God come to himself and return to his Father's house? Do the Scriptures warrant that some time in the unmeasured future there will not be in any realm of the All-Father's vast empire one rebel soul, but in all the mansions of the "Father's house" there will be "the beauty of holiness?" Can the Restorationists sustain their interpretation? Do they plead that sweetest of all holy sayings: "His mercy endureth forever?" As an offset to this tender utterance they should remember that our merciful Father has reigned over our race for six thousand years of sin, suffering, and death from wars, famines, epidemics, earthquakes, floods, fire, idolatry, tyranny, brutality; that the good have suffered with the bad; that innocent childhood and pure womanhood and honorable manhood have gone down beneath natural phenomena, the dispensations of providence, and the barbarities of men, and that for them there was

"No eye to pity and no arm to save;"

and that so constantly and generally have these evils prevailed, that were all the tears shed from first to last gathered together, there would be a new ocean deeper than the Atlantic, broader than the Pacific; and could all the groans uttered from the beginning till now be collected into one volume of sound, there would be a new peal of thunder louder than ever crashed along the mountains of the skies; and were all the broken hearts from Eden to Gethsemane, and thence till now, placed together, there would be a new mountain range vaster than the Sierras, higher than the Himalayas!

It is true that science and revelation teach that the time will come when our planet will be no longer habitable, and this either from the diminution of the solar heat or when "the elements shall melt with fervent heat." When that period comes, as now marked in the calendar of God, then sin and suffering will cease on this earth, the historic scene of the fall and of the redemption of our race. But can the Restorationists prove that this cessation of the present sinful and suffering condition of our humanity here is the promise of the endless termination of sin

and sorrow in the universe? Up to this time their efforts have not been crowned with success, and their belief is not the doctrine of our Church.

Those who realize the logical force of these and kindred difficulties, and who, from their acquaintance with mental and moral philosophy believe in the possible permanence of character both in the righteous and the wicked, avoid the horrid doctrine of endless torment by assuming that immortality is not inherent in the human soul, but is the reward of virtue. Great names stand for this theory of conditional immortality; and there are a few sayings in our sacred writings, when pressed into service, which seem to sanction a belief infinitely more humane than the popular notion of the endless conscious suffering of the finally lost. I suppose God only is immortal. He is from "everlasting to everlasting." "In him is life." He only hath inherent immortality. He is self-existent. His name is "I AM." Mind is immaterial, but immateriality is not immortality, else this would argue the future eternity of all immaterial phenomena in the animal world. A creature's perpetual existence is dependent upon the Creator's formal decree and a ceaseless exercise of his power: "In him we live, and move, and have our being."

All history is unanimous in the faith of a future life, which seems not to be from education, but from instinct. There are occasional balks in nature, but no such universal and ceaseless balk as conditional immortality implies. Our strong desire to live, our aversion to annihilation, our love for the dead, the return of five persons from the spirit-world—Moses, Elijah, Samuel, Paul, and Christ—and our glimpses of the disembodied life from Holy Scripture, all give an affirmative answer to that venerable question: "If a man die, shall he live again?"

Nothing is clearer in our Scripture than that "eternal life" is promised to the good: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" "This is the promise that he has promised, even eternal life;" "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." The expression, however, herein used appears to be the equivalent of happiness rather than of existence. Those who object to

this interpretation rely for their strongest and most merciful argument for the annihilation of the wicked on the possible incorrigibility of man, when that mental and moral condition is reached which admits of no reaction; when the pendulum of hope has ceased to swing. What ends of justice are involved in the deathless consciousness of sin and misery, of rebellion and torment, of rejection and loss to such a spirit! The old world was destroyed; Sodom was consumed; Jerusalem was left a desolation; and the mightiest empires, whose cup of iniquity was full, have passed from the vision of the world. Why not the cessation of the existence of the incorrigible soul? Will a clearer and better exegesis of Scripture justify this conclusion? Opinions are changing. Biblical philology is a progressive science. Marvelous changes have taken place. Half of the Protestant world has changed its interpretation since Calvin died. Spurgeon led the Baptists to a more generous creed. Nearly all Christendom has abandoned the old-time rendering of a physical hell, a "lake of fire and brimstone." There was a time when the opinion commonly prevailed that the six days of creation were periods of twenty-four hours each; that prior to the fall there was neither animal nor vegetable death; and that the world was to be destroyed in the sense of annihilation. Other and even greater changes are possible: but the accepted exegesis of to-day is for life, and not for death.

From an early period in the Christian era the Roman Catholic Church has claimed a monopoly of the supposed intermediate state between death and the judgment by her doctrine of purgatory, a state of temporary suffering for the expiation of our offenses. The fundamental thought of that Church is, that all sins are punished; that the absolution of a priest washes away guilt and remits eternal punishment, but not the temporary penalty which must be undergone in satisfaction to divine justice. That baptism removes both guilt and penalty; but that all sins after baptism must be punished in the intermediate state in all who are not bad enough for hell nor good enough for heaven. The place, nature, and duration of purgatory are not defined; but the sufferings in the middle state may be abridged by indulgences, masses, and prayers.

The power of this dogma over the human mind is largely due to the ancient practice of prayers for the dead. And this doc-

trine receives color and promise from the imperfection and unworthiness of the vast majority of believers, who hope for God's mercy. The Roman Church has grown rich, and thrives to-day, on her masses for the relief of her dead. How this doctrine appeals to our tenderest sympathies! Who would not pay for a mass to terminate the pains of father, mother, or friend, enduring purgatorial fires? Would it not relieve the anguish and soothe the anxiety of survivors whose departed friends left little or no hope to console and cheer the living? What apparent sanction does this "fond thing vainly invented" receive from certain holy texts! "Thou shalt by no means come out thence, till thou hast paid the last farthing;" "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did not commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required;" and those other memorable words: "It shall not be forgiven him, neither in this world, neither in the world to come." But at what a supreme sacrifice is the Roman doctrine held! What a substitution for the vicarious merits of Christ! How it lifts the suffering penitent up to the dignity and glory of a suffering Saviour! It is purgatory against Calvary! Can those purified by the fires of purgatory ascribe their final heaven to the "Lamb of God which taketh away the sin of the world?" Will their heavenly anthem be, "Unto Him that loved us, and washed us from our sins in his own blood?" Rather, will not the merit of human suffering demand the praise? If any part of the penalty for sin is satisfied by the suffering of the offender, here or hereafter, why not the whole penalty, and, if whole or part, why the atonement at all? Does not this doctrine minify the merits of Jesus, our Saviour, and force upon us the conclusion that the death of Christ must be supplemented by the purifying fires of purgatory? It is not the function of punishment to purify, else every felon out of the penitentiary would ere this be a virtuous citizen. Is there aught in nature, or Scripture, or experience, why we should adopt that "radically false conception, that a quantitive amount of physical pain has in itself any power to purify the soul from a proportionate quantity of evil deeds or their results?"

Would it not be more to the honor of Him who "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," to hold that most ancient doctrine, thought by many to be the teaching of St. Peter, that Christ descended into *Hades*, and presented himself for acceptance to all who had died, from Eden to Calvary, who had not heard of Jesus; and which seems to be sanctioned by those other words of the apostle: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit?" This venerable doctrine was held by the most eminent of the "Fathers," from Ignatius and Polycarp, Justin Martyr and Irenæus and Tertullian, to the Council of Nice, and since has been supported by not a few of the greatest scholars of the Church in all the succeeding centuries.

But our Church has pronounced judgment against Rome in her fourteenth article:

> The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

Every candid reader of the gospels and of the apostolic epistles must be impressed with the solemn declarations therein contained, that the consequences of sins are eternal. What these results may be, in kind and degree, the sacred writers do not state. We are justified in the thought that they will be twofold, the absence of joy and the presence of sorrow. Coleridge has wisely said:

> In order to get the full sense of a word we should first present to our minds the usual image that forms its primary meaning.

Could we push our way backward through the accumulated accretions of dogma, forced interpretations, misapplied texts, prostituted words, abused metaphors, and the wild fancies of poets and melancholy dreamers to the thoughts of Jesus, to what he meant and said, to the religious opinions of his day, and to the significance of the figurative language of his times, we would get clearer and truer views of a doctrine the most solemn and important within the thought of man. Could this be done, what vast precision and force would all the words of

Christ present to the mind! How the obscure would become clear, and how distinct would become the boundaries of that which is now confused and confounded!

In all his utterances touching the future state, whether of the righteous or of the wicked, he states facts in general terms. His allusions to the heavenly world are few, exact, and beautifully simple: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection;" and, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also;" "To-day shalt thou be with me in paradise."

These divine announcements are sufficiently clear and definite for every intelligent mind. They declare the satisfaction of the soul, the joy and pleasure of the righteous, their similarity of estate with the angels, the blessedness of the finally saved, the absence of all trouble, the society of Christ, and an abode in a garden of delight. But in language, extravagant and unwarranted by Scripture, writers and preachers have portrayed a heaven little better than a Mohammedan paradise. They have forgotten that heaven is a state no less than a place; that rosy skies and flowing fountains and golden streets cannot satisfy an impure spirit; that the society of angels, prophets, apostles and loved ones, with the good of all ages, cannot be blissful companionship to the unholy; and that crowns and palms and harps can never make those happy who have not been "washed in the blood of the Lamb." Heaven is spiritual, not sensuous. The purified soul is the home of God. Heaven is within.

It should suffice for all that the Master's allusions to the future condition of the impenitent are no less clear and exact. He speaks of "torment," of "ye cursed," of "everlasting punishment;" and that the gain of the whole world would not profit him who shall "lose his own soul." He never indulged

in those horrid pictures of the state of the impenitent so common years ago but now rarely, if ever, heard in church or seen in books. Such portrayals of the sufferings in hell are reflections on the exalted character of God, on "his mercy that endureth forever," and upon his honorable administration. How they have hardened the heart, increased infidelity, and driven to despair those anxious for the fate of departed ones!

Calvin let loose his great imagination and forgot the adorable character of the Almighty when he described the damned:

> Forever harassed by dreadful tempest, they shall feel themselves torn asunder by an angry God, and broken by the weight of his hand, and transfixed and penetrated by mortal stings, terrified by the thunder-bolt of God, so that to sink into any gulf would be more tolerable than to stand for a moment in these terrors.

Who could longer believe in the love and honor of God if Jonathan Edwards's hell were a fact?—

> The world will probably be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed; which shall always be in a tempest; in which they shall be tossed to and fro, having no rest day or night; vast waves or billows of fire continually rolling over their heads, of which they shall ever be full of a quick sense, within and without; their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall forever be full of a glowing, melting fire, enough to melt the very rocks and elements, not for ten millions of ages, but for ever and ever without any end at all.

So rapid has been the return of all Christendom to original Christianity, so intense has been the light of biblical philology upon the sacred text, and so enlarged and exalted are our ideas of the justice and love of God, and of his Son Jesus Christ, that such sermons would find no tolerance now in the house of the Lord.

This happy transition is largely due to the better understanding of the terms used by the sacred writers and to a truer translation thereof. We are approaching the "mind of the Spirit." Words should be guardians of the truth, but, like men, words degenerate. Once knave meant a lad; villain, a peasant; pedant, a tutor; to resent was to return a favor; to retaliate was to reciprocate. Archbishop Whately and Dean Trench and Dr. Matthews, in their *Study of Words*, give many instances how

a word, which in its origin represented a single thought, becomes, in process of time, multitudinous in its significations. And Guizot has well said:

> Time has introduced into a word a thousand ideas, which are suggested to us every time we hear it pronounced, but which, as they do not bear the same date, are not suitable at the same time. Civilization comprises more or fewer ideas according to the sense, popular or scientific, in which it is used. The popular signification of a word is formed by degrees, and while all the facts it represents are present. As often as a fact comes before us which seems to answer to the signification of a known term this term is naturally applied to it; and thus its signification goes on broadening and deepening, till at last all the various facts and ideas which, from the nature of things, ought to be brought together and embodied in the term, are collected and embodied therein.

Guizot's remarks are illustrated by our English word *Hell*, which is a word of accumulated significations. Dr. Strong has correctly said, "that the term *hell* is from the Saxon *helan*, and primarily signifies the *covered* or invisible place, the habitation of those who have gone from this visible, terrestrial region to the world of spirits; but it has been so long appropriated in common usage to the place of future punishment for the wicked that its earlier meaning has been lost sight of."

Its original meaning was harmless, but in process of time it has acquired the deadliest conceivable significance. Its popular rendering is an outrage on the laws of language. It is made to mean, by dogmatists and specialists, that which never entered into the mind of the writers of the Old Testament or the New. It stands to-day for all that is horrid in mental anguish and physical torments. The average intelligent reader of the English Bible is confused and confounded. In violence of all the accepted canons of translation it is used to render three wholly different words, *Sheol* or *Hades*, *Tartarus*, and *Gehenna*.

It is the judicious remark of Bishop Merrill, in his *New Testament Idea of Hell*, pages 21–23:

> That there is confusion in the popular mind on the subject of Hell is not to be questioned. It exists in the Church and out of the Church, among the orthodox and the heterodox, believers and unbelievers. It is found among the learned and the unlearned, and not one of us dares assume entire freedom from its influence. In our earlier thoughts we were undoubtedly biased by traditional

impressions, which partook of the current opinions, and were shaped by them, without escaping the effect of those accretions which the truth had gathered to itself in its contact with human thoughts and passions. But all the crudities of opinion that have found currency are not chargeable to these early biases. Some are inevitable from the conditions of the subject, as found in our standard version of the Scriptures. Let us look at this a little. There are four words translated hell in the Bible, and not one of them answers to the popular idea which has become nearly universal where the English Scriptures are read. This is a fact known to scholars conversant with the original, but scarcely suspected by the ordinary reader; and why should it be? He has no means of knowing, when he sees the word hell, whether he has before him one or the other of these original words, and therefore he cannot tell whether he is reading of *hades* or *gehenna*. The result is inevitable. He confounds things that differ. He applies passages indifferently that contain these different terms, and that ought not to be so applied.

Nor have those who read the original been as careful to classify the Scriptures containing these terms as the importance of the matter demands. Perhaps the majority of ministers apply those passages indiscriminately to the same state of being in which the different original terms are found. This is a mistake which is scarcely excusable. But it would not be so bad if the original terms were synonyms, or had a meaning so nearly alike that they could be used interchangeably in the language to which they belong. Such use of them would not then be misleading. But they cannot be used interchangeably. They are not alike in origin, history, use, application, or meaning. And yet they are translated by the same English word. To say the least of it this is unfortunate and necessarily misleading.

The sheol of the Old Testament is expressive of the state of the departed, not the place of their abode nor the duration of their continuance therein. Sometimes it is rendered "pit," sometimes the "grave," sometimes "hell;" but *sheol* and *hell* are terms as opposite as light and darkness. Sheol is a word that should be transferred, and not translated. It is akin to our word baptize, which originally implied the application of water, regardless of the mode. *Hades* is the Greek rendering of the Hebrew *sheol*, and in ten of the eleven times of its occurrence in the New Testament it is translated *hell* and once the "grave;" but, true to its original, it always signifies the unseen world, the place of departed souls, but is not expressive of duration. *Hell*, as commonly understood, is a false and merciless translation. "In *hades* he lifted up his eyes, being in torment," is a rendering

that dissipates a thousand inferences of groundless fear. In other passages our translators were influenced by the dark shades of meaning the word *hell* was acquiring in their own day, else they would have made St. Paul say: "O hell, where is thy victory?" In our English version of the New Testament the term "hell" stands eleven times for *hades*, the equivalent of *sheol;* and twelve times it stands for *gehenna*, which differs in meaning from *sheol* and *hades*, and implies suffering beyond the grave.

The term *gehenna* has a personal history worthy of our attention. Dean Trench, in his *Study of Words*, recites illustrations how the names of persons are transferred to things and places: From Lazarus comes *lazar*, *lazaretto;* from the Phrygian king, Gordius, the gordian knot that Alexander cut; from Mausolus, king of Caria, the mausoleum; philippic, from Philip of Macedon; and epicure, from Epicurus. So *gehenna*, with all its horrid memories of the past and suggestions of the future, is traceable to the proprietor *Hinnom*, whose name is forever associated with the sinfulness and suffering of impenitent souls. This word *gehenna* is composed of two words, *valley* and *Hinnom*—the valley of Hinnom—perhaps a Jebusite, who lived there when the Israelites entered Palestine. It is a deep, narrow ravine, with steep, rocky sides, on the southeast of Jerusalem, bounded by mount Zion, the hill of Evil Counsel, and the plain of Rephaim. Near it is the pool of Enrogel, and is mentioned by Joshua as the boundary line between the tribeships of Judah and Benjamin. *Hinnom* means *gracious*, and his possession was once a "pleasant valley."

It was in this pleasant and secluded spot where Solomon instituted the idol rites of Moloch and Chemosh, and wherein was erected an immense brass image, into the red-hot arms of which innocent children were placed and roasted to death. Six hundred years before Christ, King Josiah destroyed the image, and thenceforth the valley was considered defiled and unclean, so that no Jew could enter therein. It then became a cess-pool, which had an outlet to the Dead Sea. Years after it was the *aceldama*, and in the sides of the rock are seen the tombs to this day. To express their contempt for the place the Jews ordered all refuse matter of the city to be carried there and burned, and in that fire the dead bodies of criminals and of

animals were cast. There occurred the last struggle between the Jews and the Romans, and the bodies of the slain were consumed in that perpetual fire. The fire was perpetual only to consume all that was thrown therein; and the worm in succession, generation after generation, continued to feed on the dead bodies of man and beast, carried there, till time closed the horrid banquet. All now is changed. The fire has ceased to burn; the worm is not; it is once more a "pleasant valley," where the olive grows, and the fruit trees bear, and grains and grasses and flowers delight the eye.

Symbols vanish, shadows depart, types perish, but realities endure and truth abides forever. Put out the fires of the Jerusalem *gehenna*, drain dry the apocalyptic "lake of fire and brimstone," change the "outer darkness" into noonday, yet man is immortal, with memory to recall, with imagination to suggest, with conscience to annoy. Hell may be a *ubi*, but hell is a state more than a place. Change the Orientalisms of the New Testament into the Occidentalisms of the nineteenth century, yet the constitution of man changeth not. Beneath the drapery of rhetoric is the stern fact of logic. Vice and misery, virtue and happiness, are tremendous facts within the experience of many and the observation of all. All the physical in the universe may perish, but the spiritual will endure. The soul is the seat of sensation. Matter has qualities; mind has energies. The elements of heaven and of hell are within us—moral conditions lead on to their development. Heaven and hell flow out of character. Milton made his devil sing:

"Which way I fly is hell, myself am hell."

And he could have made his angel sing:

"Which way I fly is heaven, myself am heaven."

John P. Newman

Art. II.—BISHOP HURST'S "INDIKA."*

Next in value to a visit to an unknown country is the privilege of reading a book which conveys in clear outline, with fullness and accuracy of detail and in a vigorous and interesting style, the essentials which we desire to know concerning it.

Indeed, unless one be skilled in traveling, and accustomed to accurate and discriminating observation, a book is often more instructive than a visit. All the characteristics of a great book are found in Bishop Hurst's *Indika*. The author is by natural endowment and education a careful observer. He has the faculty of seeing things. He brings to the work the advantage which comes from extensive travel in other lands. His information on the subject is thorough and exhaustive. His study of the works which have been written on India is followed by careful personal investigation of the land and people of which he writes. The style of the book is at once concise and pictorial. From the first page until the close of the book the reader is carried along with an interest which never flags.

The interest of the book is increased by the personal element which pervades it. Like the artistic and philosophical novelist, the author has narrated just enough of his own journeys to invest the story of India with his personality, while the subjects of discussion arrange themselves naturally in the progress of the history.

The name of the book is a very happy one, derived, as the author tells us, "from the Greek Megasthenes, the first writer to reveal the inner life of India to the western world." But the contents of *Indika* must chiefly claim attention. Some thirty years ago a distinguished Methodist scholar, addressing an Annual Conference, said, to the surprise of most of his audience, "Africa is the continent of the future." Events since that time have in part justified what then seemed like a very precarious prophecy. Africa is attracting the attention of the religious and political world to an extent which would have seemed impossible even a quarter of a century ago. From present

* *Indika*. The Country and People of India and Ceylon. By John F. Hurst, D.D., LL.D. With Maps and Illustrations. New York: Harper & Brothers, Franklin Square, 1891.

indications, however, it seems probable that India may claim to be the "continent of the future."

The India of to-day is a new India, penetrated with new ideas, and manifestly going forward to a new and proud destiny. The changes which have taken place since Robert Clive, in 1757, at the battle of Plassey, won for England that magnificent empire of which England's queen, Victoria, is now the empress, have been marvelous. In order to appreciate these changes the early India must be studied. No prognostication of the future of India can be made without a knowledge and recognition of these changes and of the causes that produced them. The history of its progress is unfolded in *Indika*. The table of contents indicates the wide range of topics of which the author treats. The antiquity of its civilization, the changes in its government, the varied forms of religion which have controlled its vast multitudes, the new religions which have arisen to replace the old, the social changes which have taken place, the past achievements of Christian missions in that benighted empire, the conditions and possibilities of the people, all mark out India as a field of study which must hereafter form a part of a liberal education.

India at once presents itself to our consideration as a field of study and of action. There are many things to commend it to the student of history. There can scarcely be found anywhere a subject more full of stirring incident and of opportunity for research than historical India. This department is treated by the author with marked clearness, and is placed as a kind of background to the further discussions. The early history of India throws light upon its present condition and possibilities.

There is to India a prehistoric as well as an historic period. There were long periods of which we know almost nothing except from its mythology and its implements of war and peace. The remains of the early inhabitants give no trace of any thing but the most primitive civilization. They were ignorant of literature, and, so far as we know, of any means of transmitting thought by writing. A warrior class, in part savage, they had no desire to transmit records of themselves, and thus they have left few traces either of their civilization or of their religion. Indeed, in this respect the primitive inhabitants of India resemble the primitive inhabitants of all countries, not excepting our

own. The mythological period of India is not more surprising than the mythological period of Greece, of England, of America. These primitive inhabitants, like our American Indians, yielded to the superior power of the Aryan race, and have generally disappeared or else have maintained themselves without power or influence.

The invasions of India during its historical period have been remarkable, both as regards the invaders and those against whom they fought. Eleven invasions are mentioned in *Indika*, but not all have had an equal bearing upon the history of this remarkable country. The people of India are the descendants of a vigorous race, and their possibilities are to be judged by the achievements of their race in other lands. The Aryan civilization has made its impression wherever it has gone, and its possibilities must not be overlooked even when they have been overshadowed, and perhaps suppressed, by inferior influences.

In the employment of a true historical method Bishop Hurst unfolds the successive conquests of India at every stage of the book. It is not possible to understand the life and character of a people without a knowledge of their government and of the political changes through which they have passed, such as is here given. The Aryan invasion is the first, and one which the author emphasizes throughout the entire book. Its influence appears again and again as one traces the progress of India. The Aryans are shown to be the real makers of Europe, and in their return to India they but return to the land of their early achievements and conquests. Their advance into India was one of three movements which went forth from the central Aryan home, probably the Pamir plateau and the region surrounding the sources of the Oxus. The later history of that part of India designated as the Panjab has its roots in this great invasion. It was not so much a conquest as the acquisition of a permanent possession. The author sets forth in a few sentences the far-reaching effects of the halting of the Aryans at this part of India. "They halted in the Panjab, and founded settlements along the banks of the Saraswati, a small river between the Jamna and the Satlej. Here they became famous. It was in this territory, including the North Behar of the present Hindustan, that the Aryans created the rich Sanskrit language, produced their immortal bards and sages, and developed that wealth of poetic literature which

must forever hold a firm place in the family of the world's great epics. This is the country which bears the name of Brahmarshidesa, the Hindu's Holy Land. It is his Palestine.

The Brahman or priest rule was an evolution from the Aryan conquest. It is one of the striking proofs of our innate religious conceptions that the natural tendency of superior minds is to develop the idea of priest and sacrifice. The advance of Greek culture and civilization led to the multiplication of their gods and goddesses. The fixity of the idea is seen to-day in the position of the priestly order in the old lands. In England the Archbishop of Canterbury ranks next to the royal family on state occasions. The Brahman became the chief caste, and retained its position for fifteen centuries. The priestly period produced the Rig Veda and other works which have exercised so wide an influence upon the mind of India. This period was a long succession of priest-kings, in some regards like Melchizedek, whose relationship was both priestly and sovereign. The religious element, however, appeared more fully in the Buddhist period, which began B. C. 543 and lasted to 1000 A. D.

The expedition of Alexander was the chief feature of the Greek conquest of India. The victories of Alexander were more than conquests by forces superior in numbers, in arms, and in training; they bore along with them the greater victories of peace. In fact, the political supremacy of Greece disappeared, but traces of her intellectual conquest still survive. Greece left upon India the impress of her art, her science, and her literature. The author happily designates the movement of Greece against India as the visit of one Aryan brother to another:

> For ages there had been no direct intercourse between the Aryan wanderers in Europe and their kinsmen in India; each, widely separated in the world, was working out its destiny. The two groups were strangely alike, however, whether studying astrology on the plains of Delhi or rearing the matchless Parthenon at Athens, or building on the banks of the Tiber a city destined to rule the world. Each scion of the Aryan family was intense in its search for truth, for framing law, for occupation of the land, for government of men. Greece was fragrant with Indian associations. The brothers long separated seem to have maintained a subtle sense of relationship. When he (Alexander) led his army from the Dardanelles, and never rested until he reached the Indus, it was the visit of one Aryan to another after centuries of separation. It was warfare, but it was that of brothers.

We shall not dwell upon all the successive movements that made India. The author presses rapidly, yet with clearness, over the Scythian invasion, the Hindu supremacy, and the Mohammedan dynasties, bringing his history down to 1526 A. D., at which time the reign of the great Mogul emperors began. This period is considered more at length because of its political importance and because of its romantic aspects.

The Mogul period covers less than three hundred and fifty years, but these years are rich in historical material. It is mentioned that of seventeen Mogul emperors the "first six were distinguished for great ability as military commanders and civil administrators; the last eleven, with rare exceptions, were marked with all the inferior characteristics of a declining imperial line."

Among these emperors Akbar is described as a man remarkable in the arts of peace as well as of war. A Mohammedan in his creed, he was yet liberal toward other faiths. He was conversant with language and with literature. "Because of tolerance of other religions, and because of his scholarship, he has been placed among the reformers." "He was the Marcus Aurelius of India." The Mahratta power succeeded that of the Mogul, and held sway for more than two hundred and fifty years. Meanwhile Europe had gradually become acquainted with India. In various ways the wealth of this marvelous land had attracted their attention. In succession Portuguese, Dutch, Danes, and French attempted to get possession of the country. At last the English came, and by a series of brilliant and heroic deeds won the country, which they now hold.

The contest between the English and French for its possession was long and severe. Each power did its best to secure the support of the native princes; but the English succeeded, and Warren Hastings, in behalf of England, cemented and solidified the empire which had been secured at so great a cost. In the struggle for the possession of India many names appear in the history, but none have shone out more brilliantly than that of Sir Henry Havelock. He was a great man, who understood the needs of India, and yet was misunderstood by his own countrymen. Although a sick man he rescued the beleaguered garrison at Lucknow, and soon after died from a disease which his heroism had produced. He showed himself

alike a soldier and a Christian. The memorial erected to him, with the inscription by his wife, is a fine tribute to his worth; but no monument was needed to make immortal the name of Havelock.

The language and literature of a country show the quality of its civilization and its progress. The primitive language of India is unknown. There are so many languages and dialects that the determination with precision of the relations of each to the other and of all to the stock from which they sprang is an impossible task. In India there is found, though dead for two thousand years, a language which for complexity of etymological structure has not been surpassed in the centuries since. The Sanskrit, the learned language of the Brahmans, of the Aryan family, has been studied in recent times, and such scholars as Professor Whitney, of Yale, and Professor Max Müller, of Oxford, have revealed to us its value as a language, and also the rich treasures of its literature. In the opinion of the Brahmans it is the language of heaven. Without indorsing the very exalted estimate which they put upon it, it must be conceded that it is the product of the highest linguistic capacity, and indicates both in its form and in its literature a culture which is an assurance of the past grandeur of their race, as it is also a prophecy of their future. Refinement of language bears with it a high civilization, or at least the qualifications which connect themselves with advanced civilization.

The Buddhists, on the other hand, claim the Pali as the original language, and their sacred books are written in that tongue. The Sanskrit and Pali have been designated as the "Greek and Latin languages of India." It was once claimed that the Sanskrit was the mother of Latin and Greek; but the conclusion of the author is undoubtedly the correct one, namely, that "the Sanskrit, Zend, Greek, Latin, and Saxon are one; sisters, daughters of the one mother, whose name is no longer known, and who died in giving them birth."

The great linguistic groups of India as given by the author are the Aryan and the Dravidian. The chief representatives of the former are the Hindi and the Bengali, and of the Dravidian are the Tamil and Telugu. With its one hundred and fifty languages and dialects, many of which must speedily disappear, it must yet be remembered that in India, as elsewhere, there is

the law of the survival of the fittest, and that the languages which are spoken by the greatest numbers and in the best educated parts of the country are the choicest languages. Of the Sanskrit, of which the Hindi and Bengali are offshoots, we have already spoken. The languages of Southern India are based chiefly on a Tamil foundation. The quality of the Tamil and its relation to Southern India is shown by the fact that in Oxford University Rev. Dr. Pope, formerly missionary to that country, is professor of Tamil and Telugu. Gradually, of course, the inferior languages will fade away and the higher language will remain.

Bishop Hurst clearly points out how the concentration of the various nationalities under one government will cause in India the disappearance of many dialects, and the gradual growth of the English tongue. The fact that it is the language of the government will be a powerful factor in bringing about this result. And yet the transfer of a people from the old and highly organized languages of India to the English must take a long time. The Dravidian language of Southern India survived the Aryan invasion. "When they were conquered the language refused to die, and as the Anglo-Saxon refused to yield to the Norman tongues, so these Dravidian languages still live, and are to this day the speech of many millions." So that we must expect that the triumph of the English language will, in the nature of the case, be slow. One of the most important contributions of the missionary epoch to the world is the restoration to history of great peoples and great civilizations long shut out from the western world. The Christian civilization which produced Europe left Egypt and India and China almost unknown and unvisited countries. Commerce, having missions both as its forerunner and attendant, has opened the doors of this empire, and has revealed to us a past which will tax the labors of scholars and investigators for generations to come.

The religions of India meet with an extended and thorough treatment corresponding to their great importance. The very atmosphere of India seems to be fragrant with religious conceptions; the native Indian mind and heart are fitted for religion. They have invested so many things with religious significance that it is well-nigh impossible for them to look upon any thing

mysterious without recognizing in it an object of reverence, adoration, or fear.

The Ganges River, the Sacred Cow, the Sacred Bull, the Sacred Well, all attest how deep and yet how incomplete and inadequate the religious ideas of the people are. Their religiousness is shown by the variety of religions which prevail in great strength, namely, Brahmanism, Buddhism, and Mohammedanism. We note these because they are so distinct from each other. It is different from the distinctions of religions of Christian countries, for, however separate in worship, they are still one in essence; but the three above mentioned are distinct, each having millions of devotees. Hinduism is an offshoot of Brahmanism. Jainism is a kind of compromise between the two great religions. They need not therefore in a discussion so general as we are now making be regarded separately. Hinduism has its numerous sects, and thus in India religion is divided and subdivided until the student is lost in amazement and uncertainty.

The religiousness of the people of India is shown not only by its multifarious divisions, but also by the temples and shrines which abound. The most magnificent structures for religion in the world are to be found in India. The illustrations and pen-pictures of the palaces and temples of India contained in *Indika* well repays the most careful study. One is amazed at the time and patience which must have been employed to give to the reader a clear view of these wonderful edifices. One can almost turn at random to these descriptions and find something of rare interest and beauty. Some of them almost put the object described before the eyes. The rare powers of the author for close observation and vivid delineation can be seen everywhere, but especially when he is describing a temple, a palace, or a tomb. One can readily test this by reading the description of the Golden Temple of Amritsar and those of Parvati and of Gwalior. That of the Golden Temple is well worth reading and reading again. A few lines descriptive of the approach will sufficiently illustrate:

> But we are only at the gate of the Temple of Gold. The scene is dazzling in the bright oriental sun. The tessellated marble floor is cold to our slippered feet. The artificial and rectangular lake, in the midst of which the temple stands, reflects the images

of the gnarled and ancient trees which surround it, while the houses send down their shadows in brotherly and fantastic combinations. The gate moves slowly back upon its hinges, and we make our slippered steps over the graceful marble bridge toward the Golden Temple, which stands upon a platform in the middle of the miniature lake.

Tombs and palaces are described with equal fidelity and beauty. Take these lines from the description of the Taj Mahal, page 629:

If the whole building is of stainless marble, and one can find no wood or brass, there must be a coldness to this picture. The way to get rid of this difficulty was half performed when the sharp angles were cut off. No abrupt line can anywhere be found. Whenever one supposes he will come around to something harsh he is disappointed; the very spot where the abruptness would begin has been chosen to prevent it. There is a curve, a fanciful turn in another direction, a mellowing drooping, perhaps, any thing to take away the keen edge of monotony and coldness. Here is where the coloring comes in, the setting of the choicest foreign stones into the bed of the purest marble. You see this on all the outer walls of the Taj. These stones are thrust into the exterior walls with such profusion, such a wealth and waste, that one wonders why the display. But when you come to look as them as a whole, and see the design, or, as ladies say, "the pattern," there is not one too many. You could not spare a single bud from a rose or a leaf from a lily. These outer mosaics are all in keeping with the luxuriance of the outlying nature. They fall in with the palm, the fig, the cypress, and the peepul in the garden.

But we must not in these descriptions of temples and tombs forget the point which they emphasize—the religiousness of the people of India. It appears in so many forms that we are forced to acknowledge its power and yet to confess its weakness. It is religiousness, the sense of religion, rather than the possession of definite religious ideas and emotions. The long pilgrimages, the faith in the waters of the Ganges, the self-immolation, attest that their faith is credulity. The rise of new religions and the influence of new teachers are a proof alike of their fickleness and of their desire for truth. The success of the Somajes of India shows how readily a reformer may mold and move them. A new leader of great power readily breaks their allegiance to that which they formerly acknowledged. It must not, however, be assumed from this that they are swayed without reason. The leaders whose philosophies they embrace

have shown great capacity both to lead and instruct; this was particularly the case with those already alluded to.

But what of the Christian religion? Have they a receptive attitude toward that? Judging by results, both in conversions and in the hostility of the native priesthood to Christianity, we might affirm that they will continue to receive it. We hear of the fact that the last year, in our own Church alone, eighteen thousand natives have been brought to Christ. India as a mission field is no longer an experiment; what to do with the past openings, how to provide the men who shall garner the harvests all ready for the reapers, is the problem that is upon us. The missionary work and the religious condition of India has had its merited treatment in this book. There is great care that the reader shall be acquainted with the heroes who planted the standard of the cross among the banners of false religions, and held it there until penitent souls salute it as the symbol of deliverance from sin.

The chapter on Protestant Missions in India is a deserved tribute to those heroes of faith who have given to her the promise of to-day. Ziegenbalg, Plutschau, Schwartz, Carey, Marshman, Ward, Judson, Newall, and Duff, are fitly commemorated among the workers of India, while the later missionaries and those now working there are not forgotten. All these deserve to be mentioned and remembered for their faith, their patience, and labor. Behold what God hath wrought through them! From the time when Dr. Butler, happily still with us, gave to us as a Church our part in this great work, to this day, when Bishop Thoburn, full of labors and of zeal, returns to tell the story of the great revival in that far-off land and to stir anew our devotion, great have been the triumphs of the Gospel. All honor to the noble men and women, God's instruments in this great success!

The statistical results of the work in India given by the author are full of hope for that great country: Foreign missionaries, 791; native ordained agents, 530; native Christians, 449,755; communicants 137,504.

The converts, it is true, are largely from the poor people of India; but that prognosticates good, not evil. It is the law of the progress of Christianity that it begins with the masses, and gradually permeates the whole social organization. This was

the case in the beginning, and it is the case now. When the masses of India are leavened with Gospel truth the caste barriers, which stand like an impassable wall in the way of the Gospel, will gradually disappear, and the true brotherhood of man will be revealed to the people who so long have been looking toward the light.

The place which education occupies in a country is one of the most important factors in determining a nation's prosperity and progress. A high order of literary productions may be found where there is no general educational system. There is no country where this feature is growing more rapidly than in India. Primary and secondary education, the school, the college, and the university, are all found among the inhabitants of this empire.

The great movements for education are the natural and necessary outcome of missionary efforts. Three chapters are devoted to this topic. The introduction of modern educational methods was a matter of extreme difficulty. The character of the native minds was averse to modern ideas. It was metaphysical, and not practical. The subtleties of philosophy had more interest for the Hindu than the training of all the faculties and the development of a well-rounded culture. To this peculiarity of their mental constitution is due the readiness with which they receive false philosophies and their preference for theological discussion. There were learned men among them, but this was not general, nor was there a desire that it should become general.

The presence of the English gave the first impulse, and led to the first provision, for popular education. The author, however, gives great credit in this direction to the early missionaries, Carey, Marshman, and Ward, and also to what he designates as "the revolutionary measure of Duff of Scotland," whose "great distinctive policy was to do all his teaching through the medium of the English language." The result of English ideas and of missionary influence is the establishment of schools for all departments of a modern education, and also the founding of universities of a very high order. The educational awakening has had a marked influence among the natives, who are making great advances in this direction. Their schools and colleges are regarded as necessary to counter-

act the influence of Christianity. They have followed in the steps of the English and of the missionaries by giving free instruction, and in providing scholarships, and giving aid to "boys in consideration of their extreme indigence." This wide diffusion of education has raised a question of great importance for the Christianization of India. The drift of the educated Indian is toward infidelity rather than toward Christianity. The destruction of the old faith does not involve the acceptance of ours; hence the missionary workers have seized the opportunity, and by means of the printing-press are directing the young mind of India to Christ. This work is not without its embarrassments. Indeed, the difficulties are very great, but it is the best means available under God for the accomplishment of a work so necessary for the rapid evangelization of this great country and of these vast populations. One of the first duties of the Churches which are working for India is the support of the educational movements which are vital to the triumph of Christianity. The missionaries in our institutions there are doing great things with few appliances. Engaged in the double duty of preaching and teaching, they are overworked, and unable to do what they feel is all important to be done. The re-enforcement of our educational workers in India and in other foreign fields is a pressing duty.

There is, if we study the matter carefully, a sequence of results which must not be overlooked. Educational movements for India spring out of Christianity; and out of missionary enterprise and education have sprung those charitable enterprises which are so fully described in *Indika*. The great work of which Lady Dufferin is the leader reads like a romance. How touching the story of its beginning! Miss Beilby, a missionary physician, had cured the wife of a native of a dangerous illness. When Miss Beilby was about to return to England "she called at the palace to say good-bye to her princely patient. The Rani was deeply affected; she had a great burden on her heart, and dismissing all her ladies and attendants said, 'You are going to England, and I want you to tell the queen, and Prince and Princess of Wales, and the men and women in England what the women of India suffer when they are sick. Will you promise me?'" The story of her obtaining access to the queen, and the queen's sympathy, and of the results for the women of

India, is most touchingly told by Bishop Hurst, and must be read in full to be appreciated.

It is pleasant to know that it was a woman who was a missionary physician, and a woman who was an empress, and a woman who was the wife of the Governor-General of India, who together brought such rich blessings to the women of India. Woman's work in our missionary fields has not yet been appreciated at its full worth.

The woes of India—the opium curse, and the whisky curse —have not been forgotten or lightly touched. It is clear that a great conflict with these twin abominations is before the people of India, and the author has presented the case so fully and so forcibly that all Christian India should be aroused to the impending dangers and to the most vigorous efforts to resist the advance of these forces, so hostile to all progress. Through the selfishness of men the battle with these giant iniquities is to be carried on in heathen lands, and another burden laid upon the heroic missionaries of the Cross. Thus *Indika* may prove not only an instructor as to the condition of India and a prophecy of what is to come, but also an instrument to warn of danger and to stimulate to effort. A wide circulation to this grand book will be a work of education, evangelization, and reformation.

The complicity of the government in these horrid traffics has not been slurred over. With the pen of an unprejudiced historian Bishop Hurst sets forth the good and the evil of English rule in India. On the whole he regards the English rule as a great blessing to humanity, to civilization, and to Christianity. Its removal would be a great loss to this polyglot empire.

The limits of this paper prevent any extended reference to the author's discussion of the beautiful island of Ceylon, or any extracts from the pen-pictures which describe it. Nor can we speak of the valuable appendices of statistical information.

We lay down the book with thanks to the author for his laborious and invaluable work, which cannot fail to impart a deeper interest in India among all who desire to become acquainted with the history, progress, and prospects of that great empire.

Henry A. Butz

Art. III. — OUR SPECIAL LEGISLATION ON AMUSEMENTS: HONEST DOUBT AS TO ITS WISDOM.

As the eagle delights to breast the tempest, so some minds seem never so happy as when in an atmosphere of controversy. Such, however, is not the temper of the writer of this paper. I bring myself to write upon this subject not without apprehension that my convictions will collide with the sentiments of many worthy people in the Church. In this thought I experience no sense of pleasure. I write because I believe that the section in our Discipline, inserted by the General Conference of 1872, presenting to the Church an authoritative *index expurgatorius* of amusements, was a most grave blunder of ecclesiastical legislation. I believe that the effect of this distinctive enactment, and that almost without compensating feature, has been to damage and belittle the influence of our denomination.

Realizing the sensitive nature of the question before us, I venture, before entering upon its discussion, to ask the reader's attention briefly to one or two preliminary statements somewhat personal in their character. In what I have to say I appeal to the jury of reason, and not to that of prejudice. I write with no purpose to defend, and have no sympathy with, that which is questionable or wrong in practice. I am not personally addicted to any of the customs prohibited in the chapter of the Discipline under consideration. I have never been a dancer, never a theater-goer, never a card-player. My conception of the ideal Christian life is that, from first to last and in all of its relations, it is a sacred thing. The Christian is one whose ruling endeavor it should be in all things, whether he eat or drink, or whatsoever he does, to do all to the glory of God.

I have often, however, had the feeling that in much of church teaching the mistake has been made of taking narrow views of the legitimate sphere of the Christian life. All discerning and unbiased observation of healthy life must impress us that the instinct for amusement is just as surely divinely implanted as is any other aptitude of our being. In the language of Bishop Foss:

> We must frankly recognize the need of amusement. . . . God meant this for a happy world—I had almost said, a jolly world. Birds chant, lambs frisk, kittens gambol, brooks sing, and now

and then "mountains skip like rams," and "all the trees of the field clap their hands." Play is the great business of young children and the urgent need of many a tired man.

"The urgent need of many a tired man," and woman too. Has the Church given the philosophic and sympathetic recognition to this need in human nature which it merits? Is it not true that, in our desire to guard against the encroachment of evil amusements, we have failed to give either place or sympathetic recognition to that irrepressible, divinely implanted faculty out of which springs in every healthy human breast the desire for amusement? Any faculty belonging to us is susceptible of abuse and misdirection. This is as true of the faculty of amusement as of any other. But the Church will take right and defensible grounds when it cheerfully recognizes that God may be just as certainly glorified in the legitimate use of the amusement faculty as in the use of any other faculty which he has given to man.

My second statement is: I would not assume to take the space of this *Review* for the statement of my own views upon the question under consideration if I had the slightest suspicion that these views are peculiar to myself alone. To satisfy myself concerning this I have personally sought the views of many representative men, both ministers and laymen, in our Eastern Methodism. It should be said in all fairness that I have done this without previous knowledge of the personal convictions of these men—and I have yet to find a single man who does not believe that the legislation in question was unwise, and that it never ought to have been embodied in our Discipline.

I ought, perhaps, further to state that I yield to none in the respect I carry for some of the names connected with this legislation, which itself enlists my opposition. Daniel Curry was the chairman of the committee which framed and secured the passage of this legislation. His is one of the most mighty and commanding of the great personalities in our historic Methodism. From my earliest Conference relations to the day of his death I knew Daniel Curry, not always to agree with him, but always to feel toward him the profoundest veneration. The respect which I entertain for his great wisdom compels me doubly to interrogate my own humble views before committing them to the public.

In discussing this question it will be my plan to present:

I. Objections to the legislation under consideration; and,

II. A suggestion of practical remedy for the mistakes of this legislation.

1. *This legislation is un-Protestant in its character.* It is an accepted principle of Protestantism that the Bible alone furnishes an authoritative and sufficient rule of faith both for the Church and the individual believer. The teaching of the Methodist Episcopal Church is:

> The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

We do not accept the Romish principle that in things spiritual, or in the sphere of conscience, the voice of the Church, as uttered either in the decrees of bishops or of councils, is an authority co-ordinate with the word of God.

Protestantism holds to no doctrine of priestly absolution; to no doctrine of priestly control over the efficiency of the sacraments; to no doctrine that places with any set of men the keys of authority between their fellow-men and the kingdom of heaven. It has one high-priest, Christ Jesus. It has one priesthood, the priesthood of the people. Protestantism emphasizes individual responsibility. It thrusts an open Bible into the hands of every believer, and not only concedes his right, but bids him exercise the duty, of becoming himself the student of that Bible and the interpreter of its message to his own life. Protestantism has its creeds, its sacraments, its means of grace, its public teaching and exposition of the word; but in its last court it leaves, as by all the force and logic of its position it must leave, the individual alone with God's word and the Spirit which inspired that word to settle all questions of personal conscience and salvation.

Manifestly it would be an inconsistency for a Church that concedes these fundamental principles to undertake to govern, by a set of nursery rules, all of its people, irrespective of their conditions of age, inheritance, environment, or education. A Protestant Church may preach the word; may reprove, rebuke, exhort, with all long-suffering and doctrine; but when, through

its councils, it undertakes to legislate authoritatively for the individual conscience, by so much it ceases to be Protestant, and is in spirit Papal.

2. *The legislation objected to is unworthy of the rank and mission of the Methodist Episcopal Church.* Methodism has come to be the ecumenical Protestantism. It has already held two world-representative Conferences, one in the East, the other in the West. The Methodist Episcopal Church is by far the largest single factor in this world-wide Methodism. On its dominions the circling sun never sets.

A Church the bugle-blasts of whose heralds are heard around the world ought not in this age to go to the nations with any petty legislation upon its statute-books. To say nothing, for the present, of the essential incompleteness and unwisdom of the legislation objected to, it would be unseemly for the legislators of the Methodist Episcopal Church to adopt statutes for the government of conduct and character which themselves do not clearly and soundly measure up to, and these, principles of universal application. A Church council not only does a needless thing, a thing that is sure to utter itself in the future in damaging reaction, but it well-nigh stultifies itself when, *ex cathedra*, it undertakes to particularize and to dogmatize in the sphere of debatable ethics. It is not the mission of the Methodist Episcopal Church to undertake to save men by fencing them behind doubtful prohibitive statutes of conduct, but to carry to them a Gospel the spirit of whose life shall emancipate them from the law of sin and death. The rostrum whence this Church should utter its mission to nations should be seen, not on the level of the wilderness of the Exodus, but on the summit of the mount of Beatitudes.

3. *This legislation is to be objected to on the ground that no General Conference is wise enough to legislate specifically for the government of individual Christian conduct.* If this proposition seems to any too sweeping, or open to question, the objector would nevertheless do well to look at it twice rather than hastily condemn it as unsound. The very action in question, that of the General Conference of 1872, furnishes proof of the soundness of this principle as applied to itself in that it was unable to take its place in the Discipline without first encountering an earnest protest from some of the

ablest and best men of that body. The history of the action shows that, at best, it was one of hasty legislation. But even then so conservative a man as Dr. Henry Slicer, of the Baltimore Conference, took occasion to utter his clear conviction as to the unwisdom of its adoption. It is a matter in evidence that one of our ablest of living bishops—a bishop when this action was taken—was outspoken in his sense of disapproval and sorrow that the Church should be committed to such an action.

A statute, as to the wisdom of which equally wise and good men may be honestly divided in judgment, is not one to be exalted to the place of a universal law. The men who framed the action to which we object, and who, by a majority vote, secured its adoption as a law of the Church, undertook to lay down a rule of action for others in relations and positions in which very few if any of these law-makers themselves were ever called upon personally to act. By such course they not only seek to establish their views as law in relations where they have had little or no experience, but they absolutely leave to others who are called upon to confront these relations no discretion as to the exercise of their own individual conscience and reason in the presence of these relations.

And who does not know that uninspired ecclesiastical legislation for the government of the conscience and morals of men has always proven a failure? The ancient Jewish churchmen had a most fruitful genius for amplifying statutes for the government of the religious life. But when Christ came, he spoke of such as they that "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." One of Christ's scathing arraignments of the Jewish Church consisted in the charge that it had made void God's law through acceptance of the traditions of men; teaching for doctrines the commandments of men, thereby making the commandments of God of none effect.

The Romish Church for ages has assumed a censorship over the intellect and conscience of its subjects. It has made the decrees of popes and councils an authority co-ordinate with that of the sacred Scriptures. It has arrogated to itself the right to visit penal inflictions on those who dare to question its rule. In the exercise of this flagrant assumption, and at a

period when its authority was most widely accepted, it erected itself into one of the most terrific despotisms known in history. This Church, in its great care that none should stray from the fold, armed itself with engines of torture, employing the rack, the fagot, the sword, and the dungeon. It sent the bloodhounds of its Inquisition on the track of suspected heretics; it sent its detectives of conscience in disguise to palace and cottage; it so far succeeded in putting human thought under martial law that, for ages, the rule of this Church rested on the nations of Europe like the spell of some horrible nightmare. And yet this is the Church that makes the exclusive claim to absolute infallibility, especially in the realm of morals and of conscience! And what has been the outcome of it all? One result is, that this great Church, by substituting for the commandments of God the traditions of men—by displacing the divine ethics with the dispensation of priestly indulgences—has practically and woefully debauched the morals and the conscience of entire civilizations.

The ecclesiastical factory for the manufacture of statutes of conscience has never been a moral success. It can never be made a success. To the Methodist Episcopal Church there has been committed no dispensation of new truth; nor can it lay claim to such special genius of moral statesmanship as to warrant its going into the business of framing extra-biblical statutes for the government of conscience. Its General Conference really has no qualification for such a task. This is a body whose sessions are characterized by stormy debates. It was never yet known to express an unreserved unanimous judgment on any question submitted for its decision. Such a body clearly has no competence for adding a new list to the second table of the moral law.

4. *The embodiment of this legislation in our book of Discipline exposes the Methodist Episcopal Church to a damaging popular aversion.* The grounds for the popular aversion to which I refer may be illy defined in the minds of many who share it. If so, this is no subject for wonderment. Multitudes of people carry impressions which sway their judgments and their feelings almost with the force of convictions; yet if they were asked to furnish a rational justification for their impressions they would be utterly at a loss.

That there is an impression abroad, especially in the great

centers of population, that the Methodist Episcopal Church by its legislation on the amusement question has thus committed itself to a narrow policy, has thus announced itself as a Church constitutionally out of sympathy with human nature, is a fact which no intelligent observer can deny. Concerning the necessary exclusion of evil practices from the life of church members the conviction of the average Methodist preacher or layman is probably not really more rigid than that of his brother in the corresponding rank in either the Presbyterian, Congregational, or Baptist denominations. But the Methodist Episcopal Church, as none of these, has signalized itself by special legislation on this question. A result is, that this Church is popularly thought of as the one Church that has put its official ban upon amusements. It matters not that this popular impression is undiscriminating. It exists; it is wide-spread. It may be an impression as illy defined as the clouds; but, like the clouds, it carries in its bosom more or less of storm and of lightning, and the Methodist Episcopal Church, owing to its chosen singularity, gratuitously draws down upon its own head the discharge of this storm and lightning.

I have spoken of this condition of things as one damaging to the Church. The truth of this could be made to appear in many relations. The legislation herein objected to is susceptible of being converted into a bludgeon which the proselytism of another denomination may, and often does, use with injurious effect against us. It were devoutly to be wished that no such spirit of proselytism could find toleration among any of the religious denominations. But as yet Christianity has only imperfectly possessed many of its subjects; and at present, it must be confessed, the denominational zeal of some men, both ministers and laymen, unblushingly oversteps the bounds of a proper Christian courtesy.

More than once it has come to my knowledge, as doubtless the same thing has come to many another Methodist pastor, that my Christian neighbors were using this peculiarity of my own Church, and with young people who properly belonged to my parish, as an argument against the assumption by these young people of membership in the Church of which I am a minister. And, whatever we may think of the motive for such zeal, the real embarrassment to us is, that the argument is often wielded

with plausible and convincing force. These young people are effectively swayed by the same arguments which I would use before the law-makers of my Church for the abrogation of this unpalatable legislation. Thus this action, without securing to Methodism any corresponding compensation, has placed freely in the hands of others the means for winning from us many who ought to be with us.

It is not only true that many are thus induced to go from us, but this legislation works embarrassment in the minds of young people who remain with us, by the undue prominence which it gives to the subjects of which it treats. The feeling is abroad among our own young people that in some way the Methodist Episcopal Church is peculiar in its treatment of the amusement question. And so among the very first questions which the pastor has to meet when his young people advise with him about assuming the vows of Church membership is this, as to what the Discipline enjoins upon the subject of amusements. Not that the subjects forbidden may not, one and all of them, be proper subjects, when occasion arises, for a pastor's advice and counsel; but certainly there is no wisdom in so signalizing these things by special prohibitive statutes as to make them the most conspicuous things in the thought of young Christians as they approach the doors of Methodist Church membership.

In the initial steps of the Christian life would it not be more profitable that the minds of these young people should be filled with a few of the positive things which Christ requires in order to his glory, rather than that they should be so sharply challenged and diverted by a few things which the Methodist Episcopal Church has chosen to label as contraband?

5. *This legislation is to be objected to because it debars from membership in the Methodist Episcopal Church many most intelligent and conscientious Christians.* The simple fact is, that the sweeping and undiscriminating prohibitions of this legislation do not carry with them the convictions of the most thoughtful people. These prohibitions cannot be elevated to the plane of universal moral principles. They undertake with reference to certain things to establish an artificial and a provincial conscience. They utter their condemnation in a wholesale way of some things concerning which some of the purest-souled

young people of our day, young people reared in pure and beautiful homes, have no more been accustomed to think of as evil than they have been accustomed to think evil of the conversations which they hold with their own brothers and sisters.

My meaning will be sufficiently specialized in the general statement, that in the most approved society of many of the cities it is not uncommon for the young people to hold occasional social evening gatherings in the parlors of their friends, and, as is most natural, a part of the time of these gatherings is passed in one form or another of amusement. Now, it may very probably happen that some of the amusements indulged in on such occasions bear the same names as some of those against which the Methodist Discipline has uttered its undiscriminating condemnation. But, nevertheless, these amusements are conducted under the eyes of parents and in homes whose social and moral atmospheres are most carefully guarded. Not only so, but many of the young people who are habituated to such associations, and who indulge in these amusements, are conscientiously Christian, and as such are passing up into manhood and womanhood to rank worthily with the most pure, morally-aspiring, and God-fearing men and women of this or of any other generation.

The moral quality of a thing does not depend so much upon the name it bears as upon the time, the associations, the motives, under which it takes place. These young people have been accustomed to indulge in amusements bearing certain names under conditions that have brought them pleasure, not harm. It is manifest that the convictions of such young persons cannot be made to subscribe to undiscriminating condemnation of such amusements as either wise or right. They cannot be made to believe that these amusements, as they have been accustomed to them, are wrong; indeed, they feel certain that they are not wrong. And yet the Methodist Episcopal Church gives to such no alternative but either to subscribe to that as wrong which they do not themselves believe to be wrong, or else to remain outside of its membership.

As I write these lines there has fallen into my hands, as by a strange opportuneness, a letter from one of the most cultured, devoted, and influential of New England Methodist laymen. This letter was not designed for my eye, and was written with

no thought of publicity. Its author is the successful conductor of a large Bible-class. Among other things, he says:

> I have a young man in my Sunday-school class. . . . Sometime ago I asked him if he did not feel that it was a duty which he owed to God and himself to publicly announce himself as a follower of the Saviour, and become a member of the Church. He said frankly that he did, but that he could not do it, for that in so doing he should practically say that he believed things were wrong in which he saw no wrong, and that he was told he could not do this and could do that, and while perhaps he did not care to do the one or the other he could not consent to put himself in a false position.

This gentleman continues:

> I talked and argued the case to the best of my ability, but to no manifest result. He makes no profession of religion now, but I honestly think he has more of the real spirit of Christ in his heart than—well, than some others—perhaps myself included.

Presumably my own pastoral experience in this matter is not exceptional. In my present pastorate I have failed to secure the membership of at least three most excellent young persons, and for the reason that they could not make themselves believe that for them certain things are wrong which our Discipline formally declares to be such, and they were at the same time too honorably conscientious to accept membership in a Church with whose rules they are not in agreement. But all three of these have sought membership in neighboring Churches, where they are developing into the finest types of Christian character and usefulness. And the thing to be emphasized is that which held these young people in self-exclusion from membership in the Methodist Church was not a thing discreditable to their Christian character, but rather a quality worthy of all commendation. They exercised their own right of thought, and at the same time were too conscientious to place themselves in a false position. Had they been less thoughtful and less conscientious they might now be in the membership of the Methodist Episcopal Church. The rule thus operates as a winnowing-fan which winnows out and away from us some of the most valuable material for Church membership.

The effect upon the welfare of the Methodist Episcopal Church of the conditions discussed in this section of my paper is more far-reaching than is at first easily measured. These

conditions are among those that bear gravely upon the problem of the social and moral standing of our denomination, especially in the great centers of population and of power. I know that some would dismiss this whole matter by saying that the Methodist Episcopal Church is better off without than with such persons in its membership as I have described above. But I cannot believe that any wise person, with a full knowledge of the facts in his possession, would rest content in such a view.

6. *This legislation is to be objected to because, on account of its failure to carry with it the convictions of many who are in the membership of the Church, it is practically a dead letter, and as a measure of discipline cannot be enforced.* If clearly and beyond debate the provisions of this legislation were obviously wise and right, then, however practically ignored by any, they ought to stand. But as a matter of fact there are great numbers in the Church who believe neither in the wisdom nor in the legitimacy of such legislation. Practically there are many Church members in Methodism whose lives are no more governed by this legislation than though it did not exist. This is simply to say, that in matters of personal conduct these persons elect to act by their own judgment rather than to be governed by prohibitive statutes in the wisdom of which they do not believe. That so long as these statutes remain many of these persons stand in the Church in the attitude of law-breakers is not to be denied. Their position in this respect it is not my purpose to defend.

Legal consistency would seem to require that all in a Church should cheerfully conform to its laws, or else withdraw themselves from its membership. If, however, this consistency should suddenly have sway, it would result in a vast elimination from the present membership of the Methodist Episcopal Church. The simple fact is, that the spirit and the freedom of the age are against all such Church legislation. And by this I do not mean necessarily that spirit and freedom of the age which minister to depraved and unregenerate tastes. Here, for instance, are a man and a woman, parents, blessed with a family of bright boys and girls growing up to take places in society. That family life is planted in the center of a certain social structure. This structure represents, on the whole, the best culture and the best character of the age. The very envi-

ronment of this family is itself largely shaped by certain ideas and usages of society, ideas and usages which themselves grow out of the best life of that society.

Now what, in these given conditions, are these parents to do? Are they to exercise their own judgment as to what kind of associations and amusements they will permit to their children in the society where they must rear them? Or will they be content to abide the positive instructions in this matter of some ecclesiastical council—instructions, it may be, framed by men who themselves never had to face the practical problem which these parents have to face? Of course there is but one answer to these questions. These parents must work out their own problem as best they can. But in doing this, the probabilities are that they will permit some things which the sweeping and undiscriminating letter of the statutes condemns.

Suppose, now, that these parents were summoned to trial. What would be the result? The shades of the Committee on the State of the Church in the General Conference of 1872 might vote to condemn them; but certainly, on the intrinsic merits of their action, the enlightened Christian jury of the age would give a verdict of acquittal.

It is doubtless sadly true that many in the Church who violate these statutes are not as conscientiously careful concerning their personal conduct as they ought to be. But it is equally true that many who in form violate these requirements are not in spirit law-breakers. These really constitute a pronounced section of the best grown manhood and womanhood of the Church.

But without attempting to characterize the motives of any, the truth remains that this legislation on amusements is, because practically unreceived into the convictions of our Church membership, so far a dead letter that its disciplinary requirements cannot be enforced. The statutes of this legislation are entered in the Book of Discipline under the "Trial of Members" section. But if any Methodist pastor—certainly in the older and more populous sections—should undertake to bring to trial a member for violation of these statutes he would do little more than to plunge his people into a seething turmoil and make himself the target of public ridicule. The question recurs: Is it wise to retain in the Book of Discipline of the greatest Protestant Church of this age legislative edicts of con-

duct in the legitimacy of which many of the members of this Church not only do not believe, but which themselves are so far a dead letter that their disciplinary claims cannot be enforced?

7. *Many persons now in the Church might justly object to this legislation as an impertinent infringement upon their rights of membership.* For all members who joined the Methodist Episcopal Church prior to 1872 the matter of what amusements they should accept or refuse, if any, was left where it ought always to be left, with their individual conscience and judgment. For all these this legislation undertakes, at a stroke, to change the law of membership in the Church which they joined. When they joined this Church it was, in this very matter of amusements, truly a Protestant Church, leaving all decisions on this question to be settled between the individual and his Lord; but these persons all wake up one morning to find that, because of a bare majority vote of a General Conference, they are, in this respect, members of a different Church from that which they joined. It is a matter perhaps worthy of serious thought to ask, whether the high proprieties of the case do not debar any General Conference from legitimately taking such action?

8. *But finally, on the assumption that this legislation is wise and in the right direction, it must still be said that it is incomplete and insufficient in its terms, and should be so supplemented and developed as logically to meet the full requirements of the wide situation.* If we must so far distrust the teaching function of our ministry, the conscientiousness and common sense of our people, as to make the adoption of a black-list of forbidden amusements a necessity for the guidance of the Church, then that list certainly ought to be characterized by some degree of completeness. Since it is assumed, in order that we go right in such matters, that we should have definite official instructions, we ought perhaps to be informed as to whether it is right or wrong for Christians to attend a prize-fight.

But, on the other hand, if we are to have a list of forbidden amusements, it is equally important that we should be favored with a list of amusements that are permissible. Nobody in this day will deny the legitimacy of and the necessity for amusements. And if we are to sail by a General Conference

chart, the same chart that locates the hidden rocks and the dangerous shoals ought to line out clearly the safe channel. This policy, I am aware, indicates no end of trouble. The General Conference, instead of sitting for a month once in four years, would need to be in continuous session. The age is inventive. The devil is constantly devising new evil amusements. It seems clear that the General Conference would have to employ professional experts to decide on the moral quality of amusements.

But to what does all this point save to the absolute impracticability and folly of leaving this whole question other than where it properly belongs, namely, under the cover of some general principle—a principle that will admit of moral exposition by the Christian teacher, but the application of which shall in every case be left where it properly belongs, with the individual conscience?

II. A partial list of the objectionable features of the special legislation by the General Conference of 1872 has now been entered. The remedy which I propose for the condition which I regard as unfortunate is simple. It is that the General Conference of 1892 abrogate the entire action on this question taken in 1872.

I am aware that some who would like to take this step feel that we cannot do it without damage. There is doubtless force in this view. It is not an easy thing for a great Church, before the eyes of all the world, to take the back track for the undoing of its former work. But it would be both Christian and statesmanlike for us frankly to correct the admitted mistakes of former legislation. Besides, we shall suffer greater damage by going on in a wrong path than we can by retreat. If we are on untenable and dangerous grounds the sooner we return to rational principles the better will it be for the Church, and the more certain will we be to secure for ourselves the approbation of all right judgment.

The step advised is one which commends itself for the following reasons:

1. This action would remand the whole question to that broad Christian principle first formulated for Methodism by its founder, John Wesley, a man whose peerless wisdom as an ecclesiastical legislator was only equaled by his saintliness of character. This principle simply asks of the members of the

Methodist societies that they shall take only "such diversions as can be used in the name of the Lord Jesus." This principle covers wisely and adequately the whole question, and is in itself all the legislation on this question that any Church in Christendom will ever need to the end of time.

2. This principle, standing by itself, as the only utterance of the Church, would have the merit of simplicity. Every body could comprehend it; nobody could forget it.

3. This principle is comprehensive. There is no amusement, and could be none, to which it would not apply, and concerning which it would not be an entirely sufficient rule.

4. This principle is universal, and would never need revision. It is as suitable to one age as to another; as applicable to Christians in China as to Christians in America.

5. This principle is practically undebatable. It cannot fail of indorsement by all right-minded people of the Methodist Episcopal Church, or of any other Church.

6. This principle takes the highest ground possible on the question at issue, placing it where it properly belongs, on the individual conscience.

7. Finally, there is no test, of which I can conceive, which this principle will not fully meet. In its simple comprehensiveness it says all that the Church can properly say upon the subject. The Methodist Episcopal Church, in its General Conference of 1872, undertook to supplement this principle by specific statutes. These statutes, as they stand to-day, are regarded by many as an impertinence in our Church law. They are so wanting in the genius of common sense as to be unable to carry themselves as ruling convictions into the lives of many unquestionably good people. As they stand they place many members of the Church in the attitude of law-breakers, not to say of deliberate hypocrites. Let us sweep away this rubbish, and in its place re-enthrone as supreme a principle which invites nobody's contempt, but which is eminently adapted to make the members of our Church thoughtful and conscientious.

George P. Mains

Art. IV.—THE CHARACTER OF HAMLET.

In what is Shakespeare greatest? is like asking, What in the sun is brightest, or what in life is best? But if such a question were asked, his delineation of character would probably command the most support; for "his knowledge of mankind," as Schlegel says, "has become proverbial." Less can be urged against this feature of Shakespeare's genius than against any other. He sometimes indulges in bombastic and offensive language, in puns and conceits; he takes liberties with history and geography, and sports with the classic unity of plot so dear to many; but his characters seem so individual, of such "like passions," that criticism at this point is partially disarmed.

Shakespeare's characters are neither curiosities nor monstrosities. He has a few of these, because they came within the range of "the mirror he held up to nature;" but the personages in that mirror, whether kings or serving-maids, are for the most part of our common humanity. Whatever in them is local or temporary is fused with what is human and universal; they are not lessened in their presentation by the photographic process of some modern novelists, but enlarged and conformed to the special dramatic world in which they are placed.

If their world is full of ideality, like that of "The Tempest," certain characters, like Prospero and Miranda, receive certain idealizing touches; while others, like Caliban, Stephano, and Trinculo, are coarsened for the sake of contrast. And if the world is tragic or comic a corresponding "form and pressure" is given to the beings in it.

The main principle that determines the interpretation of the characters of a drama is the same that gives us our knowledge of one another. We become acquainted with a man not by means of our senses—not by reading his biography or by looking up his social standing—but by some common feeling, experience, or interest. It is not necessary that either of these should be the same as our own, for one feeling can light the way to the knowledge of a similar one; thus imagination and sympathy are generated; thus we obtain a knowledge of another's states without going through them ourselves.

In every rightly constructed drama love, hate, ambition, and

other passions are like verbs—to be conjugated—the various characters being the moods and tenses. With us jealousy and avarice may be in the indicative mood, but in Othello and Shylock they are in the imperative, and we understand the jealous Moor and the avaricious Jew because we are of the same conjugation. We shall not be obliged to look far to find something in common between us and Shakespeare's characters. Some are much nearer us than are others, and hence more intelligible; if our experience were more extended, if our pains of consciousness were more and keener, these characters would be still more intelligible; and thus our interpretation will be conditioned by what we are, by what we can imagine, by the "touch of nature" that makes the characters "kin" to us.

Aristotle, with the sublime solemnities of his country's dramas in his thought, has told us that "tragedy is an imitation of a worthy or illustrious and perfect action, possessing magnitude through pity and fear effecting a purification from such like passions." Observe the appeal is to "pity and fear," emotions common to every one, and through them alone can tragedy produce any effect upon us. All the great tragedies were composed upon this high plane; they breathe the upper air of all poetry; the interpreter, therefore, must enter this realm, put "its nighted color" on, partake of its spirit, and experience its purification.

Coleridge has directed our attention to "the significancy in the names of Shakespeare's plays. In the 'Twelfth Night,' 'Midsummer Night's Dream,' 'As You Like It,' and 'Winter's Tale' the total effect is produced by a co-ordination of the characters as in a wreath of flowers. But in 'Coriolanus,' 'Lear,' 'Romeo and Juliet,' 'Hamlet,' 'Othello,' etc., the effect arises from the subordination of all to one, either as the prominent person or the principal object."

The popular phrase, "Hamlet with Hamlet left out," indicates the peculiar importance of Hamlet to the play of that name. In other dramas our interest is divided between the principal personage and some other character, or between him and the vigor of the action or the historical setting. Lady Macbeth, for example, excites our interest nearly as much as Macbeth; Iago as fully as Othello; Julius Cæsar, though declared to be "the foremost man of the then world," is not

more significant than the gigantic conspiracy against him; neither is King John so interesting as the rising spirit of English nationality. But in the play of Hamlet there is no such strong counter-attraction; the action is so negative, the other characters are so inferior, that the interest centers in Hamlet—the others hold our attention only as they contrast or complement him. A careful analysis of Hamlet's character, therefore, is necessary to understand the play.

Let us first, however, sketch the influences that helped form his character. First is that of heredity. His father was a majestic monarch, possessing

> A combination and a form indeed,
> Where every god did seem to set his seal,
> To give the world assurance of a man.

His military prowess was of such a marked character that Horatio distinctly remembers

> When he the ambitious Norway combated;
> And . . . when in an angry parle
> He smote the sledded Polack on the ice.

Hamlet tells of the tender affection for his mother, so tender that

> He might not beteem the winds of heaven
> Visit her face too roughly.

Hamlet's mother was an "all seeming, virtuous queen," and most demonstrative in her caresses of the king, his father. In becoming the wife of Claudius, and all through the play, in fact, she appears to be a woman of easy, compliant nature, and governed by the circumstances in which she was placed. She doubtless perceived that her hasty marriage "blurred the grace and blush of modesty," and was "out of joint" with decency; but this did not trouble her.

The Teutonic race to which Hamlet belonged was of a rude and barbarous character; it delighted "in heavy-headed revels," in tipsy dances, and drunken jollities, and naturally was subject to corresponding fits of depression. It is a race of sublime aspirations and achievements, heavily freighted by strong animal cravings; the sublime is weighed down by the horrible, and a soaring spirituality by a debasing sensuality. As Hamlet puts it:

> This heavy-headed revel . . . takes
> From our achievements, though performed at height,
> The pith and marrow of our attribute.

In temperament this race is phlegmatic and melancholic; when challenged by war it is energetic, even violent, in its action; its thoughts blaze with intellect, its passions burn like fire, but when the "storm and stress" is past, inactivity and dissipation follow. Its views of life are profound, serious, and somewhat inclined to be pessimistic; within its vision are "the immortal sea which brought us hither," and the "undiscovered country from whose bourn no traveler returns," casting their deep shadows over the narrow isthmus between. Its imagination is strong, but with a fondness for gloomy images; its favorite intellectual habits, especially as manifested by the modern Germans, are those of generalization and speculation —"the construction of an ideal world in which the soul may find a refuge from the perplexities of this life:" it prefers to philosophize about things to doing them, to contemplate them imaginatively to giving them practical form.

Hamlet was educated at Wittenberg, a place that more than any other suggests the movement that has dominated modern civilization; a movement that recognizes one's private judgment as the test of truth, and makes it authoritative over against tradition, rules, decrees, and formalism of every name. Moreover, he is German; he has the German sense for reality as distinguished from phenomenalism; the thirst that is not content to sip the honeyed brim of the cup of truth, but seeks to drain it to its very dregs: he has, too, the German hospitality to "the more things in heaven and earth than are dreamed of in our philosophy," and the magnificent synthesis that rationalizes the boldest contraries—optimism and pessimism, even skepticism and superstition. Hamlet's culture is the more marked in contrast to that of Laertes; it is inner and spiritual, while that of the other is outer and conventional. Hamlet is careful for essentials alone; he had that "within which passeth show." But Laertes, though not without a certain manliness, rests in appearances. He is "the card or calendar of gentry," and puts the greatest stress on ceremony.

Laertes had had no philosophic learning; a few copy-book sayings from Polonius constituted his entire outfit in that direction. Naturally, he thought *a la mode*, what was customary was obligatory, but Hamlet and Horatio had been trained to independent and rational habits of thinking.

These influences, parental, racial, educational, were commingled in the person of Hamlet; something of each may be discerned in him, but his individuality is different from either and from all combined. His was the first and greatest nature in the play. He had the accomplishments of

> The courtier's, soldier's, scholar's eye, tongue, sword,
> [he was] The expectancy and rose of the fair state,
> The glass of fashion and the mold of form,
> The observed of all observers.

In a court where all was hypocrisy and obsequiousness he alone loved truth and simplicity. He was the only real mourner. Upon all others—his mother even—the mourning duties for his father sat lightly; their thoughts, their hopes, their fears were for his successor. "The king is dead," say they; "long live the king."

The bent of his mind is philosophic, with a keen sense for reality and a corresponding disregard for illusion. Of a reflective disposition, he never rests in feeling, as Romeo does, but transmutes it into thought; and when an idea is once presented he discourses upon it to the exclusion of every thing else. Even upon the platform while waiting, full of eager expectancy, for the appearance of his father's spirit, there is a flourish of trumpets that suggests "the king's rouse," and Hamlet straightway philosophizes upon the drunkenness of the nation. Passing from this particular vice to moral deterioration in general he shows how

> Men,—
> Carrying . . . the stamp of one defect; . . .
> Their virtues else (be they as pure as grace,
> As infinite as man may undergo),
> Shall in the general censure take corruption
> From that particular fault.

Apparently he is oblivious of every thing else, and he is only recalled by Horatio's startled exclamation, "Look, my lord, it comes!" The Ghost enters.

Take another example. Hamlet has returned suddenly and strangely from his proposed voyage to England, a journey full of exciting adventure, and of prompt and brave action on his part. By opening the packets of Rosencrantz and Guildenstern he became acquainted with the king's murderous designs against himself, and by the friendly offices of the pirates he has been

landed again in Denmark. He burns to confide the fact of the king's treachery to Horatio, having words to speak, he says, that "will strike him dumb." He meets Horatio and enters a graveyard to impart the dreadful secret. A clown is there digging and singing. Hamlet asks: "Has this fellow no feeling of his business, that he sings at grave-making?" Horatio replies: "Custom hath made it in him a property of easiness." A skull is thrown up. Hamlet speculates: "This might be the pate of a politician, which this ass now o'erreaches; one that would circumvent God, might it not?" Horatio assents: "It might, my lord." Hamlet continues: "Or of a courtier, which could say, 'Good-morrow, sweet lord! How dost thou, good lord?' This might be my lord Such-a-one, that praised my lord Such-a-one's horse, when he meant to beg it; might it not?" Horatio again assents: "Ay, my lord."

Another skull is thrown up. Hamlet curiously inquires: "Why may not that be the skull of a lawyer? . . . This fellow might be in his time a great buyer of land, with his statutes, his recognizances, his fines, his double vouchers, his recoveries; is this the fine of his fines, the recovery of his recoveries, to have his fine pate full of fine dirt?" Then there is a bandying of words with the clown at considerable length. The clown calls his attention to the skull of Yorick, the king's jester. Hamlet takes the skull and moralizes upon the vanity of human affairs and "the hideous metamorphoses" of human dust. He is interrupted by a procession bearing the corpse of Ophelia, and his philosophizing is checked for a time. His long and frequent monologues, too, and his instruction to the players in which he gives the sum and substance of the art of acting when only a few hints were necessary, are examples of this tendency to over-reflection. Allied to this tendency was a corresponding disinclination to action, that was fostered by his student life. As Dowden well says:

> Hamlet has received culture of every kind except the culture of active life. During the reign of the strong-willed elder Hamlet there was no call to action for his meditative son. He has slipped on into years of full manhood, still a student of philosophies, an amateur in art, a ponderer on the things of life and death.

Hamlet, doubtless, had the capacity for resolute action. It was strikingly shown on the platform when he met the Ghost, and

also on his voyage to England. And Fortinbras bears this impressive testimony:

> Let four captains
> Bear Hamlet, like a soldier, to the stage;
> For he was likely, had he been put on,
> To have proved most royally.

But the circumstances in which he was placed were so perplexing, so ambiguous, and so stimulative of reflection that his "native hue of resolution was sicklied o'er with the pale cast of thought." In the animal world there is a law of compensation, that when a limb or sense is lost the strength of the other limbs or senses is increased. This law also operates in man; it is illustrated in Hamlet. He might have been a great general or statesman, but circumstances turned his energies away from such an active career and made them flow into a life of reflection; hence reflection became inordinate, and his aversion to the practical world was correspondingly strong.

It has been plausibly urged that Shakespeare in this play intended to give us "a picture of the activity of man by an image of the contrary." * While it is obvious that no single idea can comprehend a complex character like Hamlet's, this statement certainly throws light upon it, and becomes more significant when considered with Shakespeare's wisdom of life as expressed in this and other plays. There is abundant evidence that Shakespeare reprobated any thing like dilettanteism, or a life of reflection divorced from practical action. In this very play he makes Hamlet say:

> Sure, He that made us with such large discourse,
> Looking before and after, gave us not
> That capability and godlike reason
> To fust in us unused.

And in "Troilus and Cressida" the wise Ulysses in his conversation with the sulking, talented Achilles, enforces the same truth thus:

> No man is the lord of any thing
> (Though in and of him there be much consisting)
> Till he communicate his parts to others;
> Nor doth he of himself know them for aught
> Till he behold them form'd in the applause
> Where they're extended; which, like an arch, reverberates
> The voice again; or, like a gate of steel,

* Gervinus.

> Fronting the sun, receives and renders back
> His figure and his heat. . . .
> . . . O, heavens, what some men do,
> While some men leave to do!

And in the same scene there is a suggestive contrast between Achilles so nursing his pride and talents:

> That, 'twixt his mental and his active parts
> Kingdom'd Achilles in commotion rages,
> And batters down himself:

but of such practical worth that the Grecian lords were clapping him on the shoulder

> As if his foot were on brave Hector's breast,
> And great Troy shrinking.

Hamlet felt the force of just such considerations as these; he realized that his nature lacked balance.

One fruitful source of inharmony in Hamlet's character has been indicated, namely, over-reflection and the lack of that radiation of thought upon action so necessary to mental health and soundness. Another still more prolific source of disturbance should be pointed out. It is the struggle roused in Hamlet's soul by the injunction of the Ghost, whereby his intellect, conscience, will, and carnal nature became warring factions. The apostle Paul speaks of a law in his members warring against the law of his mind—his carnal nature overcoming his intellect and conscience, calls to its aid the will, and, bringing him into captivity, kept him there until, re-enforced by a higher power, his intellect and conscience in turn winning over the will, which always sides with the stronger party, effect his deliverance. But Hamlet's struggle, though involving essentially the same principles, presents other complications. The only messenger from the other world that appears in the play was on the side of Hamlet's carnal nature, and insists upon revenge as a filial duty; but his conscience, "with its gleams of a rarer action in virtue than in vengeance," is steadfast in its opposition; his intellect, listening to the counsels of both, is perplexed, and either does not reach a conclusion or does not rest in one; it furnishes no data to the will, and schemes mostly to preserve "the balance of power." When hostilities break out the carnal nature is always the aggressor, "its compulsive ardor" gains some victories, but its hasty triumph is cut short by the sov-

ereignty of reason and by a moral sensibility that is swift to repel any invasion of its domain. That we may better understand the nature and details of this struggle let us examine the circumstances of Hamlet's life.

When Hamlet first appears in the play he has a great sorrow, a sorrow so intense and absorbing that it excites the remarks and even the rebukes of the court. There is a poignancy in his grief that we must not overlook. It was not the only time he had looked upon death. The queen says:

> Thou know'st 'tis common; all that lives must die,
> Passing through nature to eternity.

And Hamlet remarks, "Ay, madam, it is common;" . . . the commonness of death he understood fully. But now, and probably for the first time, death had come near him, and he felt the shock very keenly. What that shock was only those who have felt it can know.

Then "a sea of troubles" rolls upon him; the moral degradation of his mother, the loss of the crown, the thrusting upon him of a detested paternity. How lonely he must have been! how destitute of consolation! without even the solace of constant employment! How sad the last words of his soliloquy, "But break, my heart, for I must hold my tongue!"

In such a condition of mind and heart, weary of life and misanthropic—a condition in which many noble souls have been led into sin or pushed into despair—Hamlet is startled by the appearance of his father's spirit. It is no ordinary apparition. It comes "in the dead vast and middle of the night." Its step is slow and measured, suggesting the shadowed march of a kingly soldier; "the majesty of buried Denmark" is enhanced by that of the supernatural, his authority as a messenger from the other world leads us to exclaim with Hamlet: "Speak, I am bound to hear!" Then follows that harrowing conversation:

> *Ghost.* So art thou to revenge, when thou shalt hear.
> *Hamlet.* What?
> *Ghost.* I am thy father's spirit,
> Doomed for a certain term to walk the night,
> And for the day confined to fast in fires
> Till the foul crimes done in my days of nature
> Are burnt and purged away . . .
> . . . List, list! O, list!
> If thou didst ever thy dear father love . . .

Hamlet. O heaven!
Ghost. Revenge his foul and most unnatural murder.
Hamlet. Murder?
Ghost. Murder most foul, as in the best it is;
But this most foul, strange, and unnatural.

Then there is the narration with horrible particularity of how the murder was committed by Hamlet's uncle, and the most solemn admonition:

If thou hast nature in thee, bear it not.
. . . Hamlet, remember me!

Hamlet is thrown into a state of delirious commotion. Every thing seems to be tottering—his very brain reels, and he grasps for something substantial.

O, all you host of heaven! O earth! What else?
And shall I couple hell? O fie! Hold, hold, my heart;
And you, my sinews, grow not instant old,
But bear me stiffly up! Remember thee!
Ay, thou poor ghost, while memory holds a seat
In this distracted globe. . . .
O, most pernicious woman!
O villain, villain, smiling, damned villain!
My tables—meet it is, I set it down,
That one may smile, and smile, and be a villain;
At least, I'm sure, it may be so in Denmark.

Let us now consider the effect of the injunction of the Ghost upon Hamlet's intellect, conscience, will, and carnal nature, and their several attitudes toward it.

His carnal nature cries out for action, for revenge, but his intellect can form no plan of action. Moreover, "thinking precisely upon the event," it begins to doubt the trustworthiness of the Ghost.

The spirit that I have seen
May be a devil; and the devil hath power
To assume a pleasing shape; yea, and perhaps
Out of my weakness and my melancholy
(As he is very potent with such spirits),
Abuses me to damn me. I'll have grounds
More relative than this—the play's the thing
Wherein I'll catch the conscience of the king.

The play is a scheme to get additional evidence. Hamlet confides the plan to Horatio:

There is a play to-night before the king.
One scene of it comes near the circumstance

> Which I have told thee of my father's death.
> I prithee when thou seest that act afoot
> Even with the very comment of thy soul
> Observe mine uncle. If his occulted guilt
> Do not itself unkennel in one speech
> It is a damned ghost that we have seen,
> And my imaginations are as foul
> As Vulcan's stithy.

Accordingly the play is performed before the king. Claudius is pricked to the heart—he cannot contemplate the strong suggestion of his own villainy in the person of Gonzago. He leaves the room and the performance breaks up in confusion. Hamlet is now convinced; he has caught the conscience of the king. He says to Horatio: "I'll take the Ghost's word for a thousand pound."

It was one thing for Hamlet to be convinced, but it was quite another for him to convince others. The king had the confidence of the people. Denmark was an elective monarchy. Claudius "has come to the throne to the exclusion of his young nephew, exactly as had happened in Norway and also England, in the case of Alfred the Great, a succession, therefore, in strict accord with the practice of the North. Shortly after his accession he had married the widow of the late king, and had carried with him the full consent of the Danish nobility. This affords a further proof that in the case of the late king's death no suspicion of foul play had been abroad.* Any movement, therefore, that Hamlet might make against the king would be liable to be misconstrued and accounted treasonable. It was dangerous for any one even to know the villainy of the king, lest one reveal it in speech or action. Hamlet seems to have been aware of this danger, and seeks to conceal his secret behind a screen of madness—a device that is generally successful, but does not deceive the king. Indeed, the suspicions of Claudius are so much increased that he seeks to take Hamlet's life. Hamlet is now on dangerous ground if he acts only on the defensive. Then, too, the very indefiniteness of the Ghost's command:

> But, howsoever thou pursuest this act
> Taint not thy mind, nor let thy soul contrive
> Against thy mother aught.

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* Ransome, *Short Studies of Shakespeare's Plots*, p. 4.

This very indefiniteness made it possible for Hamlet to contemplate its execution from three points of view: 1) From that of an avenger of blood; 2) from that of divine justice; 3) from that of punishment by the State. Rossman thinks that the latter—that Hamlet should bring the king to the bar of public justice—was the proper view. But this certainly was impracticable for two reasons: The machinery of public administration was in the culprit's hands, and the Ghost could not be brought into court and made to testify. Hamlet seriously considered only the other two views. That "old stock" which he declared "virtue cannot so inoculate but we shall relish it," counseled revenge as a duty.

> Am I a coward?
> Who calls me villain? breaks my pate across?
> Plucks off my beard and blows it in my face?
> Tweaks me by the nose? gives me the lie i' the throat
> As deep as to the lungs? who does me this?
> Ha! Swounds, I should take it; for it cannot be
> But I am pigeon-livered, and lack gall
> To make oppression bitter; or, ere this,
> I should have fatted all the region kites
> With this slave's offal. Bloody, bawdy villain,
> Remorseless, treacherous, lecherous, kindless villain!
> O vengeance!

"Examples gross as earth" exhorted him, the chivalry of his times shamed him, his filial love cried out for revenge, and his contempt for that "smiling, damned villain," the king, put his hand upon his sword.

What held him in check? Was he a coward? On the platform in the presence of the Ghost, while his companions are quaking with fear, each "petty artery is as hard as Nemean lion's nerve." "I do not set my life at a pin's fee," he exclaims, "and for my soul what can it do to that, being a thing immortal as itself?" What did restrain him? His intellect, which marshaling all the difficulties in his way could discover no path of rational action, and his conscience, which could not contemplate the killing of his uncle, his mother's husband and his king, as a clear, unmistakable duty—his moral sensibility, which separated him by a kind of virtuous solitude from that corrupt court, made him a censor of his mother, kept him from suicide, rebuked him for his treatment of Ophelia and Laertes,

irradiated his ideals, and was ever a restraining, though not always a controlling, force in his erratic life.

And thus the struggle rages. It is inevitable that a soul thus torn by conflicting elements should suffer deterioration and loss of balance. Not finding a rational course of action and persisting in it, it must be peculiarly subject to the flow of involuntary impulses and its acts colored by its environments.

This is precisely what takes place in the case of Hamlet. His carnal nature, generated by a barbarous past and stimulated by a corrupt age, overbears his will and dictates most of his acts.

Just before that scene in which he comes near killing the king every thing appeals very strongly to this part of his nature.

> 'Tis now the very witching time of night,
> When churchyards yawn, and hell itself breathes out
> Contagion to this world; now could I drink hot blood,
> And do such bitter business as the day
> Would quake to look on.

Behold him standing behind the kneeling king:

> Now might I do it pat, now he is praying;
> And so I'll do't; and so he goes to heaven:
> And so am I revenged? That would be scann'd.

His intellect now asserts itself, and rage subsides for a time only to break forth in the next scene, a scene full of passion, and, meeting with no opposition from his intellect, he kills Polonius behind the arras, supposing him to be the king. And when Hamlet kills the king it is in a moment of exasperation. Observe how his passion was aroused.—

> *Queen.* O, my dear Hamlet,
> The drink, the drink! I am poisoned!
> *Hamlet.* O villainy! Ho! let the door be lock'd!
> Treachery! seek it out!
> *Laertes.* It is here, Hamlet. Hamlet, thou art slain;
> No medicine in the world can do thee good,
> In thee there is not half an hour of life:
> The treacherous instrument is in thy hand
> Unbated and envenomed. The foul practice
> Hath turn'd itself on me; lo, here I lie,
> Never to rise again. Thy mother's poison'd,
> I can no more—the king—the king's to blame.
> *Hamlet.* The point envenomed, too!
> Then venom, to thy work! (*Stabs the king.*)

King. O yet defend me, friends, I am but hurt.
Hamlet. Here, thou incestuous, murtherous, damned Dane,
Drink off this potion! (*King dies.*)

But how little of Hamlet is in this scene. He seems here more like Amlethus of the old Saga, and Laertes, his counterpart in this play. Behold Laertes upon his return from Paris. In a towering rage he demands of the king, "Where is my father?" "Dead," the king evasively replies. "How came he dead?" Laertes sharply asks

How came he dead? I'll not be juggled with.
To hell, allegiance! vows, to the blackest devil!
Conscience and grace, to the profoundest pit!
I dare damnation. To this point I stand,
That both the worlds I give to negligence,
Let come what comes; only I'll be revenged
Most thoroughly for my father.

Hamlet sometimes feels, and in two or three instances talks, in this way. He knows that he possesses this passionate nature; he is conscious of this weakness, and sought to overcome it. And when Hamlet says to Horatio,

Give me that man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of heart,
As I do thee,

he reveals his ideal of manhood, and this contributes to our knowledge of his character. His carnal nature reacted against this ideal, and his environment of lust and selfishness sought to drag him down to its own level.

The world in which Hamlet was placed was "out of joint," and he was "called upon to set it right." But it was supremely difficult to establish moral order in rotten Denmark. "The whole moral world," says Father Perek, "stands upon right, truth, and peace." When these supports of national existence are taken away every thing will fall to pieces, the more surely the higher it is built. What evidence have we of the existence of any such supports as these in Denmark? Her king was a murderer; her queen, the widow of the murdered monarch, and the wife of the assassin; her statesmanship, that of Polonius, "baited with falsehood," "with windlaces and with assays of bias."

Surely Denmark is not ripe for a reform, but for a revolution. The pure streams of right and truth and peace cannot be made to flow from such corrupt fountains. They must be supplied from without. They must be supplied by a man that, like Hamlet, had sensed the new enlightenment that was streaming from Wittenberg, and, unlike Hamlet, was a master of practical action; by an idealist and a man of the world, and by one who could mediate the ideal and the actual. Every age of transition has such a leader, and that age had one in Fortinbras. Fortinbras leading to battle twenty thousand men to conquer a strip of land upon which it would be impossible for his army to stand shows as much energy as Laertes or Claudius, but he is immeasurably above them in that he hazarded all this for an idea, to maintain the honor of his state. He could not debate with as much subtlety as Hamlet the question of whether "to be or not to be," but he had a clear conception of what constitutes the well-being of a state, and could marshal the forces to secure it. The victorious drum-beats of Fortinbras, fresh from the conquest of Poland, are heard just as the external supports of Denmark had fallen. The king had become a victim of his own treachery; the queen and Laertes had been involved in the same fate; Hamlet had been mortally wounded by the same villainy; the "carnal, bloody, and unnatural acts" have run their course; "the plots have fallen upon the inventors' heads;" Hamlet gives his dying voice for Fortinbras; and

> a divinity that shapes our ends,
> Rough hew them how we will,

establishes Fortinbras as the saviour of Denmark.

D. Dorchester Jr.

Art. V.—ROYAL SEIZURE; OR, THE ETHICS OF PLAGIARISM.

Two difficulties regarding the writings and sayings of others confront the preacher and the man of letters:

1. Dare he run the risk of unwittingly using the ideas or phraseology of other men by reading their works, and thus inwardly digesting them?

2. Knowing that an idea or a turn of speech has been used before, ought he, as a matter of conscience, each time upon employing it, to acknowledge its real or supposed authorship on the printed or written page or in the public speech?

These two questions are at the very foundation of the ethics of intellectual commerce; and the proper answers thereto are the two commandments on which "hang all the law and the prophets.". Nor are they merely matters of let or hinderance, settled by legal or judicial dictum or the *ipse dixit* of the critic, but they are profoundly questions of conscience, underlying character and deciding destiny, temporal and eternal, psychical and spiritual. It is therefore no light or trifling task even to attempt to answer them. Nor do we hope in this paper to do more than cast in our mite of allusion, citation, opinion, argument, and illustration toward the solution of the problem. At the threshold we remark:

1. It is often exceedingly difficult to determine the author of an idea or expression. To find a name appended by no means settles the question. Take as familiar a poem as the one containing the lines:

> We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial.
> We should count time by heart-throbs. He most lives
> Who thinks most, feels the noblest, acts the best.

Five years ago we found these and the lines following in a popular magazine, and credited to John G. Holland. Later they appeared in a cyclopedia of quotations over the name of E. C. Stedman. And recently they have been published, strange to say, with the honors of their authorship given to that most voluminous of all contributors, Anon Y. Mous. Yet these famous lines are in "Festus," written by Philip James

thence to the root, I have found it drawing its nourishment from soil from which many other flowers have grown, yet are growing, and will grow, for decades and perhaps centuries to come.

Professor Masson says :

> Not unfrequently when you have read the article of great celebrity in the current number of a periodical you find there has been no other motive to it than a theftuous hope to amuse an hour for you after dinner by serving up to you again the plums from some book which you and every one else have read three weeks or a month before.

Emerson says : "Every book is a quotation ;" and in his paper on Napoleon he declares that "as Plato borrowed, as Shakespeare borrowed, as Mirabeau 'plagiarized every good thought, every good word that was spoken in France,' so Napoleon is not merely 'representative,' but a monopolizer and usurper of other minds."

But it is unfair to charge seizure without discovering the stolen goods. All charges, to have weight, must be specific and accompanied by proof. Observe, then, how the crowned heads of thought have added, by royal seizure, empire after empire to their dominions.

Begin with Chaucer. It is asserted, upon good authority, that every thing he wrote could be traced back to a great French work entitled "The Romance of the Rose," one of those rare works on which the literary history of whole generations and centuries may be said to hinge." The "Clerk's Tale" he took from Petrarch. But before Petrarch Boccaccio had used it. His "Troilus and Creseide" is simply an English reproduction of an Italian version of a Latin translation of a French poem. The same theme had been used by Boethius, Maure, Colonna, and Boccaccio. And since Chaucer it has been used by Ludgate, Henryson, and finally by Shakespeare himself. In Chaucer's "House of Fame," the touch of Petrarch and Dante is visible. His "Legend of Good Women" he takes almost entirely from Ovid. His "Palamon and Arcite" is scarcely more than an English version of Boccaccio's "Teseide."

Spenser's master-piece, "The Faerie Queen," was inspired by the "Orlando" of Ariosto, and is written in open emulation of it. In his "Muiopotmos" Spenser takes us back to Ovid, adding an incident in the story of Arachne.

Milton told him that "Spenser was his original;" and Mr. Thoreau, speaking of Milton's seizures, says: "A pleasing image or a fine sentiment loses none of its charms, though Burton, or Beaumont and Fletcher, or Marlowe, or Sir Walter Raleigh may have written something very similar." It would require pages, moreover, to point out the Dantesque mines in which Milton delved, and out of which he brought forth and appropriated the rarest and most precious ore.

Considering Mr. Longfellow, leaving out the Hiawatha discussion and Poe's strictures, we may say that Hawthorne furnished the outline of "Evangeline;" but "a friend from Salem" gave it to Hawthorne. Even the model of the poem is not original. Oliver Wendell Holmes says: "The German model, which it follows in its measure and the character of its story, was itself suggested by an earlier idyl." Again and again, while reading Longfellow's lines,

> The star of *the unconquered will*,
> He rises in my breast,

has my mind involuntarily repeated Milton's

> What though the field be lost?
> All is not lost; *the unconquerable will*, etc.

In a single poem of Robert Montgomery's, the "Omnipresence of Deity," there are unquestioned appropriations from as many as five poets: Dryden, Scott, Pope, Crabbe, and Byron. What wonder Macaulay's wrath was kindled!

But the time would fail me to tell how Christ appropriated the popular adages, proverbs, aphorisms, and folk-lore of his day; how Paul borrowed from Aratus and Cleanthes; Thomas Jefferson, in writing the declaration of independence, from the Massachusetts bill of rights and other state and political papers; Macaulay from Scott; Poe from Calderon, Boscovich, and Chateaubriand; Hawthorne from Drowne; Pope from Bolingbroke and Chaucer; Wordsworth from Virgil; Moore from Chaucer, as did also Longfellow; Byron from Milton, "Juno," Harriet Lee, Rousseau, Voltaire, Chateaubriand, Beaumarchais, Lauzun, Gibbon, Bayle, St. Pierre, Alfieri, Casti, Cuvier, La Bruyere, Wieland, Swift, Sterne, Le Sage, Goethe, the classics, and Job; Addison from Milton and the classics; Dryden from Corneille, Milton, Plautus, Molière, Chaucer, Boccaccio, Shakes-

peare, and a host of others; De Quincey from Richter; Dickens from Fielding, Smollett, Irving and Carlyle, yes, and Wilkie Collins; Gray from Milton, Pope, Sir John Davies, Davenant, Dryden, James Hammond, and Gresset; Goldsmith from Gray; Swift from Lucian, Bacon, Moore, and ancient writers of fables; Sterne from Rabelais, Bèroalde de Verville, Bouchet, Bruscambille, Scarron, Swift, "Gabriel John," Burton, Bacon, Blount, Montaigne, and Bishop Hall; Fielding from Lucian, Regnard, and Molière; while Emerson declares Shakespeare to have been the very king of appropriators.

Now it is evident from this hurried glimpse of the merchant princes in the chamber of intellectual commerce that we must of necessity have access to the bank of current thought, ancient and contemporaneous—our individual mints would soon be exhausted, and our skill in the manipulation of thought would not be developed. Moreover, that enlarged mental commerce which comes from barter and exchange would be entirely cut off. It has been well said by a distinguished critic: "A great man without a past, if he be not an impossibility, will certainly have no future." We therefore pass in review the various methods of obtaining coins bearing royal images and superscriptions.

1. The secret, crafty, stealthy seizure of the bald-headed, brass-faced, iron-hearted plagiarist, stealing the children of thought without the ability to fully appreciate them, employ them to the best advantage, or properly provide for them, saying, "These be mine," as gypsies are said to steal and claim the children of their betters. This is simple midday highway robbery or midnight burglary, for which there is no extenuation whatever; the clown strutting about in royal robes—a monkey with comical grimaces, yet with all the pomposity possible, sitting in the chair of state. Let me cite a few examples. Robert Montgomery takes Byron's "Address to the Sea,"

> Time writes no wrinkles on thine azure brow,

and with Alpine self-possession *originates* the following couplet:

> And thou, vast Ocean, on whose awful face
> Time's iron feet can print no iron trace.

Again, the same poet takes this child of Scott's:

> The dew that on the violet lies,
> Mocks the dark luster of thine eyes,

out of its noble palace and its purple robes, and transforms it into a jingling gypsy, thus:

> And the bright dew-bead on the bramble lies,
> Like liquid rapture upon Beauty's eyes.

Also compare Owen Meredith's dedication of "Lucile" with Elizabeth Barrett Browning's dedication of "Aurora Leigh." "Lucile," by the way, is taken almost bodily from the heart of George Eliot. Such as these are the Jesse Jameses of literature, taking money from teller and cashier without even signing a receipt that the president and directors of the bank, namely, the great reading public, may know to whom the specie was delivered.

2. The open, undisguised borrowing of others' ideas without credit, without trying to conceal their parentage by tricks of phraseological festooning, and neither affirming nor denying authorship. Mr. Patison says of Milton:

> True, there are many phrases or images in "Paradise Lost" taken from earlier writers—taken, *not stolen*, for the borrowing is done openly. . . . Here and there, many times, in detached places, Milton has consciously imitated.

Pope did the same in his "Essay on Man," and in his "Dunciad."

Now the tracing of the line between this and real plagiarism of the rawest, baldest sort, is about as difficult, in my mind, as the deciding the difference between a sky blue and a blue sky.

3. Dietetics, dieting the mind until it takes on the complexion desired, as the Hebrew princes in the court of Nebuchadnezzar refrained from meats and wines, and restricting themselves to a vegetable diet, "appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

It is as true psychically as it is physically, that our character and complexion, our attitude and trend, are decided by our diet. The strength of the animal used for physical food becomes our strength by digestion and assimilation; and people who are voracious meat-eaters are fleshly in appearance and character, not unfrequently exhibiting the traits of the animal that, by assimilation, has become a part of themselves. This same law obtains in the realm of the psychical. Bayard Taylor became so steeped in German literature that *he thought in German.*

So Chaucer thought in French and Niebuhr in Hebrew. Scott bathed himself in border lore and minstrelsy as Esther bathed herself in sweet spices and perfumes, until he was saturated with the romantic chivalry and heroism for which the Scotian highlands and lowlands are immortal. Nicolai Gogol, the Sir Walter Scott of Russia, did the same in his own country.

Thomas Moore is a famous instance. Mr. Moore read Indian literature, or, to follow my previous figure, fed upon Indian thought, until his whole mind was metamorphized, and by digestion and assimilation made all his booty verily his own. In other words, he Indianized his mind. In reading "Lalla Rookh," though we know the author was never in India, and reckless of breaking the spell, he constantly refers us to foot-notes, telling us where and of whom he obtained his information; yet we never think of charging him with plagiarism. Indeed, he escapes the charge, though some of his weightiest obligations are not acknowledged. He sometimes enhances his seizures and sometimes deteriorates them; nevertheless, in either case, the honey despoiled has been eaten, digested, and assimilated, and has thus become his own.

4. The royal appropriation of ideas, embodied or disembodied, which the author feels he can ennoble, and to which he can give increased value and beauty—what Lowell denominates the calling in of the current coin and re-issuing it stamped with another image. Professor Holmes lauds Milton for his royal appropriations, and declares that this fact "signalizes all Milton's compositions. It is his manner. It is his genius. He claims the spoils of learning as his own. He made the triumphs of others the stepping-stones of his fame." Longinus, the Greek philosopher and rhetorician—whom one styles "a living library," another "a walking museum," a third "the best critic of all antiquity"—maintains that such seizures as Milton's are not theft, and are worthy of the loftiest praise and the loudest applause.

Evidently the first two methods of availing ourselves of "the spoils of learning" must be wholly and absolutely condemned. The third—the method of Scott, Moore, and Gogol—if conscientiously followed, is in every respect commendable. The fourth will do for intellectual crown-heads, if one is ever conscious of that high dignity and distinction. Such poaching as Montgomery's and Meredith's is contemptible; and such prac-

tices as Professors Patison and Holmes credit to Milton are unworthy of that "splendid orb of song."

Our drafts upon the bank of the world's thought must be either by assimilation or by royal appropriation. As a rule there is only one way, and that is by assimilation. Especially is this true of the preacher and the literatus of conscience. If we desire to use the ideas and expressions of others, without quotation marks, we must make them our own by the most thorough digestion and assimilation. The strength of the ox becomes our strength only when we have made a portion of the ox a part of ourselves. As I walk I do not analyze my strength and try to trace it back to the various sources from whence I derived it—liquids and solids—but with the consciousness of strength, and that it is my own, I do what I do with my might. Likewise in the intellectual realm, we must not only have the world's mental stimuli—the liquids and solids of thought—stored away in some cranial or chirographical larder, but we must digest and assimilate them until we can no longer trace them back to their primal source, so entirely have they become parts of ourselves, so completely our own property; or, to vary the figure, though we may point to the mountains whence we have drawn our treasures, they are ours by the law of discovery and conquest, we having digged and delved and brought them forth; or, by that higher law, "the laborer is worthy of his hire." The method of Scott, Moore, and Gogol illustrates my meaning.

This remark, however, must be made: what appears to be plagiarism may be far from it. No mind is *sui generis*. Two minds may, entirely independent of each other, conceive and bring forth the same idea. For example: Mr. Dickens's work, entitled "The Bloomsbury Christening," was so much like a farce entitled "The Christening" that appeared about the same time, that "Boz" published a note disclaiming plagiarism. Charles Lanman's poem, "The Cardinal Flower," as originally published, contained two entire stanzas almost word for word with Horace Smith's "Hymn to the Flowers," a poem of which Mr. Lanman never heard until Mr. Longfellow called his attention to it.

I revert to the method that furnishes the title of our paper, Royal Seizure. There have been men, a few men in every age, who have had a sublime faith (or conceit) that all the spoils of learning were their own; that God had commissioned them,

Alexander-like, to make world-wide conquest, as the pope commissioned Count de Montfort to appropriate the whole earth, if possible.

Shakespeare is the most notable instance. He found a place in his mental gallery not only for his own pictures, but also for those of almost every one else. And their grouping and arrangement are so harmonious, so felicitous, and the effect is so indescribably happy and striking, that the despoiled, finding their masterpieces there, would hardly have the heart to remove them even though such a thing were possible. He seized upon a neighborhood thought or an ephemeral idea, and gave it world-wide celebrity and age-long longevity. He took iron coin that was too heavy and cumbersome for general circulation, and, casting it into the crucible of his own genius, subjected it to a process only the wizards of the widest wisdom know, and it came forth re-wrought into that peculiar metal that passes current by intrinsic worth, like gold, in all lands.

This royal seizure of the intellect is like the ancient Roman emperors appropriating province after province and kingdom after kingdom, and absorbing them into an organic whole, until the tread of the Roman sentry on the rock of Gibraltar or the Scotian strand echoed far up the cataracts of the Nile, and 120,000,000 people, as miscellaneous as the sheet-borne animals in Peter's Joppan vision, bowed beneath the sway of the Roman eagles. Shakespeare was an irresistible Alexander, making world-wide conquests, and a combinative Cæsar, unifying them and making them an organic part of his own original kingdom. And as those emperors would call in the various coins of the kingdoms they conquered and re-mint and re-issue them with the imperial profile, making them a legal tender throughout the world, whereas before they were current only in some "pent-up Utica," so Shakespeare re-minted and re-issued the currency of thought of every province he invaded, and lifted it from a provincial to a metropolitan and cosmopolitan circulation, sending it forth with his own imperial uncounterfeitable imprint stamped upon it. So Mr. Nichol says of Byron:

> He made them [the writings of others] his own by recasting the rough ore into bell-metal. He brewed a caldron like that of Macbeth's witches, and from it arose the images [not of witches but] of crowned kings. If he did not bring a new idea into the

world he quadrupled the force of existing ideas and scattered them far and wide.

This naturally suggests the question, Are Shakespeare and his coadjutors, in thus appropriating other men's ideas, entitled to the honor or crown of originality? We answer, there are two kinds of originality:

1. Creative.
2. Combinative.

Now it is doubtful whether a purely original idea, in the creative sense, has been given to the world in five thousand years.* Juvenal, in his day, said, "Nihil dictum quod non dictum prius"—that is, nothing can now be said which has not been said before. Of the thirty-seven plays attributed to Shakespeare it may be doubted whether he is the absolute parent of a single piece, at least in the sense that Shelley conceived and brought forth.

So purely creative originality is impossible to-day. Neither Shakespeare, Milton, nor Dante were purely creative, for we can point to the very fields whence they culled their rarest flowers, and to the fountains from which they drew their sweetest and most exhilarating draughts. And if these failed to create, to whom shall we go for specimens of creative originality?

Combinative originality, then, is all that we can hope for; what some critics call the originality of discovery. We are not to create but discover empires of thought, as Columbus discovered America. We are to experiment with the chemicals at hand, as intellectual Faradays and Sillimans, to ascertain what new processes may be discovered and what new physical chemicals may be evolved. We are to combine and vary the ideas we have until from a simple theme shall come the oratorio, or from a single idea shall swell the glorious volume—as the acorn sends forth the oak—as Mozart, taking a wandering snatch of melody handed him by Beethoven, wove it into such a labyrinth of colossal yet most bewitching and enchanting harmonies, that the great symphonist rushed from the chamber exclaiming, "The world will be too small to contain the fame of this wonderful child!"

Ours is to be the originality of treatment, of combination, of presentation, of application of what is already existent and at

* We cannot indorse this pessimism.—Editor.

our command. Nor is this sort of originality to be depreciated. It is really the highest sort. Lowell says:

Originality consists quite as much in the power of using to purpose what it finds ready to its hand as in that of producing what is absolutely new.

Speaking of Rousseau's genius the same critic observes:

If his ideas were suggested to him mostly by books, yet the clearness, consecutiveness, and eloquence with which he stated and enforced them *made them his own.* There was at least that original fire in him which could fuse them and run them in a novel mold. His power lay in this very ability of manipulating the thoughts of others.

Emerson says:

Great men are more distinguished by range and extent than by originality. A great man *quotes bravely*, and will not draw on his invention when his memory serves him with a word as good. Next to the originator of a good sentence is the first quoter of it.

After this commendation of literary buccaneering we are not surprised when Oliver Wendell Holmes says of Emerson:

He believed in borrowing, and borrowed from every body and every book. Not in any stealthy or shamefaced way, but proudly, royally, as a king borrows from one of his attendants the coin that bears his own image and superscription.

The eloquent and versatile Henry Cabot Lodge says of Daniel Webster:

The faculty of obtaining and using the valuable work of other men, one of the characteristic qualities of a high and commanding mind, was . . . strong in Mr. Webster. . . . It is one of the familiar attributes of great intellectual power to be able . . . to use other people and other people's labor and thought to the best advantage, and to have as much as possible done for one by others. This power of assimilation Mr. Webster had to a marked degree. He could maintain or construct where other men had built; he could not lay new foundations or invent.

Macaulay, in his noble portraiture of the great Montague, testifies thus:

He was represented in a hundred pamphlets as the daw in borrowed plumes. This reproach was, in truth, no reproach. . . . It is surely praise enough for a busy politician that he knows how to use the theories of others; that he discerns among the schemes of innumerable theorists the precise scheme which is

wanted and which is practicable; that he shapes it to suit pressing circumstances and popular humors; that he triumphantly defends it against all objectors, and that he carries it into execution with prudence and energy; and to this praise no English statesman has a fairer claim than Montague.

"Let us hear the conclusion of the whole matter." All thought comes from God. Evil thoughts are but God-given thoughts corrupted by the world, the flesh, or the devil. What the great German exclaimed, "O God, I think thy thoughts after thee," is true of every man. Being God-given, they are "from everlasting to everlasting." The hoariest literature is but a record, crooned or scribbled at the cradle of the human race, of our every-day thoughts.

The thoughts we are thinking our fathers did think.

The thoughts we are thinking the first man thought. As Sir Isaac Newton said in substance: "Trace every law, every force, back to the last, to the ultimate analysis, and you will find neither law nor force, but simply God—God, back, and under, and through, and over all;" so trace every thought back through all the genealogies of men and angels, and you will find it emanated from the Logos. Εν ἀρχῇ ἠν ὁ λόγος . . . Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. John i, 1, 3. We are to no more give credit for a thought than for a breath of air, a burst of sunshine, or the sweep of a landscape. Acknowledgment is impossible, for there is not a thought whose parentage is known, humanly speaking. I challenge any one to point to an intellectual father, ancient or modern, who has begotten an hitherto unbegotten thought. Wendell Phillips delighted in showing that even our jokes and quips and *bon mots*, even our Irish bulls, are older than the pyramids, and as for science, philosophy, and architecture, we are but droning over the alphabet beyond which are the countless massive tomes with which the prehistoric were familiar. I challenge any one to find a shade of thought from Dante to Tennyson that did not shine through the psychical prisms of forty centuries ago. That was a great saying of Carlyle's: "The Present is the living sum-total of the whole Past."

But not so with the phraseology. The phraseology belongs, up to a certain point, to the inventor. We have no right to

use it without proper credit until, like the prophet of old, we have fairly devoured it and lost it. Once digested and assimilated, using it as naturally and unconsciously as we use the strength of the ox that formed a portion of the dinner of the previous day, the phraseology as well as the thought is ours. If you would preach like Tillotson, South, or Taylor; like Saurin, Massillon, or Bourdaloue; like Chalmers, Spurgeon, or Simpson, devour and digest and assimilate their thought and style and vocabulary until they are woven into the warp and woof—into the very texture—of your being, and thus become yours. And when your own, you have a right to use them at pleasure.

In other words, if you would preach like Tillotson, Tillotsonize your mind and heart; or like Simpson, Simpsonize; or like Chalmers, Chalmerize; or like Spurgeon, Spurgeonize. If you would write like Addison you must appropriate, not by theft, but by assimilation; in short, Addisonize. Master his style, read the books he read, write upon the same or kindred subjects, view things from his stand-point, and you will at last be Addisonian. But above all the masters of men towers the Man of Nazareth. He is the only man worthy of assimilation. Do not stop to assimilate even a Chalmers, or Spurgeon, or Simpson; no, not even a prophet or apostle or martyr. These men were great and good. But they were great and good only so far and in proportion as they assimilated the Christ. My message then to my brethren in the ministry is, by all means assimilate the Christ. He is the matchless model. Let him be so thoroughly woven and interwoven, fused and interfused, throughout your entire being, physical, psychical, and soulical, that you can say with Paul: "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." In short, be not Simpsonized, nor Spurgeonized, nor Chalmerized, but be EMMANUELIZED.

John Merritt Driver.

Art. VI.—ALFRED GRIFFITH.

That men notably conspicuous in their day are often in so brief a time overtaken by oblivion is not of necessity disparaging to them. The fact, that in so many cases men occupying large place in the thought of their own generation are but vague and shadowy figures to the next, has at least partial explanation in the ephemeral character of contemporary records. In the stress and strain of work they have no time, had they even inclination and faculty, to take thought for the future. Literature, indeed, has here and there an instance of great doers giving the world its best records of their deeds, but the instances are quite exceptional. The makers of history are seldom its writers as well. The Xenophons and Cæsars and Grants of history are easy to count.

There hence is little cause for marvel, less perhaps for blame, that men whose heroic service in the planting and training of Methodism is worthy to be had in perpetual memory are themselves so little known; that many of these, at no greater remove from us than a single generation, are scarcely more than names; and, most of all to sorrow for, that in the case of many the oblivious years have swept beyond our reach the means of recovering them to the recognition of the Church. On the roll of our worthies one may read their names. By searching we may find in our Conference necrologies appreciative mention, but of the most meager sort, of their lives and work. Tradition, too, makes some report; but, as mostly with tradition, its reports are vague, relating in the main to idiosyncrasies of character or oddities of speech. But when all we have is counted up, the fact remains that, with respect to many who in their day were princes in our Israel—workmen who were the masters in the founding and building of Methodism—no sufficing record anywhere exists. While here and there some noted leader lives in the annals of the times, scores deserving only less renown are without memorial, save in the record of their names and the grandeur of their work.

The fact we thus recall has easy explanation in the conditions under which they were wrought. It was an era of aggression in which their lot was cast. It was appointed them to lay

foundations; to strengthen stakes and lengthen cords. At first every thing was new; paths were untrodden; material was in the rough. There were sites to choose, plans to form, and arduous tasks to execute. They were voices in the wilderness, in highways and hedges, sounding on unaccustomed ears the invitations of the Gospel. Soon their success was in itself engrossing. On every field "the slain of the Lord were many." Every-where their eyes beheld fields "white unto harvest." To care for the slain and reap the fields and garner the sheaves; and, repeating the work, to plant and sow for new harvests; day and night aglow with zeal to recruit anew the armies of the Lord —this was their unchanging mood, the task to which their lives were set. These exactions of the time, imperative as necessity itself, while rich in material for history, were in the last degree unfriendly to its production. For had there been both competence and inclination for this less urgent but more thoughtful work, opportunity was so little at command as to render its undertaking antecedently improbable. Especially improbable it was that the reflective mood and judicial habit, essential to the writing of biography or history, would have exhibition in a time of such complete *abandon* to evangelistic occupations. The stress and heat of battle, with the clash of arms and shout of captains, is not a time for the delineation and portraiture of leaders. So the men whose task it was to blaze their way through pathless woods, to cross unbridged rivers, on whom came daily the care of folds and flocks scattered over vast reaches of newly-opened country—or later, when the pioneer had prepared the way for the regular itinerant, appointments were so many and daily rides so long that scarce an hour could be redeemed for seclusion and study—and when in the favored work of stations duties were so constant and engrossing—men whose lives were set to these conditions were certainly amenable to no censure in failing to put upon the canvas of their times satisfying portraits of the men who were "workers together with God" in the great evangelistic movement of the century.

A noted man of the class referred to in these remarks was Alfred Griffith, of the Baltimore Conference. His ministry began while the Church was yet in the dawn of its organized existence, and extended over the period of perhaps its most wonderful development and growth; and though through much

of this he was confessedly the peer of his great contemporaries in the Conference, and was the last of these to pass away—a man whose services had in his life-time unusual recognition and are held in grateful memory still—no worthy record of his character and work has yet been made.

Alfred Griffith was born in Montgomery County, Md., March 16, 1783. He was admitted to the Baltimore Conference at its session of 1806, and remained a member of it till his death, April 15, 1871, a period of more than sixty-five years. He had but crossed the line of legal manhood when his ministry began; he was a patriarch of fourscore years and eight when he exchanged it for the crown. Between these dates is a record of service in quality and measure signalizing him among the men who, under God, advanced the Baltimore Conference to its illustrious place in the ministry of Methodism. This service embraced all the varieties of work distinctively pastoral known to our system; and in nearly equal proportion was distributed among circuits, stations, and presiding elders' districts. For a number of years he was secretary of the Conference, and in nine General Conferences, beginning with the second session of the delegated body, 1816, he was a member of the Baltimore delegation.

The life thus outlined it is now our purpose to review: to inquire for the qualities determining its character, and to note somewhat the conditions and peculiarities of its unfolding and achievement.

It is not claimed that his was an intellect of the highest order —that any of his faculties were of that commanding type which nature now and then confers. It was, however, of large mold, and of that sturdy quality which, in the general judgment, constitutes the strong mind. The cast of his intellect was logical. Of quick perception, remarkably observant, acquisition seemed easy. Of sound judgment and wonderfully tenacious memory, he was able to make easy and effective use of acquisitions. Though not of especially fluent utterance, he yet possessed the power of accurate and forcible expression. What, perhaps, was most notable in his mental constitution was what we venture to call the proportion and balance, the nice adjustment, of his faculties —their mutual adaptedness giving them, in combination, the largest possible efficiency. A fact or truth, quickly perceived

in its bearings and relations, or supplied from the stores of his all-retaining memory, was by his discerning judgment passed upon at once, and without delay handed over to be dealt with as occasion might require by faculties whose harmonious operation invested them with wonderful efficiency. These well-proportioned faculties had their setting in a temperament not, indeed, of poetic ardor, but while cool enough to secure against the evils of impulsiveness, yet on occasion sufficiently susceptible to serve the needs of moving and impassioned speech. This natural equipment, not perhaps notably conspicuous in any single constituent, yet unquestionably rare in its combined excellence, unfolded and matured under the quickening and consecrating influence of divine grace. His conversion, which was early, was a regeneration—the infusing of this equipment with a new and divine force. Added to this was a life-work of hearty and engrossing interest. To the Christian ministry, under conditions peculiarly inspiring and heroic, these well-adjusted powers, with their gracious re-enforcement, were devoted. Under the spur of this great purpose their unfolding and maturing went forward. We cannot overestimate the wholesome force of this. Concentration gives power. Capacities enlarge, natural forces wax in might, faculties take on fresh increments of strength with the certainty of causes going to effect, when they are supremely bent on one attainment. The man animated by a single great pursuit, especially the greatest possible to man, "preaching the unsearchable riches of Christ," is fairly on the way to his largest capabilities. It is no marvel, then—it is of consequence as natural as that reaping follows sowing—that Alfred Griffith, dowered thus by nature and grace, and abandoned to a work that commanded his intellect and heart, with the added spur of emulation of great associates in the Conference—such men as Stephen Roszell, Asa Shinn, John Emory, Beverly Waugh, and a goodly host besides—natural that his faculties should thus unfold; that he should grow to the mold and character of man whom fifty years of service witnessed; sage in counsel, able in the pulpit, and a master of debate.

Interest naturally attaches to the early life of one who afterward attains to eminence in any sphere. Naturally we desire to know what advantages such a one enjoyed in the formative years for giving bent and impulse and facility of acquisition to

the faculties; or how far, in his case, the absence of such advantages compelled their unaided use. In short, we crave to know whether the one who has risen to distinction started upward from the vantage ground of a good education or from the less auspicious condition of an unschooled boyhood. Satisfactory information respecting this, in the case of our subject, is not attainable. It is, however, not a serious loss. There is a sense, and very real, too, in which every man must make himself. The training of the schools is to be coveted; but capacity to begin with, and then hard work through all the training process, imperatively condition success. In any case men make themselves. Environment may help or hinder, but not determine, the result of self-building; but the determining force, the efficacious energy, lodges in the subject. No college could have made Alfred Griffith. With the stuff that was in him and the spirit he was of schools would doubtless have done well for him; but for such stuff and spirit the itinerancy proved an excellent school. It is probable that he entered the ministry with but meager previous training; but his earnest and concentrated spirit made him eager from the first to acquire from every source whatever would conduce to fitness for the work which possessed him wholly; while his alert and observant habits, and his robust and finely-balanced faculties, rendered acquisition easy and certain. A circuit of large extent, imposing long sequestered rides, amid conditions of life largely exempt from the social demands which the altered conditions of our time render so exacting, constituted an environment not unfriendly to habits of reading and study. Certain it is he early learned the secret of redeeming time. His reading in the early years was not wide, but was studious and thorough. The works accounted standards of Methodist doctrine and polity he early and completely mastered. History, ancient and modern, became a favorite study. Later in life, but yet in his early prime, attention was given to metaphysics and philosophy. With the work of Locke on the Understanding he was remarkably familiar. Among the faculties, if such it be, memory was in his case proverbially tenacious and prompt. There would be none, knowing him, to question that he was eminent among the preachers of his time for the extent of his information, for the grasp with which he held it in possession, and for the ease and

certainty with which, on occasion, he could avail himself of the hoarded treasure. While this peculiar facility of recollection served him well in the pulpit, and in Conference debate, its indulgence was more frequent and felicitous on less formal occasions, and often lent peculiar charm to the intimacies of social life. It was a rare delight to listen, when, in some happy mood, he drew from the seemingly exhaustless stores of memory experiences and incidents, humorous, pathetic, and instructive, garnered in the course of his long itinerant life.

Another aspect of his training it is needful to note. With the passing away of Bishop Asbury Conference sessions underwent a notable change. His relation to the preachers had been so like the patriarchal, and their regard for him so nearly filial, that their coming together in Conference was rather to settle things according to his suggestions, than to ascertain by deliberative processes the preponderant judgment of its members. Not that this was the theory, but that by reason of the deference, well-nigh reverential, had for the man they were fond to call father, Conference sessions had but little of the ordinary character of deliberative bodies. There was little exhibition of the sharpness of debate, of the frictions of colliding thought, or of the rivalries of leadership. But with his removal a change set in. The older and more experienced members naturally sought to shape decisions. The practice of debate rapidly grew. It happened, too, that questions soon arose which greatly disturbed the peace of the Church, and which, in fact, within a decade from Asbury's death, had ripened into Radicalism. Unavoidably the spirit of the time invaded the Conference—had, indeed, its center there. The giants of the day contended with each other, and at times with a bitterness and acrimony not surpassed in later strifes. There were criminations and defenses of the fathers in which the severities of language were heavily taxed. In this school Alfred Griffith was a pupil. Ten years a preacher when Asbury died, he was in his early fame when the Radical storm began to brew. When that storm was in its stress, and the tide of feeling was at its flood, he was one of the company of bright young men, members of the Conference, of whom John Emory was *facile princeps*, who were fast advancing to the front. But we are concerned at present only to note the effect of these pro-

cedures on his development. Here began Mr. Griffith's training in debate. Questions in his regard as grave as the welfare of the Church were in the stage of argument. In the lead on either side were men the peers of any in the Church. With powers keen and strong, in the opening consciousness of their might, and spurred to utmost effort by the greatness of the pending issues, that he should come from that arena an athlete in debate is altogether natural. Subsequent years bore witness, in many an effort in Annual and General Conferences, how greatly he had profited by the training of that school.

It enhances the estimate of his mental and moral furnishing to reflect how little its effect was due to grace or impressiveness of person. What the disparagers of Paul said of his "bodily presence" might in truth be said of Mr. Griffith's. Under medium height, of slender build, seriously lame in one of his limbs, and with little claim to comeliness of feature, there was nothing in his personal appearance to conciliate or favorably impress. His voice, orotund in quality, was not especially pleasing; but in the sustained tenor of serious argument, and even more in passionate appeal, it became an effective instrument of utterance. There were, however, times when he would so use this unattractive body that people took no note of its defects. When in grapple with some great theme, kindling with the glow of genuine emotion, the slender frame would seem to dilate, and, reflecting something of the grandeur within, was for the time apparently transformed, while the deep voice, vibrant with emotion, came sweeping over ears and hearts in a flood of eloquence that rendered hearers insensible to every thing but itself. One such instance we may note as witnessed by ourself. It illustrates his courage, not less than the power sometimes attending his words. It was at the session of his Conference near the close of his active relation thereto, and was a severe criticism—in fact, a sharp rebuke—of the presiding bishop. Some aspect of the pending question touched the privileges and rights of members of the Conference, when, with emphasis and in quite an *ex cathedra* tone, the chair expressed views which to the Conference seemed offensive. To the "old man eloquent" it was as tinder touching fire. The bishop's voice was scarcely hushed when he was on the floor, and in his deepest tones, and with a force that sent his words through

all the house, he uttered a string of startling questions: "Where am I? What sounds are these that reach my ear? Is this the Vatican of Rome? Are these the puny thunders of a papal bull?" And thus like fiery balls the questions flew, hitting the center every time, till one actually felt to commiserate the object of his apparently merciless rebuke. This was followed by eloquent words in eulogy of individual liberty, and depicting the heinousness of its infraction. The Conference was awed into strange quiet, amid which the chair seemed glad to make apology.

Of Alfred Griffith in the pulpit the prevalent impression rests chiefly on tradition. There seems, however, small difficulty in reaching a fairly just conception of his preaching both as to matter and manner. From the cast of his mind, his temperament and spirit, and from the preaching of the times—its doctrinal character, the stress accustomed to be put on fundamental truth—it were easy to determine what was most distinctive in his preaching, with regard both to substance and treatment. Its characterization by one familiar with his later ministry doubtless conveys a just impression of his preaching at its best. In this description it is said:

> His sermons were heavy artillery, slowly moved to their position, but overwhelming in their effectiveness. The supremacy of the truth of God, the supreme divinity of Jesus Christ, the atonement and its accessories, the pardon and restoration and hope of the sinner, were its grand themes. And with what weight of argument, cogency of reasoning, manly persuasion, sharp distinctions, and unequivocal rebukes, did he handle these topics! The grave sincerity of his manner, the delicate pauses of utterance, the logic which never hurried its conclusion, the unique gesture and tone and look, the jostled Bible, the eye often closed or glancing out from its shaggy archway with deep conviction, or the inevitable humor which played over his peculiar countenance, are remembered by all who knew him. Though he had serious bodily defects, and lacked the graces of elocution, he was yet an orator. He handled God's truth with the dignity of a royal embassador. When fully roused, his majestic manner gave so much impressiveness to his subject that defects of person and utterance were forgotten. This is true oratory. Its secret is less in the man than in the divine agency which penetrates and empowers both preacher and preaching.

The wisdom and fidelity conspicuous in his ministry were no less apparent in the wider spheres allotted him in his protracted

life to fill. In the highest council of the Church especially, these and kindred qualities had exhibition at times constraining admiration. In extent and quality his service here was signal, covering as it did nine *quadrennia*, and dealing with events as critical as any which our history has known. Unquestionably the organism of the Church has never been under tenser strain than in the growth and culmination of the Radical movement, and in the convulsive throes attending the emancipation of its episcopacy from the evil of slavery. Indeed, of the stormy history of these times, he might have said, as Æneas of the siege of Troy, *magna pars fui;* for, through it all, he was abreast with the men most influential in controlling the determinations of the General Conference. With respect to the latter of these events, it was of his motion that in the General Conference of 1844 cognizance was taken of Bishop Andrew's implication in slavery. Though the action ultimately had was on a substitute slightly modifying his proposal, it was he who sounded the note which was "heard around the world." The courage of this act, not easy now to estimate, was genuinely heroic; for, though representing a Conference pre-eminently loyal through every shifting phase to the best sentiment of the Church respecting slavery, he yet was from a region where the measure he proposed was certain to evoke opposition. Slavery dominated politics, and even then was bracing its arm for the blow it finally struck at the nation's life; and he was well aware that the action to be taken must unavoidably carry the odium of political entanglement. Of the gravity of this procedure there was in the body no more discerning spirit than his; none more keenly apprehensive of the trouble it would cause. The act he knew would brew a storm whose violence he must personally feel; that for himself, because of forwardness to girdle this aggressive evil with restraint, there would be hostile feeling having vent in detraction and abuse; that soon the border would blaze with fires of passion whose utmost heat he must endure. But he took no counsel of expediency. The Church, which was dearer than his life, had in his view received an "immedicable wound"—a hurt for which he deemed excision the sole effective remedy. That remedy he would administer, regretfully, indeed, but undeterred by any thought of consequences likely to embarrass him, as no doubt he would have done had

martyrdom been obvious. Yet while he was of those who "refuse not to die," when there is need, for principle or truth, he was among the least impulsive of men. In temperament far removed from rashness or indiscretion, contemplative, cool, at all times master of himself, he was a man as noted for the prudence as for the courage of his counsels—as distinguished for the deliberation as for the daring of his actions.

The closing years of his remarkable career were passed in comparative seclusion. In the quiet home of a married daughter in Alexandria, Va., the worn and shattered hero had all the kindly care which filial affection could minister. For several years preceding his death he was physically disqualified for any active service; but he retained an unabated interest in all that pertained to the welfare of the Church. As during the few last years physical decadence progressed, enfeeblement of faculties more and more appeared, and as the end approached, their grasp, save on the subject of religion, was almost wholly lost. To this they were responsive to the last. A few weeks before the end the writer, with a friend, was admitted to his room, and for a time sought without success to elicit any coherent expression of thought; but when the session of Conference, then near at hand, was spoken of, and he was asked for any message he might wish to send, there was a momentary flashing up of the old fire, as with energy he said: "Yes, yes, the Conference; tell the brethren to preach the Gospel; preach the Son of God, the divine Saviour of men." Thus strongly did the spirit of his life assert itself, even when the poor, worn frame was in "feebleness extreme." Two months later came the inevitable event. For the body it was but the pause of forces wholly spent; for the spirit it was the ending in rest and victory of a strenuous life.

Art. VII.—CONGREGATIONALISM *VERSUS* OUR EPISCOPACY.

A most notable sign of the strong and growing tendency of Methodism in the United States toward Congregationalism is found in the waning power of the bishops of our Church.

During the first period of Methodist history—from 1766 to 1784—the bishops, who were then called Mr. Wesley's assistants, had almost absolute power over the preachers. They would hear the discussions of the preachers and then decide all questions coming before them; and by their administration of their office they made it clear that American Methodism was closely identified with Methodism in England, not only in doctrines, discipline, and purposes, but also in its external forms and government. Mr. Wesley ruled both preachers and people in all their relations to Methodism, according to the dictates of his own judgment. Mr. Asbury, in these respects at least, was to Methodism here what Mr. Wesley was to Methodism in England.

The decline of this great power has been gradual, and marked by some of the greatest struggles both in public debate and private appeal which have occurred in the history of the Methodist Church. In these struggles two great contending parties have arrayed themselves on the battle-field; one of these exalts the episcopacy in its relations to the General Conference (the law-making body of the Church), and takes high ground for episcopal prerogative; the other magnifies and emphasizes the relative authority of the General Conference. The former claims that the tenure of office in the episcopacy is a life-time; that the right to fix the appointments of the preachers and to choose the presiding elders inheres in the bishops; that to the bishops belongs the exclusive authority to ordain; and that the General Conference is the only body competent to elect bishops.

On the other hand, the opposing party argues that the General Conference of 1808 intended to give large discretional powers to the delegated Conference which was then provided for; that this new body was made the successor to the old imperial Conference, and that it was endowed with all the

authority exercised formerly, barring the restrictions specified in the Six Restrictive Rules.

This latter party has been so successful in its struggles with its opponent that to-day we find the office of the bishop so restricted and narrow as to make it unworthy of comparison with the original, irresponsible, and arbitrary office filled by Asbury. This is clearly seen in the fact that the functions of the bishops have been frequently changed by action of the General Conferences. While some duties have been added to the office of bishops some prerogatives have been cut off. In 1816 the General Conference committed to the bishops the great responsibility of preparing "a course of study" for candidates for the ministry. In 1844 they were ordered to prepare "a course of study" for candidates for orders which should extend over four years.

While in 1840 the bishops were given a specified power "to decide all questions of law in an Annual Conference," that duty was limited by the action of the General Conference of 1872. The constitution found the bishops among the law-makers; it deprived them of those functions. Bishop Hedding says:

> The power with which the bishops are invested was formerly much greater than it is now; it being thought best by the General Conference to transfer part of it from time to time either to the elders or the laity.

He goes on to show that they once had power to negative any election of superintendent, elder, or deacon, and to prevent any preacher from publishing any thing they did not approve. They were also judges whether any should be expelled from the Church or retained in it. The day of this paternal government has long since passed away, having been assisted on its journey both by legislative action and popular sentiment.

While, as a matter of fact, the bishops always "fixed the appointments" of the preachers, it is to be remembered that authority was committed to them by statute for this work, and also that the General Conference has always made rules to regulate the pastoral term, thus putting restrictions on the bishops in these matters. A notable action of this kind was the extension of the time-limit from three years to five at the last General Conference, in spite of the statement of the bishops in

their quadrennial address to the General Conference that "the dominant sentiment of the Church does not favor any change." If the General Conference is competent to say that the bishop shall remove a preacher after three years or after five years it is also competent to say that he shall not remove him at all. If the champion of episcopal prerogative should say that by such action both the episcopacy and itinerancy would be destroyed, it is a sufficient answer to reply that there are other functions of the episcopacy besides making appointments, and that there is enough enginery in the General Conference to make the appointments without the *ipse dixit* of the bishops.

This is not only logic warranted by the facts, but a sentiment growing daily in Methodist circles, especially in the larger and more influential churches.

In point is the case of the presiding eldership. In 1820 the power to appoint presiding elders was taken from the bishops, but, through the personal appeals of Bishops McKendree and Soule, and from consideration of their personal feelings which they pushed into the controversy, the succeeding General Conference re-invested them with this power.

The great struggle in 1844, in which the Southern members of the General Conference supported the slave-holding Bishop Andrew, and which culminated in the division of the Church, was over the question of the power rightly inhering in the General Conference over the bishop. The Northern members generally agreed that the episcopacy was simply an office from which any incumbent could be removed by action of the General Conference. The Southern members held that the bishopric was an order of which none could be dispossessed except for adequate cause. One might infer from this that the Northern idea has been generally accepted by the members of the Methodist Episcopal Church; but the fact is, that the contrary is so far true that continual efforts to emphasize and impress the Northern idea have been made in the General Conference, but without avail.

The influence and action of the largest and most powerful churches of the Connection in the matter of selecting their own preachers adds to the current opinion that the spirit of Congregationalism is crowding the bishops into a position where the office is largely despoiled of its original aristocratic and irre-

sponsible authority. It is true that none of these great churches could have the preacher of its choice without the consent of the presiding bishop at the Annual Conference where the appointment is made. But the influence of such a church is quite frequently so great that the bishops, who know and appreciate the progress of the Congregational idea, yield to the clamor for a popular preacher, even when their judgment is that another course would be more wise. So general has this sentiment become, that when a bishop exercises his authority as he pleases, despite the voice of the church in the case, a cry goes up all over the Connection of "abuse of authority!" "restrict the bishops more completely!" "make them more easily amenable to public sentiment!" "shorten the tenure of office!" "let the responsibility and results of their errors rest upon their own shoulders, and not on the afflicted itinerant or on the charge!"

The whole transfer business, by which preachers are changed from one Conference to another, makes the above more plain. It sometimes occurs that a popular preacher is transferred from one Conference to another to take charge of a wealthy church over the protest of the presiding elders of the Conference into which he comes, and contrary to the explicit resolutions of such Conferences to cover such cases, and despite the expressed opinion of the presiding bishop that such a transfer is not for the good of the whole Connection.

The same idea prevails and is practiced in the bounds of the Annual Conferences. The presiding elders, who were once men of great importance and influence, are now busied in fixing for the approval of the bishop the appointments of the weaker charges of the Conference, while the greater churches and the more influential preachers arrange affairs between themselves, and approach the bishop (without the interposition of the presiding elders) to have their plans consummated by his authority.

So Methodism to-day largely presents the spectacle of a Congregational episcopacy, the greater churches and preachers choosing for themselves, the lesser furnishing a residue of employment for bishops and presiding elders. That such an evolution is desirable is an open question; that it exists none familiar with Methodist history can deny. In 1847 Abel Stevens, the eminent Methodist historian, in a tract on *Church Polity* published in book form, raised his voice against the beginnings of this now

general practice of fixing appointments by negotiation between pastor and church. He pronounces it "an utter infraction of our economy; such a one as must prove ruinous to it if generally adopted, and such as no high-minded Methodist preacher, who has respect for his brethren or himself, ought to admit. If the appointing powers regard" these negotiations, they must "deviate from the only correct principle of making the appointments, and act contrary to their own convictions of what is just. If they disregard them, they expose themselves to the resentment of both the disappointed preacher and charge. What man, understanding the peculiarity of our economy and regarding the vows of his ordination, can guiltlessly promote such confusion? Let us abandon, then, and frown down this unwarrantable conduct."

That which the fathers believed to be a calamity has come to pass, and is strongly intrenched in the customs of the more powerful portions of Methodism.

Within the last two decades the decline of episcopal prestige has been more rapid than in any other period of our history. Many facts are to be considered when the search is made for the cause of this swiftly waning glory. Two such facts are "lay representation" in the General Conference and some of the methods lately employed in the elections of bishops. The first fact may account for the latter. The prominence given the layman by his elevation to membership in the law-making body he has not failed to use, so that to-day the will of the laymen is largely the law of the clergy. Governors of States, millionaires, men prominent in business and political circles are those most generally favored with position in the General Conference. These men help make bishops, they can assist in unmaking the same; so that when their local church desires a certain pastor the judgment of the bishop generally is that such a man should fill such a place. If the tenure of episcopal office be liable to limitation through the agitation and by the vote of the laymen is it therefore wrong for the *episcopos* to lend a very willing ear and hand to them? Nay, verily.

Chas. A. Crane.

Art. VIII.—THE CHURCH AND THE WORLD.

The article by the Rev. C. M. Morse in the November-December number (1891) of the *Review*, entitled "Regeneration as a Force in Reform Movements," reproved the Christian Church for indifference to questions concerning "land-tenure, the monetary system," etc. Mr. Morse says:

> The great question before the people to-day is the problem of the just and equitable distribution of wealth. They who are devoting their thought, time, and means in this direction are the reformers in the age in which we live.

But "all social questions must finally be settled by appeal to the law of God: 'Thou shalt love thy neighbor as thyself;' and under the commission of Jesus, 'Ye are the light of the world.' 'Regeneration,' being 'born from above,' is essential to a proper conception of, and obedience to, the principles of the kingdom of heaven in the world." The question then is one of imperfect regeneration. A true regeneration, Mr. Morse declares, founding his conclusion on St. Paul, in Phil. iv, 8, 9, "involves 1) faith in the Founder of the Christian religion; 2) thought, investigation, knowledge embracing all the facts in questions concerning the welfare of humanity; and 3) obedience to the precepts of and imitation of the example of those who organized the Christian Church. The first of these three elements of 'regeneration'—faith in Jesus—is universally insisted upon, while the remaining principles are either ignored or openly rejected." From this results incomplete, illogical, and dwarfed Christian character. St. Paul had such in view when he "recognized the existence of social problems, and commanded that they be investigated." "He knew that faith, regeneration, acceptance of Jesus, alone and by itself, would never change, purify, save, the world."

A very curious utterance this last, taken with whatever amount of allowance or limitation. That "regeneration" does not reform society Mr. Morse undertakes to show by illustrations drawn from the (past) existence of slavery, the continuance of war, and the general condition of society in Christian nations, but more especially the industrial situation: "Looking down upon the busy scene, with all its cruelty, lust, inhumanity, and

general devilishness, it is impossible to distinguish, by any thing unique or exceptional in their methods, the Christian from the pagan." "I state it as a fact," he continues, "that if every individual in the United States should be 'regenerated' in an hour, this wholesale conversion of the community—under present methods—would not result in a single reform in the industrial or social world." The reason of this is, that though regeneration does result in the determination to lead a better life, yet "the conception of what constitutes the better life is gained by hearing sermons and by observation of society as it is."

The cure provided by Mr. Morse is discussion by the pulpit of "all questions of human conduct in the social realm." At the last, however, he returns to the method of study, and says:

> If the same earnest discussion and investigation were applied to the Bible doctrines concerning land-tenure or usury that are given by the Presbyterian Church to the opinions of an errant professor, or by the Baptist Churches to the question of immersion, or by the United Presbyterian Church to the matter of psalmody and the use of instruments in divine worship, or to the "woman question" in our own denomination, Christianity would soon forge to the front as a social factor.

Mr. Morse would have been more helpful if he had himself declared these Bible doctrines explicitly, instead of rebuking the Church for not doing it. What is the New Testament teaching as to private property in land, for example? The apostles received gladly the price of lands that were sold, which they could not have done had there been defect of moral title; the weight of St. Peter's rebuke to Ananias for keeping back part of the price of his land was in the declaration, "While it remained, was it not thine own?" The principle of usury seems settled by implication in the parable of the talents, supporting the plain rule of the Old Testament.

But the main fault of the article under review is more radical, consisting in a confused notion of the purpose and office of the Church in the world. That "the great question" for the Church to-day concerns the distribution of wealth is a surprising proposition. The great question in this, as in old times, is of righteousness, temperance, and judgment to come, and not of bimetallism, tariff, single-tax, and trusts. These are matters of state, of police merely, of material and temporal character, with which the Church has no more to do than with the fire

department or the public works—that is, the Church interferes in such matters only with great principles applicable to all human conduct. The Gospel, in fact, shows a certain contempt of material things: to lay not up treasures upon earth, to take no thought for food or drink or raiment, but to seek first the kingdom of God and his righteousness, are what it enjoins; and over and above, so to speak, the cheap coats and lower rents "shall be added." "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." *

In his exegesis of Phil. iv, 8, 9 (to think on whatsoever things are true, honest, just, pure, lovely, of good report), as commanding the investigation of social problems, Mr. Morse will hardly be followed. The result of following him here would be strange indeed! Fancy the religious effect upon the hearers of a minister's urging the single-tax on land to farmers, or preaching to Republicans that a protective tariff is robbery, or commending it as a source of prosperity to men persuaded that freedom of exchange is a blessing! And fancy the religious effect upon the preachers of giving themselves to these themes—the deadening of spirituality that would result from occupying with purely temporal affairs the thought of the one class of men now concerned wholly with sacred things! Conceive, too, the jarring opinions that would be put forth, all with the same semblance of authority, as from the "oracles of God," to employ Mr. Morse's phrase! The politicians, children of this world, wiser in their generation than the children of light, cannot yet decide what principles to advocate touching such matters, even on the low ground of expediency. The questions that

* Since this article was placed in the editor's hands the *Presbyterian and Reformed Review* (for January) has published, under the title "Christianity and Social Problems," the last article from the lamented Professor Aiken, of Princeton Seminary. Among other things Professor Aiken said:

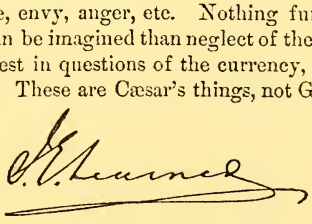
"Recognizing the permanent and ineffaceable distinction between moral evil and natural evil, Christianity cannot wage its warfare against all those things which enter into the social agitations of our time (and of past ages as well)—inequality, poverty, care. . . . It accepts social inequalities, as well as physical and intellectual inequalities, as certainties while the earth lasts, and as having unquestionably been in the past tributary to civilization and progress; so with poverty and sorrow, conflict and suffering. Yet if its view of these forbids it to have any such quarrel with them as it has with moral evil, it does not pass them by on the other side. It has ministrations to them that are all its own. It gives cups of cold water in Christ's name, which infuses a blessing into the draught. It teaches men, by bearing other's burdens, to fulfill the law of Christ. Its sincere and sympathetic grief carries a peculiar balm to hearts that are sad and sore. But with all this, and beyond all this, it looks to the reformation of souls."

Mr. Morse wishes the pulpit to decide are questions of politics, not of religion. The agency he invokes for the decision is one whose eighteen centuries of gospel preaching, according to his own account (which we by no means confirm), has yet left it "impossible to distinguish, by any thing unique or exceptional in their methods, the Christian from the pagan;" yet he expects it now to reform the world by preaching free coinage or the gold standard, free trade or protection, eight-hour laws, etc.!

What, then, is the ground of hope in the new line of effort? This impatience of worldly conditions is well rebuked in a passage from a letter of Flaubert's:

> No great genius ever came to a conclusion, and no great book, because humanity itself never reaches a conclusion. . . . For this reason the phrase so much in vogue, *the social problem*, is profoundly distasteful to me. The day it is solved will be the last of the planet. Life is an eternal problem, and history also, and every thing.

Mr. Morse says much of St. Paul's warning believers "to *think*, to be students, investigators of all questions of individual and social interest," and of "the sociological doctrines of Jesus." But the apostle's injunction to "think on" things true, honest, just, pure, lovely, cannot be pressed so far. Of sociological doctrines, in the modern sense, Jesus taught us, "The kingdom of God cometh not with observation: . . . the kingdom of God is within you." Apparently, to Jesus temporal conditions were indifferent. He ate with publicans and sinners, and, stranger still, with the rich. His temporal works of mercy seem to have been wrought all for spiritual ends, else, indeed, they should have been universal. Every thing with him was spiritual. If he forbade robbery it was for the sake, not of the robbed, but of the robber. Thus it is that the list of mortal sins is not such as the modern "practical" man might compose, for example, murder, theft, etc., but something very different—not a list of acts, even, but of states—pride, envy, anger, etc. Nothing further from the habit of Jesus can be imagined than neglect of the concerns of the soul for interest in questions of the currency, taxation, rent, hours of work. These are Cæsar's things, not God's.



EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

In his criticism of the theistic hypothesis Herbert Spencer animadverts against the anthropomorphitic element as an obstacle to a right apprehension of the problem, and as justifying the extreme of agnosticism to which his chopped logic conducts him. He holds that the Deity is inscrutable, and that the fact of his existence is beyond all possible human demonstration—the infinite can never be brought even to the borders of the finite. Hence, any conception of God from a human view-point must be a human conception, originating in the human mind, developed according to the processes of human intellection, and culminating always in limitations and colorings that give it only the value of a human sentiment, without authority, sacredness, or divinity. Such, in his judgment, is the origin, character, and worth of the Christian belief in a personal God. The philosophic theory of agnosticism is defective in that it is one-sided and partial, parading ignorance from one view-point without allowing the possibility of knowledge from another view-point. Mr. Spencer heralds a half truth, which is more mischievous than a pagan error or a knowable falsehood. The school of which he is a representative is not blind to the fact that if God's personality and rulership are objects of human apprehension, it is because the human faculties are endowed with power or instinct to rise to the level of such a problem; otherwise God is utterly unknowable. Mr. Spencer himself can affirm that God is unknowable only from the view-point he assails. For his philosophy there is no other view-point than anthropomorphism. Why, then, does he object to it in theology? If knowable at all, God is primarily knowable by the only means within our reach—that is, the human faculties. Agnosticism removes God from the arena of human thought, and blights with imbecility the only organs of knowledge with which man is piloting his way from one world to another. Against such a theory we array the startling conclusion, that if it strike down knowledge at the highest point it altogether extinguishes the knowing-sense, and leaves man in total ignorance of all things. If we cannot know God we cannot know any thing. If he is incognoscible by virtue of his distance or of human limitations, it is not certain that any thing is within the range of human knowledge. The word knowledge degenerates into a fad or poses as a mystery. We confront this theory by the anthropomorphic revelations of the Deity in the divine word by which his existence, attributes, and purposes are fully apprehended by minds devoutly affected by higher knowledge. Monotheism, incarnation, Messiahship, the Bible—these are apprehended from the anthropological view-point, and would find no lodgment in human thought in any other

form or by any other method. Absolutely in essence God is unknowable —this is Christian agnosticism; but in existence, character, and redemptive plan he is knowable through human agency, and may be apprehended correctly, satisfactorily, sufficiently.

THE SPIRIT OF SCHISM, SOMETIMES INVOKED BY CHRISTIAN MEN to satisfy a real or supposed grievance, is largely in abeyance, other methods of adjusting differences in ecclesiastical bodies being preferred to those more violent procedures that usually result in discord and secession. This evil was one of those inheritances that all religions, pagan and Jewish, contributed to the Christian age, and seemed indispensable to human liberty and progress. In some of its stages it became a moral disease, as dangerous as it was infectious; breaking out in men of radical convictions and resulting in apostasies and the organization of new Churches. In the division of the early Church into Eastern and Western, and in the various so-called heretical secessions from the Western Church, the evidence of the schismatic tendency is prominent and conclusive. For one hundred years Methodism has felt the blighting touch of the same spirit, but has advanced in its great mission in spite of the obstacles. In one view, the history of Methodism is the history of her schisms; but also a history of triumph in the face of these united oppositions. Holding that episcopal prerogative was too extensive, James O'Kelley, from 1790 to a late period, warred against the system, organizing "The Republican Church," and believing he had inaugurated a religious movement that would eclipse the Church he abandoned. He lived long enough to see the folly of his work, but died without confessing his mistake. In 1830 some protestants against the episcopal system, and who also objected to the refusal of the Church to grant lay delegation, organized the Methodist Protestant Church which, with some enthusiasm, and after a career of sixty years, has attained a position of importance, and, in addition to evangelizing others, is a convenient refuge for those among us who are pleasantly deluded by the waxen cry of "Mutual Rights!" In 1840 Orange Scott, possessed of the antislavery spirit, rebuked the Church for its conservatism on abolitionism, and assisted in founding the Wesleyan Methodist Church; but it suffered disintegration, and has been practically absorbed by the original Church. In 1845 the Southern section of Methodism, grieved at the alleged abolitionism in the North, organized a new Church, which is the dominant religious body in the South, and successful in its sectional aims and methods. In 1860 the Free Methodist Church, was organized on the ground that the Methodist Episcopal Church had departed from the simplicity and spirituality of the fathers; but its founders were expelled members of our Church, and its progress has been in proportion to its novelties. From this outline it appears that the episcopal system, the rights of the laity, slavery, and spirituality have occasioned secessions some of which would not have occurred in an age of toleration and common sense. Wide differences exist to-day in the Church respecting the doctrine of holiness, the eccle-

siastical rights of women, the removal of the pastoral time-limit, the political rank of prohibition, and other questions; but schism is not now contemplated in any case as a remedy or method of settlement, even when unity of view is known to be impossible. The fanaticism that drives men from the Church no longer flourishes in Methodist soil; and the radicalism that demands excess of rights and privileges is submissive to the majority that decrees otherwise. Hence, the peace of the Church is assured.

THE MORE THE PAULINE WRITINGS ARE STUDIED the more patent is the fact that the great apostle gave to the Church what may appropriately be called, an ecclesiastical language. It is true that other New Testament writers have contributed some words to the vocabulary of the theologian, as "propitiation," which is properly a Johannine word; but they did not discuss all the themes of the Gospel, and were without occasion to indulge in a phraseology so precise and germane as that which is characteristic of Paul. Even when the other writers employ the same terms as Paul, they write in a style so different, and use them with reference to so many phases of the Christian faith, as to impair that robustness of suggestion which is apparent whenever he handles them. It is not claimed that the apostle was extensive in his vocabulary, though he combined Greek and Hebrew culture; but that, in his mind, certain words were possessed of a specific force, and embodied distinct ideas, separable from the ideas common to paganism and Judaism. Hence, usually, his words have a single meaning, except when used in the metaphorical sense. Because the Pauline vocabulary is narrow and limited, but specific and individual, theology is as possible as mathematics, which rests upon axioms and principles. It is not our purpose to enumerate the great words of Paul nor to explain them; but such words as covenant, justification, sanctification, reconciliation, resurrection, judgment, sin, law, grace, faith, hope, love, heir, race, works, flesh, seed, servant, son, liberty, tribulation, joy, etc., are significant of the originality, richness, and availability of Paul's language in interpreting the mind of the Spirit in the forms of revelation. Divine ideas, including the everlasting mysteries not to be understood, enlarge as they are apprehended in the compact, reflective language of Paul. It may also assist us in understanding Paul, to remember that his use of words is not always etymological or historical, but strictly polemical and theological —that is, he employs words solely in the interest of religion. Whatever word suits his purpose, whether it be forensic, social, pagan, philosophic —of Latin, Greek, or Hebrew origin—he seizes it and gives it a distinct meaning, founded of course upon its primitive or historical sense, but never hesitates to adapt it to the theme or discussion in hand. Hence Paul's words, though easily traceable as to origin, often possess a derived but perfectly transparent meaning which has passed into the nomenclature of the Christian Church. It is doubtful if, as to the majority of the fundamental words of theology as taken from Paul, they now have their primary meaning, which in some cases is lost; but the derived meaning, like a

living current, has carried the divine idea from age to age, and will continue in this service to the end of time. Paul, therefore, is the lexicon-maker as well as the theologian of the New Testament.

THE APPREHENSION THAT THE ENSUING GENERAL CONFERENCE may indulge in extra-judicial legislation, inaugurating changes and measures which, submitted to the Annual Conferences, would not be approved, though apparently founded on conspicuous signs of radical purposes in some sections of the Church, is not likely to be fulfilled in the actual results of its final deliberations. It has usually happened that prior to a General Conference conservative minds have anticipated injudicious and ruinous legislation, and have been calmed only after the assurance that the ecclesiastical legislators were animated by no other purpose than the improvement and enlargement of Methodism. Nevertheless, the General Conference might transform itself into a lawless body under the plea of necessity, expediency, or perverted constitutional right; and unless mindful of the six restrictions which it did not make, and of rules and regulations which it did make, it might exceed its powers and plunge the Church into revolution. The General Conference of 1892 may be burdened with problems of the broadest significance, and with some questions as clearly constitutional as others are definitely statutory, requiring for their proper settlement the wisest statesmanship and the profoundest reverence for Christian principles. It may, therefore, be conservative or radical; usurping powers that should be shared by the Annual Conferences, or confining itself to the exercise of rights that without doubt belong to the body. Among the prominent questions upon which it may lay its hands are those that involve the powers of the General Conference; the status of the bishops; the modification of the episcopacy, both as to official tenure and the power to "district" its members; the removal of the time-limit from the pastorate; the modification of the presiding eldership; the equality of lay representation in the General Conference; the eligibility of women to membership in the body; the division of the General Conference into two houses; the division of the Missionary Society; the consolidation of our connectional societies; a modification of the work of the Freedmen's Aid and Southern Education Society; the revision of our educational system; union with the Methodist Episcopal Church, South; and possibly an adventurous proposition to reconstruct our theology. From this limited list it may be inferred that the approaching General Conference may devote itself more to the discussion of constitutional principles than to actual legislation; or that its legislation will be broad and constitutional as the result of such discussion. In view of this probability it is likely to be the most important General Conference since 1844. If, in the consideration of these and other great questions, it rise to the constitutional level, it will be of more advantage to the Church in restraining the tendency to lawlessness, now so much feared, and in securing wise legislation, than any previous General Conference that had to deal

with similar questions. To be sure, none of these questions may be raised, but he is wise who prepares himself for the contingency.

Ideals must often yield to, or rather identify themselves with, existing conditions, and gradually modify them as opportunity will permit. One of the conflicts in the time-life is that between the ideal and the real, or the struggle of the sin-weakened actual to rise to the sunlit heights of the ideal. Rarely is the passage made from the one to the other either in individual life or in the broad arena of history. Certainly the student of mankind will not claim that anywhere or at any time has an ideal condition been attained; but, on the contrary, all confess that the reality of human life is a condition far below its possibilities, and without signs of a speedy change. The questions often arise: Is the ideal attainable? If not, what is its value? In the struggle for existence, in legislation, in ethics, in sociology, in art, in literature, in religion, why aim at the ideal when it is unattainable? The question is not whether the individual or the nation may equal or surpass another individual or nation, but whether the great ideals of God never attained by man shall have any influence on his course; and if so, to what extent? In ethical questions shall the decision always be in favor of the ideal? If so, the time may come when the practical will oppose it, and apparently on good grounds. What then? Shall the ideal make fanatics, radicals, of men, while the actual shall make the statesman, the wise and prudent man, the man loyal to his time and useful to his people? It must be admitted that when the two are in conflict a problem is at hand which can be solved neither by insisting on the ideal nor by refusing to go beyond the actual. It may be difficult to decide as to duty; but an adjustment, scarcely a compromise, between the ideal and actual must be effected. One of the gospel ideals for human society is *peace*. Is war, therefore, always an evil? As Americans we cannot condemn the Revolutionary War, that gave freedom to a continent; nor the internecine strife between the North and the South, which issued in the emancipation of an enslaved race. In our study of the conflicts between the ideal and the actual we should not magnify the difficulty of an adjustment, though sometimes the distance between them is very great. On the whole, humanity is in sympathy with ideal conditions, and is striving to reach them. It is in favor of the brotherhood of man, though it almost constantly violates it; it is in favor of marriage and the family, and in general condemns the attempt to overthrow them; it is in favor of monotheism as against idolatry; it is opposed to murder, theft, adultery, and all crime, though these things be committed; it is in favor of God's rule in the earth, though rebellion against it is common; it is in favor of man's dignity and exalts philanthropy and patriotism; in short, theoretically the race is on the side of right, and right is the only ideal. In the processes of time the actual will give way to the ideal, as hitherto the ideal has succumbed to the actual, and God's idea of man will have fulfillment in his temporal redemption.

CURRENT DISCUSSIONS.

CONNECTIONALISM.

THE bond of union in Methodism is the connectional spirit that everywhere pervades it. It is not common to other denominations, which, drawn together by the cohesive power of traditions, historic antecedents, doctrinal symbols, ministerial orders and distinctions, or the theory of individual rights, operate from other motives. Some of them proudly designate the particular forces that constitute them compact organizations, and without which they would disintegrate and perish. Without "apostolical succession" the Protestant Episcopal Church would go to pieces; without the "five points" Calvinistic bodies would stagger and fall; without exclusive immersion the Baptists would coalesce with kindred Churches; without sacramentarianism the Lutherans could hardly maintain an independent organism; and without papal superstitions and traditions the Roman Catholic Church would occupy the Protestant view-point of church order and discipline. It may be equally true that without John Wesley, without the episcopal system, without the itinerancy, without Arminianism, Methodism would collapse: but it is no one of these that constitutes technically its connectionalism. This is a differentiated quantity peculiarly Methodistic, and distinguishable from the polity and doctrine which it promotes. It becomes important, therefore, to study this factor both in its independent character and in its various relations to the phenomena of Methodism.

Fully to set it forth in its true aspect, we shall consider it as follows: I. What is connectionalism? II. The grounds of its necessity. III. The conditions of its maintenance.

I. WHAT IS CONNECTIONALISM?

It is the spirit that consolidates Methodism into an aggressive evangelism, uniting its forces, its ministry and membership, in one movement against the powers of darkness. Thus defined—a spirit—it may seem elusive, intangible, a genuine abstraction; and, distinguished from the concrete factors of Methodism, it may seem to be but a word, a talismanic word; truly, a word that awakens enthusiasm, vitalizes plans, and conserves results, but which in the light of analysis is seen to be empty of constitutional inherency, to be the husk of an idea rather than an idea itself. Notwithstanding this seeming, it is a concrete word with concrete force, and is well understood without definition. Preferring a phraseology of its own, the Methodist Episcopal Church in its formative period applied the word "connection" to the traveling ministry, which, though a superannuated use, is still retained in the Discipline (*vide* ¶ 91, § 4; ¶ 98, § 2); but in requiring the bishops "to travel through the connection at large" (Discipline, *vide* ¶ 161, § 6), the word means the territory of the Church, or the Church itself. Whether "connection" be confined to the itinerancy,

or the territory, or the Church itself, the word "connectionalism," springing from it, has come to mean the Methodistic spirit of internal harmony and unity, or the coherency and stability of Methodistic life. It is, in other phrase, the unionistic principle in all departments of the Church, affecting all bodies, legislative and non-legislative; influencing all officers, from those filling the episcopacy to the quarterly conference trusteeship, and quietly but powerfully molding a vast people into one faith in the Lord Jesus Christ and one view of his blessed Gospel. It is not an organization; it is without officers: it does not express its purpose or execute its work through channels only its own; and yet it has all the force of an organization, defying resistance and rushing resistlessly on to conquest. It is that spirit or principle that forbids discrimination in church privileges; that enjoins the same sacrifices upon all; that prescribes mutual duties in harmony with justice and equity; and that enforces self-surrender in all in order to promote the ends of the Church and reflect glory on the divine Name. It is that spirit that rebukes caste in the churches; recognizes no grades except those of nature; and strengthens the religious sentiment concerning the brotherhood of man. If it contribute in any visible degree to these results, then it may not be accounted an abstraction, but a force that must enter into any proper estimate of the Methodistic movement. If, also, it be correctly represented in this discussion, the fact may call for explanation that our Discipline contains no law for the regulation, protection, or strengthening of connectionalism. No General Conference has legislated directly in the interest of this intangible, abstract-concrete principle, though in every act of legislation it has been under the enchantment of the principle, and suffered no enactment that contravened its character or influence. It has been left to take care of itself, and, though stronger than episcopacy or itinerancy, it has exercised dominion without law, and yet undergirded every law with strength. The Church has legislated on episcopacy, temporal economy, education, and benevolent organizations, through which the unionistic principle is conserved; but it has not legislated on connectionalism, though legislation has promoted it, because it has not seemed necessary, and because it would be a difficult subject of legislation. It exists without law; it makes law, but is not the product of law; and it will continue without law, if it continues at all; for so soon as the principle shall require the support of law, its spirit will be dead and Methodism will have changed its form. Connectionalism is that immaterial principle which, in point of fact, neither minister nor lay member sufficiently contemplates, because it is without organic form and without laws designed to promote it. It may or may not be considered indispensable in proportion to one's knowledge of it and of the function it performs in our economy. We are therefore brought to consider

II. The Grounds of its Necessity.

It is admitted that connectionalism is not the *sine qua non* of the Christian Church, though an argument for its adoption as a principle, with details of application left to circumstances and conditions, in all organized

religious bodies might, with some appropriateness, be urged. It is also admitted that it is not necessary to some branches of Methodism, though it is believed that they would be strengthened if it exercised a governmental influence in their activities. Nor may it seem so necessary to the vitality and integrity of our Episcopal Methodism as to jeopardize its mission if it were modified or curtailed in influence; and yet it is more necessary to the entire system of Methodistic ecclesiasticism than any part of it, not excepting episcopacy or itinerancy. It is this view that should arrest attention, since connectionalism is something or nothing, and if something it is fundamental or accidental, permanent or transient. The propriety of the continued worship of the idol is contingent on whether it is of clay or gold, and if of gold whether it is man-made or bears a providential mark. The value of connectionalism has a demonstration from several view-points, the chief of which may be noted; but as they suggest the entire argument it will not be necessary to expand it beyond the suggestions here made.

First, it is essential to the perpetuity and orderly development of the Methodist type of church government. It is not in place to explain or defend the government of the Methodist Episcopal Church; that exists by free choice of the people called Methodists, and with their approval it is not required to justify itself to outside criticism. Originally it was in general terms a government by the ministry; but since 1872 it has been a government of the ministry and laity, or a government of the Church by the Church. In this respect the Methodist Episcopal Church is a self-governed Church, amenable to itself through certain organized institutions and orders for all its proceedings, methods, and developments. Conspicuous in this self-governing Church are the administrative authorities, such as the Episcopacy, the General Conference, and the Annual Conferences, which, while respecting their rights, duties, and limitations, voluntarily concur in the general design of Methodism. In a discussion of our church government we may examine either the form or the rules of legislation; but in either case the administrative element is of first importance, for the form of government is but a form without officers to preserve it, and legislation is impossible without legislators. Instead, then, of dealing with abstract principles of government which in other connections would be appropriate, at this time it is imperative briefly to survey the legal powers in the Church, with their relation to the common welfare of Methodism.

The episcopacy represents the executive sphere of our church government. It stands for law, order, and the dignity of the self-governing Church. It has no inherent powers, but exercises only those delegated to it by a body to which it is amenable. At various times in their quadrennial addresses to the General Conferences the bishops have declared themselves to be accountable to that body, and no other view is entertained either by them or the Church at large. This is in accordance with custom and tradition, and also it is ecclesiastical law. In compatibility with this oversight of the episcopacy by the General Conference its

direct administrative powers are extensive and absolute, while its indirect executive influence is potent and commanding, even when it is purely discretional or doubtful. In the more direct line of duties the bishop presides at conferences, forms districts, fixes appointments, oversees the spiritual and temporal business of the Church, decides questions of law, prescribes courses of study for under-graduate ministers, and travels through the connection at large, exercising every-where and at all times the conservative, guiding, and wholesome influence of his office among the people. With so great initial power, and with the inevitable enlargement of the influence of a bishop in proportion to his intellectual growth and his exhibition of justice and equity in administration, it might happen that one bishop might undertake to give tone and direction to a majority of the bishops in their superintendency, originating classes in the episcopacy, some favoring one method of administration, others an opposite method, and still others taking a different view of their duties and the laws governing them. To prevent variance and conflict, and secure uniformity of episcopal administration, in spite of variant individual judgments and overlapping of individual influence, is a result difficult to obtain, nor is it obtainable alone by means of law; but the connectional spirit, brooding over all episcopal proceedings, guards against divisions, confines irreconcilable views to unimportant details, and insures to the world over an harmonious administration of the economy of Methodism.

It means much that ours is a *joint superintendency*, not an isolated diocesan fragmentary government, every bishop supreme in a district, with right to differ, antagonize, and reverse the decisions of a brother bishop in another district, creating confusion and distrust in the Church. The position of independent bishops is very like that of the judges of the courts of a State, who may render the most contradictory opinions, one issuing a mandamus, another granting a stay, and others giving other orders, disturbing the processes of litigants, and interfering with the course of justice. The joint superintendency in Methodism—the product of connectionalism—forbids such independence of administration as to produce mutual antagonism in the episcopacy and ill-concealed discontent in the Church. On main issues, in which either the principles of church government or the bulwarks of Methodism are involved, the episcopacy is a unit, without partisanship, without symptom of division, without hypocrisy of sentiment or action. It is remarkable that from the time of Asbury until now, save in the unfortunate period of 1844, the episcopacy has not been disturbed by internal quarrels or dismembered by partisan antagonisms. So long as the connectional spirit shall be felt in the episcopal office so long will uniformity of administration be secure, and additional safeguards against partisanship and division will not be required.

By common consent the General Conference is recognized as the legislative, as the episcopacy is recognized as the executive, department of Methodism. Notwithstanding its constitutional limitations, which are strictly defined in six restrictive rules, its powers of legislation are quite adequate for general purposes; reformers and radicals of all sorts as

energetically employing them as those more conservative and more fearful of sudden changes in church polity. Seldom is complaint made of the extent of the legislative prerogative of the General Conference; but many thoughtful minds regard it as possessed of extra-legal powers, which, unduly exercised, might endanger the safety of the Church. No one will dispute the legislative capacity of the General Conference—a capacity for hasty as well as sober legislation; a capacity for injudicious and unjust as well as wholesome and conserving legislation; a capacity for partisan, fanatical, and subverting as well as restraining and antiquated legislation, the regulation of which is not in its own temper, or restrictions, or extant laws, but in that connectional spirit which, allowing freedom of thought within judicious limits and legislation for the interests of Methodism, never encourages that latitudinarianism which overrides the boundaries of justice or the established precedents and tendencies of Methodism. In the presence of this spirit, sufficient to quiet storm and prevent rupture, restrain the hot-headed as it spurs the iron-clad, chastening sentiments of revolution as it energizes the slow pulses of non-progressive participants, lies the safety of the Church in its crises and in its halcyon days of peace.

In respect to the legal rights and powers of the Annual Conference, it is to be remembered, that having delegated its legislative functions to the General Conference, it exists and acts under very definite limitations, being governed by the General Conference which acts for it, and exercising independently only those powers which it refused to grant away. The Annual Conference is not, therefore, a legislative body. In its subordinate relation it is an administrative body, with *quasi* judicial functions, it having the conferred right to try its members or to restate such cases in the broader forum of a Judicial Conference. Whatever it may or may not do, executively or judicially, it is important to note that the same limitations, the same rights, the same duties, and the same privileges belong and entail to every Annual Conference in Methodism, securing unity of polity and consensus of sentiment throughout the world-wide domain of the Church. To be sure this unity is established and fostered by law; but it was the connectional spirit that prompted the surrender of power on the part of the Annual Conferences, and it is the same spirit that holds them together in their subordinate relation to the legislature of the Church. For what motive would be strong enough to induce an Annual Conference to sacrifice its right of self-government, except loyalty to the unity of the whole? The accrued gain to the Annual Conference by this surrender is small indeed; it is eclipsed by the more general result of a stable denominational organism. Connectionalism deprives the Annual Conference of legislative powers; but it converts the Church into a denominational institution. Without connectionalism there would be as many Legislative Conferences as there are Annual or Administrative Conferences; with it, there is one Legislative Conference and many Administrative Conferences—the *E pluribus unum* in ecclesiasticism.

In like manner the Quarterly Conference is purely executive in its rela-

tion either to the Annual Conference or the Church, of which it is the representative, but possessing only derived powers. Hence, it cannot be independent in action, nor may the Church under its guidance act for itself outside of the powers of the Quarterly Conference. In our Methodism there are no local or independent churches, as in other denominations, but all are in subordination to the law-making body, and are free only within the limitations prescribed by law. The surrender of the local church to supreme authority is due to the connectionalism that asks it for the good of the whole, the main point being that the unity of the denomination is more important than the autonomy of a local church. Connectionalism is the antipodal extreme of congregationalism.

In this spirit, and for the several purposes enumerated, Methodism commenced its career, and has made some history. The government of the Church—comprehending executive, legislative, and judicial departments —freely appropriating the services of its ministers and as freely laying financial burdens upon its members, has perpetuated itself neither artificially nor tyrannically, though it has required the mutual surrender of rights; but may trust its future to that gracious love of unity which is stronger than the love of abstract right, and to the connectional spirit, which unless checked will give momentum to Methodism for a thousand years to come.

In no department of the Church are the results of connectionalism more manifest than in its publishing agency, or the strictly business section of Methodism. From the time of John Dickins until the present year of grace Methodism has sustained publishing-houses whose object has been to furnish a suitable and varied literature to our people and at the same time provide funds for the support of superannuated preachers and the widows and orphans of our deceased ministers. The methods of these houses have received more or less criticism from outside parties, because in some particulars they have been unlike those of ordinary business houses, and have been conducted from the view-point of the General Conference; but the answer to criticism is the satisfactory result of this unique business. Without capital in the beginning, and never relying upon the general market for the sale of its books and periodicals, it has amassed property, attained credit, originated and circulated a new literature, and is annually contributing large amounts to the Conferences for the support of ministers and others in need. In number its periodicals exceed those of any other denomination, and in circulation they surpass those of other Churches. To what is this result due? Not exactly to business methods, nor to General Conference supervision, but to that connectional spirit which anticipates the co-operation of every minister in the sale of books and the circulation of periodicals, and which secures the support of Sunday-schools, Methodist churches, and members in the use of the same. Left to individual enterprise the profits of the publishing-houses would accrue not to the Church but to the proprietors; and the sale of books and periodicals would depend not upon the aggregate co-operation of the Church, but upon the claims the proprietors would urge in their behalf.

The difference between connectional and individual enterprises would have such a striking illustration in this department as to determine the superiority of the former to the latter.

Equally obvious is the influence of connectionalism in the management and success of our benevolent societies. No one of these could hope for general favor; without the indorsement of the whole Church by the General Conference no one could exist. Connectionalism unites the whole Church to the missionary movement, awakens its sympathy with our people of color, uplifts church-extension to the gaze of all Methodism, and promotes good-will toward all reformatory and benevolent work, whether at home or abroad.

In tracing the effect of connectionalism on our system of doctrine we observe that it has secured unity of faith with liberty of inquiry, and an orthodoxy of sentiment that is in contrast with the heretical tendencies of liberalism and the loose and miscellaneous beliefs of heterodox teachers. It is easy to discover that this oneness of faith is not the result of an iron-clad legalism, nor of any required loyalty to a specific standard of doctrine, but of that quiet and powerful feeling, born of the oneness of Methodism, that rejects on its first appearance an error in teaching and latitudinarianism in practice. The word "heresy" means, in Methodism, not so much a break of faith with a particular doctrine as with the whole system, or with such doctrine as is essential to the solidity of the structure. Variant and tentative views on particular dogmas are admissible, and become heretical only when the foundations are disturbed. Methodism requires the same general faith every-where. It cannot require rigid faith in one section and a liberal faith in another; but in all places it demands cordial assent to its doctrinal system, and this it enforces through the agency of connectionalism.

It is sufficient to say in its favor that in whatever department of the Church it has exercised its legitimate influence, whether in government or polity, in legislation or the exercise of administrative authority, in the episcopacy or itinerancy, in our publishing-houses or benevolent societies, in our social usages or the forms of faith, connectionalism has been effectual in guarding, restraining, directing, inspiring, and unifying all the forces at hand, and in producing the largest and most satisfactory results. In those departments in which the connectional spirit has not had full play, as in our educational system, evils have appeared which might cease under its vigilant and disciplinary influence. Hence the tendency of the times is not to local autonomy in any sphere of the Church, but to a closer and yet broader connectionalism, which, in harmony with variety of method, shall conserve unity of result. In this view the final test of Methodism is its aggregated power in the form of connectionalism.

III. The Conditions of its Maintenance.

As elsewhere intimated, connectionalism has rarely been a subject of direct legislation. It has existed independently, and strengthened itself by the influence of its presence in all the councils of the Church. It is

not at the present time appealing for legislation, nor is it in any stress requiring the powerful co-operation, by enactment, of the General Conference. It is a principle that defends itself. Attacked from whatever quarter, the *raison d'etre* is of sufficient force to repel the opposition. Approved, it goes smilingly on its way. It is such an element in the Methodist economy that when it shall no longer be able to sustain the economy, the economy will no longer be able to sustain connectionalism. Nevertheless, like episcopacy or itinerancy, it can exist only by the suffrage of Methodism. Instead of a living force it will become a dead weight so soon as the people shall repudiate it.

To prevent the decline of its influence it is important to believe that connectionalism is indispensable to the Methodist purpose. Loss of respect for it would result in the degeneracy of the whole institution. We shall uphold it only so long as it is deemed vital and fundamental. It will also be needful to maintain it in its general principles, applying it, as heretofore, to the various departments of church government and polity; but it should not be extended so far as to interfere with the natural rights of ministers or with the rights and prerogatives of the churches. It may compel the sacrifice of some things, but there is a limit to burden-bearing even when grace makes it bearable. Methodism does not depend upon one thing, but, consisting of laws, doctrines, and usages, it must obey the first, preach and believe the second, and conform to the third, so far as is practicable. Connectionalism is not every thing, but it is a chief thing, and should be maintained, not for its own purpose, but in the interest of Methodism. When it shall cease to stimulate the Church, and shall dominate because it exists, its days will soon expire.

It is evident that the connectional spirit should recognize new conditions and adapt itself to the workings of the present age. It should not be invoked to stay a progressive movement, nor plant itself in the way of changes and reforms dictated by intelligence and piety. The admission of laymen into the General Conference and the extension of the pastoral term were not incompatible with connectionalism; nor will other modifications of government and polity compromise its spirit or weaken its power in the administration of the order of the Church. Exercising universal influence in Methodism, it shall reach its greatest glory when, dispossessed of the semblance of oppression, it shall co-operate, not only with the great departments of the Church, but with the humblest minister in his field of toil and with the most obscure lay member in the most remote parish, breathing sympathy, unity, and concord into their work, and beauty and happiness into their lives, being itself born of the Master, who came "not to be ministered unto, but to minister."

THE TRUE BIBLICAL CRITICISM.

THE statement requires no proof that biblical criticism is in its provisional or tentative stage, and, therefore, that it cannot speak with final authority touching the matters submitted to it. In its present form it is inquiring for processes, facts, evidences, the sources of historic faith, and the validity and applicability of scriptural testimony to the origin of the Scriptures. In few particulars is it justified in taking a positive attitude; and in those instances in which it affirms a conclusion it inclines to be rather negative and revolutionary than conservative and historic. Recognizing the actual situation, it is premature to claim that biblical criticism is exhaustively trustworthy, or that in completeness it is on a level with science, philosophy, or religion. Whatever may be its development and final form, it is at present transitional, miscellaneous, contradictory; a working theory either finally to be abandoned, or, being confirmed, to occupy an honored place in the thought of the Christian world. Taking it as it is, we do not pronounce against it; but we are quite willing to tarry by the old faith until masterly investigation has substituted a new order for it. Holding that as yet there is no true biblical criticism, we are anxious to promote its development and secure its triumph among Christian scholars. The characteristics of this criticism are such as will give it favor with all thinkers so soon as it shall exhibit them; and to this end this article is written.

In the line of characteristics we observe that biblical criticism should be not speculative but scientific. Quoting Krauth-Fleming, "Science is knowledge, evident and certain in itself, or by the principles from which it is deduced or with which it is certainly connected." Does it meet this test? It is a common assumption of critics of the destructive school that biblical criticism, though in the adolescent stage, is exhibiting the dignity and character of an established science; and that its conclusions, therefore, are no more to be questioned or suspected than those of chemistry or psychology. To some extent this sentiment prevails among those of conservative tendency; but the error of the position is most manifest to those who independently test the scientific claim by the rules that determine the standing of sciences in general. The most palpable weakness of criticism, that which nonsuits its claim in advance, that which prejudices the Christian Church against its conclusions, and compels Christian scholars to hold in abeyance its methods and results, is its self-evident unscientific processes, canons, claims, and conclusions. The test of a science is that it shall be scientific. It may be historical, poetical, philosophical, literary, but, wanting in scientific data, principles, and methods, it may be any thing but a science. So far as biblical criticism is entitled to any standing it may be called literary, as it deals with literature; but as it is wanting in historical data, and those precise methods or tests by which its questions may be as accurately determined as those of biology or mathematics, it is absurd for it to pose as a science. In no instance has it untangled the perplexity

involved in disputed biblical authorship with the same assurance as the astronomer calculates the speed of light or the mathematician the integrity of a proposition in Euclid. The authorship of Isaiah, or Daniel, or the Pentateuch, is, in biblical criticism, the sheerest speculation, a literary inquiry, and in no sense a scientific problem. He who holds that a scientific settlement of any great question in biblical criticism has been made proves himself unscientific, for such a settlement, however repugnant to the Christian sense, must in the end be accepted by all scholars of all schools. We affirm, then, that biblical criticism is, as yet, unscientific, and therefore crude, many-phased, and flagrant in its claim of certitude.

Given sufficient time for development, it may, sooner than it gives reason to anticipate, pass from the speculative to a scientific condition, affirming only what it can establish and proving only what it may affirm. It needs more facts, more history, more philology, more archæology, and a more precise method of investigation. The element of time is always important to a science. Geology, with a century behind it, is still a very imperfect science, without uniform methods, and its conclusions, often invented before the premises are known, are uncertain and questionable. The "higher criticism"—the product of recent years—without a process of development, without appropriate data, without the test of time, proclaims itself a science, but refutes the assumption in that its conclusions are on one side negative and destructive and on the other affirmative and evangelical. "Doth the fountain send forth from the same opening sweet water and bitter? Can a fig-tree yield olives, or a vine figs?" Yet a science can send forth affirmative and negative conclusions! It can uphold and decompose the biblical structure by the same methods, and yet remain *in statu quo* a science! Verily, there is something wrong with the biblical structure or with the science.

Nor is it too much to anticipate that biblical criticism in its final form will define its relation to the biblical system of religion—that is, it will be biblical. It is not enough to declare that its chief purpose is the elucidation of the literary history of the biblical books, for the literary history involves doctrines to which it cannot be opposed and from which it cannot be separated; and any system of investigation that, upholding a literary theory, undermines a doctrinal truth is itself under suspicion and of little service to Christianity. Hitherto subordinate, criticism has impaired its reputation by a reckless disregard of consequences to the scheme of Christianity, and by maintenance of theories that were utterly subversive of the Christian faith. As Christians we are bound to maintain that all biblical literature is in affiliation with the biblical religion; and, as scholars, we should see that the separation of these departments and the independent consideration of them is perilous to both. The Bible should be treated as a whole, its contents a part of its history, its history a part of its contents, and the interpretation of one book in harmony with the interpretation of all. In this view it makes some difference who wrote a particular book, as it makes some difference what the book contains. Evidently independent investigation is inadmissible; that is to say, he who

has not mastered the contents of the books is not the man to give conclusions respecting their origin, structure, development, or final purpose. The literary historian is not the true interpreter of the literary history of the Bible. Such an interpreter must be larger and broader than a specialist; he must be the universal scholar: a scholar in language, theology, history, science, philosophy, and religion.

Any examination of the Bible that precludes the rightful influence of any part of it in the summation of its value will be one-sided, partial, and erroneous. For the whole is greater than any part, and as a whole it is susceptible of an interpretation that the study of its various parts does not always indicate. In its literature the Bible is related to all things, and they cannot be ignored in criticism. It cannot set aside history, overturn tradition with flippant indifference, pronounce antiquity a mausoleum of errors, arraign archæology for its testimony of the biblical position, and break the chain of evidence by which faith in the historic authorship of the books has been justified through the centuries. It must reckon with history, antiquity, archæology, and faith. It cannot spurn the supernatural and the predictive, the Messianic and the ecclesiastical, the omniscience of Jesus and the accuracy of the evangelists. As the supernatural element is more important than the literary element, it cannot strike down the former to gain a point for the latter. It must respect all it finds in the Scriptures: the inspirational as well as the historical; the theological as well as the classical; and while dealing with only one element be as careful of others as though they entered into the inquiry. By separating itself from all other inquiries it assumes a definite purpose and may be understood—the first requisite of a science; by affiliating with other inquiries it contributes to a total result far larger than is possible to itself—a necessity to a co-operating science.

The true criticism must not only be scientific and biblical, it must be historic. Among rationalistic critics the proverb holds that the Scriptures must submit to the historical method; but we beg to remind them that it is this very method they do not apply in their work. The historic method implies the use of historic material, without which the method is valueless. It cannot be disputed that historic material has only slight recognition in the reconstructive theories of the critics; and as for tradition as well established as history, they repudiate it with contemptuous disregard of its teaching and significance. As history and tradition combine against destructionism, destructionism impeaches the one and rejects the other. Discrediting history, is it not presumptuous in the critics to style their method historic? In what does the historic method consist, if history be left out? In what does it consist, if tradition, enthroned on the ages, be overturned? Surely a scientific method without science is no greater solecism than an historical method without history.

Rationalistic criticism, abjuring the historic method, constructs theories and supports them by invented argument. It speculates on what it affirms and antagonizes the history it should respect. In its distribution of the pentateuchal books among various authors, as E, J, D, and P, it

theorizes in the absence of facts; and in its assignment of the priests' code to the exile, or a later period, it speculates on its presumption, not pretending to furnish a single credible or provable fact. In its quibbling over Solomon, Ezra, David, Isaiah, Zechariah, and Daniel, it is characterized by the same disuse of historic material, relying upon its preconceived theoretic judgments and sustaining them by the sophistries of logic. Also the fourth gospel and some of the Pauline epistles have been adjudged anonymous, not on historic, but on theoretic grounds, the Church being asked to suspend its faith in their long accredited authorship for no stronger reason than that a presumption can be made against it.

It is becoming clear that an application of the historic method, or the use of the accessible historic material, will be sufficient for the overthrow of destructionism. The past is not altogether a blank; antiquity is not a region of darkness; history is not all a lie; tradition is not all a fiction. Pagan, Jewish, and Christian writers tell the story of the ages before the dawn of the incarnate day, and the Christian period has transmitted its testimony to these days unimpaired and unimpeachable. Besides, the biblical books are not altogether silent respecting themselves; many of them declare their authorship and others assume it. With such material the true critic will have no trouble in reaching a conclusion. He will not theorize; he will not invent facts; he will not depart from history. He will examine literature as literature, history as history, and all facts as facts. Observing the true historic method, a true historic conclusion will be reached upon which faith may repose without fear.

It is obvious, also, that biblical criticism should be in spirit, methods, and results evangelical, as opposed to the rationalistic form that has precedence in the destructive school. Evangelical criticism, in its growth will doubtless exhibit a more progressive spirit than the ultra-orthodox view has allowed; it will analyze and seek to explain the solidity of beliefs; it will test the validity of the most ancient traditions; it will interrogate the facts of history; it will investigate so long as there is any thing to investigate. The denial of the Mosaic authorship of the Pentateuch will provoke it to defense, while the theory of the composite structure of its various books will be thoroughly examined and as carefully determined as if it had proposed the suggestion itself. It will ascertain how many psalms David wrote; under what conditions the prophets predicted the Messiah; whether Deuteronomy was written in the time of Josiah; whether Daniel wrote his own book; what changes happened to the Hebrew language during the exile; how the Old Testament was organized into a canon; whether the priority belongs to Mark's gospel; whether John wrote the fourth gospel and the Apocalypse; whether Paul wrote the pastoral epistles; and how the New Testament canon was established. No literary question will escape the scrutiny, as no destructive theory will escape the opposition, of evangelical criticism. It will be as progressive as that which it opposes, asking the same questions, following it into the same recesses, employing the same methods, using the same facts, and justifying its conclusions by a logic that will make for reverence and righteousness.

It is admitted that orthodoxy at various periods in its history has been too uninquiring, too conservative, resting its case upon its assumed authority, and enforcing its behests against all forms of liberalism with menace and proscription. Of current orthodoxy it may be said, that though not stolid as aforetime, it is not latitudinarian in the spirit of the higher criticism. It holds to that which has been attained, but is also pressing on to that which may be discovered. *Believing enough to be conservative, it is inquiring enough to be progressive.* It holds the reins tightly, but not so as to interfere with speed. Under the spell of the past it upbraids the tumult of the present, and trusts the future for vindication. Its emancipation from antiquated symbols is not complete, nor can its progress be stimulated by rationalistic prejudice. It proposes to be evangelical, preferring slowness of method with assurance of faith to rapid change of base with destruction of first principles. In its evolution evangelical criticism, broadened by self-culture and discipline, will maintain the supernatural element, together with the doctrine of the inerrancy of the Scriptures, the historic authorship of the books, the monotheistic teaching in the Old Testament, the predictive and Messianic element in the prophetical books, the historic character of the synoptics, the literary knowledge of Jesus, the canonical integrity of the New Testament, and the divine authority, credibility, and influence of the Bible as the word of God, in opposition to all theories that would eliminate any of these elements, or deprive it of its rightful authority as a revelation from God.

Moreover, of whatever worth biblical criticism may be, it shall derive increased influence from the fact that it will be rational. We use this term, not as signifying that it will affiliate with rationalism, but rather as implying that the reason will have legitimate recognition in the sphere of its investigations. In this statement we do not reflect upon orthodox criticism, or imply that at any time it has been, or is now, irrational, or adverse to the use of the reason. On this point the difference between orthodoxy and rationalism is as to the extent to which reason may be employed, the former holding that reason is not the sole arbiter in all cases, while the latter contends that it shall determine the truth in every case. Rationalism rejects the supernatural, the miraculous, the predictive, the Messianic; the incarnation, divinity, and resurrection of Jesus Christ; and all that is vital in Christianity. In the hands of destructionists the reason turns the supernatural religion out of doors; hence, the conflict between the reason and religion. Evangelical criticism appropriates the reason, but neither enthrones nor worships it. It accords it the same place in investigation as it concedes to science, language, and history, no one of which may decide as to the supernatural; it endows it with influence, but does not invest it with supreme authority. In purely literary questions the reason is regulated by the facts, and cannot decide arbitrarily. In theoretic criticism reason does not, because it cannot, exercise its true function. The pentateuchal question is a question of facts, and reason may be invoked in their consideration; but rationalistic criticism converts the pentateuchal question into a theory, and invites the reason to

arbitrate. Rationalistic criticism employs the reason on theories; evangelical criticism employs it on facts. Hence, the one is free, liberal, progressive, antagonistic—it can be any thing; the other is bound by facts and cannot supersede them. We maintain that the biblical questions are not theories but questions of facts, and, therefore, rationalism perverts or misemploys the reason, while evangelical criticism appeals to its legitimate office in the questions of fact it submits for ultimate decision. In this respect evangelical criticism occupies higher vantage ground than rationalism, and will, in the end, triumph by the very weapon employed against it. What, then, shall be the characteristics of a true biblical criticism? (*a*) It shall be *scientific* in method and result; (*b*) it shall be *biblical* in spirit, scope, and influence; (*c*) it shall be *historic* in tests and material; (*d*) it shall be *evangelical* in tone, character, and form; (*e*) it shall be *rational* in its use of facts, *non-theoretic* in its inquiries, and *authoritative* in its ultimate decision.

A biblical criticism embodying these characteristics is in process of formulation, and will be hastened or retarded as the theoretic spirit shall recede or continue to obstruct the proper course of things. It is time that the unscientific twaddle of uncertainty, to which a specious criticism has invited us, should cease; and it is time to insist on the orderly, systematic, and progressive study of the biblical literature, to the end that facts may have recognition, and laws be observed in our progress in knowledge of the divine plan of giving a revelation to man.

In these observations we have referred to criticism as a whole; but it is well known that it consists of two kinds, opposed to each other in process, spirit, and conclusion. The one is variously styled "conservative," "orthodox," "evangelical;" the other, "destructive," "progressive," "rationalistic." In a narrower view the one is biblical, the other anti-biblical. For three years the *Review* has advocated the biblical, and opposed the anti-biblical, criticism. At no time has it condemned criticism—that is, study, reverent inquiry, and rigid and critical investigation of the literary history of the books of the Bible; but it has pointed out the dangerous tendencies and purposes of the rationalistic school, and aimed to check its growth in this country. *The rise of the destructionists in America is proof that its work was not premature.* In considering the *Review* it is important to recognize the evident difference between conservatism and rationalism, which it always emphasized, and the position it assumed in the great controversy. Its sole purpose was, while arresting the growth of destructionism to promote a scientific criticism to which all controversial questions might be submitted, and whose conclusions all parties would gladly accept. Though the labor has been arduous it has not been in vain; and though in the early period, when misunderstood, it evoked some antagonism, prompted doubtless by an honest difference of view, it has had its compensation in that sympathy, patronage, and appreciation of the Church, without which the lightest burden would be heavy and the heaviest duty would go unperformed.

A RETROSPECT OF FOUR YEARS.

ACCORDING to the almanac and the rules of the Church the present number of the *Methodist Review* is the last to be issued for the quadrennium ending with the General Conference of 1892. To that body, the source of official position in Methodism, an account of our stewardship must be rendered. To the Church at large, to which we owe more than we can express, we are warranted in saying a word respecting the difficulties of the position, and the manner in which the trust committed to us by the General Conference of 1888 has been discharged. The reflections suggested by a review of the period covered by our editorship are of a kind calculated to remind us of our frailties and limitations, to enlarge our vision of the condition and needs of Methodistic periodical literature, to strengthen our respect for the church government of our fathers, to inspire us with reverence for the providential history of Methodism, to broaden our comprehension of the presence and force of advanced scholarship in biblicism and theology, to invigorate our courage for conflicts in the future, and to satisfy us that Methodism—"Christianity in earnest"—will have in the days to come as providential a mission to mankind as in the days when its foundations were laid and the divine baptism lingered like a halo around the heads of its founders.

In assuming the editorial conduct of the *Review* four years ago, notwithstanding the unexpressed personal misgivings that burdened us, we entertained some convictions as to the changes that might be inaugurated, and in particular as to the line of policy that should be pursued. It was a thought with us, that whatever its adaptations to other days, it should be sufficiently re-organized in its departments and general character to adjust it to the changed conditions of society and the evolutional progress of the Church. We also reached the conclusion that henceforth, or so far as our administration would permit, it should be conducted with reference to specific ends, and that it should pursue a *definite policy* in ecclesiasticism, theology, philosophy, and biblical literature. To work aimlessly or miscellaneously; to work without consecution or unity of purpose; to seem to plan and yet never executing a plan; to carry on the *Review* in a routine manner without the quickening influence of an ever-present purpose—this we could not do: this we have not done.

Exactly what we proposed to do, so far as an antecedent announcement was proper and possible, was declared in our "Introductory" in the July number (1888) of the *Review*, to which we refer our readers for more information than belongs to a recapitulation. In brief, we pledged ourselves to undertake the modernization of the *Review;* to bring it into short-range conflict with error; to expound current literary activities; to encourage irenic tendencies in the Churches; to emphasize the value of Methodist authorship; to contribute to the solution of scientific and philosophic problems; to apply Christianity to social and political conditions; to reveal the spirit of the thinking world as embodied in books

and magazine literature; to reflect the progressive forces of Christianity; and to indicate the essential movements of Christian civilization. The programme was large, but none too large for a periodical that proposed to do something more in the evangelical world than to paraphrase the events of time, recite antiquity, and echo the opinions of others. It is not claimed that the editorial ideal, though it was diligently pursued, has been in every particular realized; and we are impressed that, owing to the environments of the office and the general policy of the Church respecting periodical literature, neither our ideal nor any other of the highest grade, is possible of immediate attainment: but, despite disadvantages, it may not be too much to claim that the result is a periodical of the first rank and of the Methodistic spirit, with probability of a constantly increasing usefulness.

Notwithstanding the difficulties that confronted us in the beginning, and those that have appeared from year to year, it is with some satisfaction that we are able to record the accomplishment of some things which, if we have rightly interpreted the judgment of the Church, were necessary to its reputation and influence. Regarding the re-organization of the *Review* as of the first importance, we eliminated some familiar pages and introduced new departments, which at once met with a gratifying response from the Church. In the department of contributions we introduced the "Symposium"—an entirely new feature; shortened the main articles; sought new writers in the Church; invited clergymen of other denominations and laymen of our own to contribute papers; excluded musty subjects, and, instead of trusting to our pigeon-holes for articles, provided a large number in advance by engaging the writers and selecting their subjects. In this way the department has excited the lively interest of all our readers. The "Arena" was also projected as furnishing a sphere for the output of thought from another class of writers. The "Itinerants' Club"—a department for the undergraduates of our ministry—has excited a helpful influence among the class for whom it was designed, and promises more in the future than in the past. The "Foreign Résumé" and the "Spirit of the Reviews and Magazines" in their present form are of essential value, and without rivals in other periodicals. The book department has been overcrowded with books, which compelled a change in the otherwise commendable method of our predecessors, Dr. Whedon in particular, in the examination of books, and the conclusions respecting them. Dr. Whedon's method carried him beyond the book to the subject, which he discussed with elaborateness and power, giving to the department a reputation which promoted the *Review* in his hands to the highest rank. The method is a tempting one to an editor, and powerfully attracts and stimulates the scholarly reader. But, owing to the large number of books calling for notice and the limitations of our space, we were compelled, if justice were done to publishers and authors, and if the great literary world had proper recognition, to eschew the desire to discuss the subjects of books and confine notices to the books themselves. This has made it possible for us to consider about two hundred books annually, and to

direct readers to the prominent works of living authors. So far as we have information the complete re-organization of the *Review* in its structure has proved of advantage to the periodical.

As regards the circulation of the *Review* it is gratifying to state that it has steadily increased, with some variations, from the beginning of the quadrennium, and occupies the first place in this respect of this kind of literature in the country. It is also proper to add that its subscription-list for two years past has more than equaled the combined circulation of nine of the church reviews and magazines in the United States; proving that our connectional methods of circulation are of some service, that the periodical has strength enough to stand the test of competition, and inferentially that it has somewhat satisfactorily provided for the wants of the Church. But we frankly apprise the Church, in accordance with facts submitted to the Book Committee, that, as a periodical chiefly designed for the ministry, it has reached the normal limit of its circulation, and a larger subscription list should not be expected from publishers and editors.

In connection herewith we observe that while the *Review* ceased to be self-supporting many years ago it has again recovered its ability to maintain itself, and is contributing in its measure to the prosperity of the Book Concern and the support of the claimants on the produce of that great institution. This result has been secured in the face of difficulties, with increased office expenses and the addition of forty-eight pages to every separate volume.

Assuming early in our editorship that the *Review* should recognize its own function in the periodical realm of Methodism, and that it should maintain a specific attitude on the questions within its sphere, we did not hesitate to give it a pronounced character which resulted in the making of some history, attention to which is now in order. In addition to the more general duty of representing the Methodistic spirit and purpose in theology and literature, we conceived that it was incumbent on us to defend the Church against the encroachments of error, though it should appear in the form of agnosticism, anarchism, secularism, materialism, rationalism, or as any other species of skepticism; and did not hesitate when the hour arrived to resist the incoming tide of unfaith and anti-supernaturalism that threatened to sweep away the bulwarks of our holy religion.

We reasoned that if it were not the province of the *Review* to defend truth and assail error, it could not claim to have an occupation, and that its continued publication would be without justification. We held that it should serve as sentinel to the Church, sounding a note of alarm when the enemy was in sight, and be able to answer the question, "Watchman, what of the night?" with the refrain, "The morning cometh, and also the night." In this spirit and with this purpose we guardedly announced certain tendencies in biblical criticism and then openly exposed its true character, which, though professedly fraternal with religion, was in disguised alliance with rationalism. No one appreciating the motive behind

the attack; no one acquainted with the facts as they then existed and as they have since developed; no one observant of the course of negative criticism, especially in Europe, and later in this country, could then say or can now say that the resistance of the *Review* to the progress of this phase of criticism was unnecessary, or unproductive of an arresting-influence in our own and other Churches. The initial method of assault was not of our choosing; it was contrary to our judgment; but it was forced on us by the abrupt and injudicious resistance of the opposing party. For only a brief period, however, did this artificial, outwardly-imposed method continue, the more agreeable, the more intelligent, the more conclusive method of research, combined with logic, as contemplated in the beginning, soon succeeding. In pursuance of this method, though conscious of the rectitude of our purposes, the righteousness of our position, and the belief that Methodism was not in sympathy with rationalism, we did not propose to fight the battle alone. The task was too great for one to perform; and if it were a duty to antagonize so great an error, it belonged quite as much to the scholars of Methodism as to the editor of the *Review* to discharge it. We therefore invited writers of reputation for ability to discuss particular books, first of the Old Testament and then of the New Testament, in defense of the orthodox position respecting their origin, authorship, date, and the general questions involved in biblical criticism, reserving for ourselves the task of continually discussing negativism in all its phases, holding that one of the best ways to refute an error is to expose it. In this way—defending the books and exposing the error—the conservative and negative phases were quite fully represented, and, as we have reason to believe, to the general satisfaction of the conservative party in all the Churches. With this *résumé* of the controversy we think we have written sufficiently, except to add that we see no reason to be dissatisfied with the result.

Touching ecclesiastical questions the *Review* has been specific, liberal, and loyal to Methodism. It does not regard our polity as perfect, but it has not advocated reforms or growth by violent or destructive methods, but rather in harmony with exigencies and constitutional principles. It does not regard our theology as non-improvable, and has encouraged a progressive investigation of the reasonableness of its conclusions and the ground of its authority. It does not regard the Methodism of one hundred years ago as altogether adapted to the present age; hence, it has not often indulged in reminiscences of the ancient period, or believed that a recurrence to the heroic days was essential to the success of the enterprises of Methodism at the present time. It does regard certain portions of the Discipline as archaic, and advocates expurgation from the next edition. It regards many subjects of great interest to the Church as in an inchoate state, and that wisdom will be required to save it from hasty and ill-considered legislation. Interpreting Methodism as the most satisfactory exponent of essential Christianity that has been produced, it is solicitous that it be preserved, and equally anxious that it adjust its forces to the present age in order to attain a larger influence in the world. With this view of Methodism we

have conducted the *Review*, admitting or rejecting articles, and ourself writing or not writing, as it could be promoted.

Specifically, also, and with some tenacity of purpose, the *Review* has investigated the great sociological questions of the day, including temperance, the Sabbath, the relations of capital and labor, the rights of man, and the duty of the Church toward the poor and the laboring classes.

We have also sought, in a distinct department, to indicate the progress of civilization, not in detail, but in the discussion of its underlying and manifold principles.

The literary spirit has had encouragement both in contributed articles, embracing biography, philosophy, and from our own view-point a study of some of the great literatures.

Over the whole has been cast, and into the very texture of the periodical has been woven, so far as our personal relation to it was available for the purpose, the ethical spirit and the religious aims of the New Testament, so far as we understood them, giving it that moral tone and influence which are compatible with the kingdom of God and the spread of truth.

Having failed to attain some ends, but certain that some things have been accomplished, our sensitiveness at the recollection of misjudgment and mistake is somewhat lessened by the joy that on the whole the work has not been useless or without results. In confessing to some errors of management and some mistakes of method, which a later experience has, we trust, sufficed to correct, we may observe that such eccentricities should be anticipated in every new editor, as they are inevitable; and as the oldest editors, religious and secular, may not boast of exemption from lapses into unwisdom, the alleged misdoings of inexperienced editors should be visited with a charity that in most instances would placate the sting of criticism.

Moreover, we exercise the freedom to say, that though regarding some criticisms that have overtaken us as ungenerous and unnecessary, other criticisms have been appreciated at their true worth, and served as stepping-stones to loftier conceptions of duty and responsibility. For these we have been more grateful than may have been apparent.

And now, looking over the years with their responsibilities, perplexities and ever-varying labors, having been guided, as we believe, by that Providence that deserts only when deserted, and remembering that not a day was employed in any interest or work incompatible with the honorable trust committed to our keeping, we write our last editorial line for the quadrennium, serene in the confidence that the General Conference from which we received our responsibility will determine wisely and justly as to the value and the degree of sufficiency with which our legal duties have been performed.

BENJAMIN ST. JAMES FRY.

THE removal of Dr. Fry from the editorship of the *Central Christian Advocate*, which he had so ably and acceptably conducted for nearly twenty years, was not the result of summary action on the part of the Book Committee, or of a decree of the General Conference, or of his voluntary resignation of the position, but in obedience to that solemn order of Providence that in succession requires all men to transfer from one world to another. We are quite sure, that though anticipating the summons as a certainty, it came to him on February 5, 1892, as a genuine surprise; and we are equally sure, that though the Church recognized his age and long service, it was unprepared for the event that separated him from earthly relations. But without surmises or conjectures either respecting himself or the Church, the fact of his departure is acknowledged with that reverent submission that becomes a people who believe in a future life. Dr. Fry still lives, and in a conscious state, with faculties disenthralled, himself free of encumbrances, or Christianity is a misrepresentation. Gazing inquiringly toward the heavens, as did the men of Galilee when the Master ascended, infidelity turns our vision backward; agnosticism but dims the tearful sight; and scientific argument simply bids us pause and think. Only in revealed truth do we see, and yet as through a glass, darkly; but we see. As the Bible is true in its teachings respecting our immortality, so our faith in conscious existence after death is strong and abides even in the shadows. Living, Dr. Fry suggested the past and the present; dead, he suggests the future. Formerly interested in his life-work, made up of business, teaching, authorship, and editorship covering many years, we are now interested in his new life, the occupation of which, even to our faith, is a mystery, but the glory of which partakes of the radiance of the Eternal. As living, he becomes a reminiscence; as dead, he is the subject of our inquiries and the proof of our teachings. It is one of the compensations of the death-catastrophe that it awakens profound questions, arouses into recognized energy the immortal instinct, shakes off for the moment the inertia of matter, stills our reveries of time, and abjures us to consider eternal realities. It is scarcely in the possibility of our human life, either gradually or precipitately, to bring us into close contact with the supernatural world or to lift us above the level of mortal conditions. Death for the departed completely breaks the mortal spell; and for those who remain it points to "gates ajar," and offers visions that upon those who believe never lose their power. In life, Dr. Fry taught us lessons of life; in death, he impresses us that we are immortal; and so by his last act teaches more, inspires more, comforts more, than by the aggregated toils and sacrifices of sixty-eight years. Friend, brother, farewell until the break of the morning!

PROGRESS OF CIVILIZATION.

THE MUNICIPALITY is the national life in miniature. In its racial differences, its varied industries, its refinements, its philanthropies, and its worship one may easily find the photograph of the general government of which it is a part. There was an early time when rural life was the rule. The new race had not yet built its busy towns or crowded into the compact associations of metropolitan life. Plowing and sheep-keeping were the employments that men followed under the open sky. But with the too-frequent adoption of these occupations by the servant classes, and the gathering of the multitudes into the teeming cities of the world, the conditions of government have radically changed. London, Vienna, Calcutta, New York, and San Francisco have become key-stones in the structure of human life. Their degeneration means the ruin of humanity; their prosperity the salvation of the race. The attention now being given to the re-adjustment of municipal affairs is therefore in keeping with the immense importance of the interests involved. Both by legislative enactments and by the reforms of philanthropists should corporate municipality be lifted to its highest possibilities in industry, culture, and morality. Aught less is recreancy to corporate interests. Yet it is not to be forgotten that the obstacles in the way of ideal municipal government are exceeding great. Even the development of the material interests of a great city demand skilled leadership and unwearied application on the part of local officials. The responsibilities of grading, paving, building, and police regulation—the direction of manufacturing and other industries—the constant regard for the sanitary conditions of a crowded city, with the instant suppression of contagious diseases that may arise—are burdens under which the wisest of men would stagger, and which the ordinary official cannot successfully carry. The science of municipal government, even in these material respects, is not yet learned; while the case is further complicated by the frequent change in office which is particularly a feature of American life. Added to these considerations, the regulation of the morals of a crowded city is, besides, an immeasurable difficulty in municipal administration. The worst, as well as the best, in human life flourishes in rankness at the great centers of population. Virtue sometimes sleeps; vice is sleepless. Virtue is often circumscribed in resources; vice is always fertile in expedients. Virtue is conscientious; vice is untrammeled by questions of casuistry in its purposes of evil. It would almost seem a matter of wonder that the great cities of the world are so well governed. The saloon with its maddening influence, the brothel working its bestial consequences, and the gambling den with its tendency to desperation, are all established institutions in the best regulated cities of the globe. The power of the civil law seems no obstacle to their continuance; and even with such a mighty ally as the Christian Church at hand, their restriction seems increasingly difficult from the

stand-point of practical affairs. Nor in justice may these hinderances be overlooked, in considering the problems of municipal government.

The need of the best officials for metropolitan management, as a consequence, is a growing conviction. In the calendars of every great municipality is perhaps registered the name of some lord mayor or judge whose genius for government and whose consecration to the public interests are traditional and inspiring. The experiment must be repeated. If, in many cases, the worst of men in moral quality and in intellectual equipment have been promoted to the head of affairs, the condition cannot be permanent. Good men must consent to lead an indignant public in the relegation of spoilsmen to private life, and in the fuller initiation of impartial, beneficent, Christian government. The fact that one quarter of the whole American population resides in our cities makes imperative the needs herein set forth, and exalts the municipality to primary importance.

MILLENNIARISM is again at the front declaring its belief in the nearness of "another dispensational day." The subject is of perennial interest. To say that it has ever lost its charm for reverent lovers of the Scripture or its attraction for scientific students, since its earnest consideration in the beginnings of the Christian Church, would be a falsification of history. No review of the long agitation is adequate which omits the mention of such early literature as the *Sibylline Books*, or the views of Justin Martyr and Irenæus, bearing upon the millennial coming, or which forgets the succession of prognosticators and sky-gazers that have waited for centuries the appearance of the Son of man. But the faith of the earlier zealots is now re-enforced by the arguments of enthusiastic thinkers for a speedy dispensational change. As if the close of a century were especially opportune for this order of prophecies, they are perhaps increasingly frequent; and to the extent that men are solemnized by the thought of transition into a new century are the predictions awe-inspiring and influential. We cannot, however, declare ourselves as in fullest sympathy with these zealous teachers of a near-approaching change in mundane conditions. Although their evident sincerity of belief should protect them from the thrusts of heartless ridicule, yet the inadequacy of their logic seems plain. As to the line of biblical argument which is followed to establish their case, it is not clear that any thing new has been added to the Scripture exegesis of other years and centuries. The errancy of the past in the interpretation of the prophetic passages of the word has been one of the grotesque features of Bible comment. Nor is it apparent that the present students of eschatological affairs are proceeding upon more philosophical methods of interpretation, or are liable to reach more exact conclusions as to the end of the dispensation. The "time, times, and a half" of Daniel are likely to remain an enigma baffling all human solution. The mysticisms of Revelation will not soon find an infallible interpreter. To make the close of a dispensation turn upon an arithmetical calculation whose basis is in the significance of Daniel's prophecy or John's Apocalypse, is unsatisfactory. If the wiser scholarship of the past has smiled at the

non-fulfillment of the millennarial predictions that have filled the centuries, the incredulous of the present will not withhold their laughter at the endeavor of the later prophets to overthrow the stability of mundane things.

But it would seem that the scientific, rather than the scriptural method of argument, is now the favorite resort of millennarians. Professor Totten perhaps stands in the front rank of this order of reasoners. With his zeal in eschatological inquiry, his semi-prominence in educational circles, and his seeming facility in the interpretation of the occult, he has given a wide circulation to his predictions of the coming dispensational change. His published utterances would also seem to have kindled a new interest in the theory among a certain class of scientific inquirers, with the promise of a growing literature on the subject. Some of the features of the millennial expectation, from the stand-point of science, are in this connection worthy of notice. We are thus treated to the claim that the millennium is to have a climate radically different from that now known; that the products of the soil are to be changed; that human longevity is to be "greatly increased, perhaps to antediluvian proportions;" that atmospheric conditions will be greatly altered; and that direct sunlight, "with its powerful chemical activity, producing decay, fermentation, alterations of temperature, storms, fluctuations of the barometer," and other results, will be to a large extent cut off. But it is not strange if the unscientific reader listens with distrust to such an unusual prophecy. The province of true science is not primarily the explanation of matters of eschatology, but rather the interpretation of the present environments of human life. That an undue inquiry into the mysteries of millenniarism is also injurious, experience would seem to show. To dwell overmuch upon the latter-day mysteries is to unfit the soul for personal and pressing duties with which the present is too crowded.

The German crisis needs no interpreter. Its lessons, on the contrary, are so plainly written that he who runs may read and understand. While incendiary words and seditious gatherings are an occasional feature of every national existence, and are particularly a mark of the German life, yet the late agitations at Dantzig and Berlin have possessed a meaning that is particularly ominous. Wherever the story of the insurrectionary movements has gone no careful observer of affairs has failed to see therein the constant struggle that is going on for human equality; nor should any nation intent upon prosperity overlook the salient fact involved that in the weal of the multitude is its strength. The inalienable rights of the common people to the ordinary advantages of life, and the procurement of these benefits at any cost, is, in other words, one of the fundamental lessons of the Germanic agitation. The constituency of every government thus have a claim upon the central authorities for food supplies. An analysis of the Berlin episode shows that it was not a melodramatic display of popular feeling without basis for discontent, but, on the contrary, the uprising of hungry men who demanded bread. It is clear that the "pinch of poverty" is not on the decrease in the German empire. With the constant draft

upon the manhood strength of the community for military purposes, and the inexorable taxation for the maintenance of the army, the condition of the German masses is not enviable. Their hunger seems to have been the sole explanation of the Berlin uprising. The time has gone by, if it ever were, when the multitudes will suffer the pangs of want without a protest. Not even in autocratic Russia does serfdom consent to starvation and make no cry for bread. Government means obligation to the common people. The surrender of such personal rights as are necessary for the maintenance of national organization and the constant spirit of loyalty on the part of the people toward their national institutions merit in return the official supply of physical wants in time of need.

The just demand of men for opportunities of labor is another feature of the Germanic agitation exciting comment. From a reference to the Dantzig incident we learn that it was not a gathering of an anarchistic mob, chafing under restraint and defiant of just government. It is noticeable that the socialistic element was, on the contrary, absent, and has not been officially prominent in any of the recent agitations. Out of their love of labor for its own sake, and for the revenues it brings, a deputation of idle working-men asked employment of the Dantzig authorities, and, disappointed, looted the provision stores of the city. This is all the story. The lesson is one to which every government should take heed. One of the dangers of national life is lodged in the idleness of a certain proportion of the masses. Not only is hunger the result, but restlessness of spirit, growing contempt for law, inattention to the moralities of life, and at the last secret plots against the social organization. In some manner, if the method be yet unsolved, should the governments of the earth secure the employment of their idle multitudes, foster an increasing love of the manual trades among the industrial classes, and give to every man the opportunity to feel the dignity of honest labor.

The demand for free speech on the part of the masses has also been heard again in Germany. As to the amazing indiscretion of the emperor, in his late claims to autocracy, there cannot be difference of opinion. Like the obsolete pretensions of the earlier ages seem his words that "the will of the king is the supreme law," or his brutal utterance, "If I order you to shoot down your fathers, mothers, and brothers, you must obey without a murmur." No people of the world, at the gate-way of the twentieth century, can brook such a kingly assumption without a protest. The singing of the Marseillaise in Unter den Linden and the march of four thousand workmen to the imperial residence at Berlin in denunciation of the policy of the emperor, is one of the spectacles of the century. The time has gone by when any sceptered monarch of the earth, reared in the palace by the accident of birth, may cry the ancient shibboleth of the divine right of kings to reign. Every man is a sovereign. The trend toward republicanism, already seen in Brazil, in Italy, in England, shows forth again upon the Germanic soil. Wise are the Kaiser and the Reichstag if they bend their heads to the gathering storm. The reign of the common people has begun.

THE ARENA.

SUNDAY OPENING OF THE WORLD'S FAIR.

Two reasons are specially urged in favor of opening the World's Columbian Exposition on Sunday, to the brief statement and answer of which your attention is invited.

First, it is said that the opening of the gates of the fair on Sunday would be of benefit to the working-men of this country. To this I object, for the following reasons:

1. A vast majority of the working-men of the land are so far away from Chicago that they could not visit the fair on Sunday if the gates were open on that day. The working-men who attend the fair, like others, will find six days out of seven sufficient.

2. It is a libel on the working-men of the country, who in large numbers are protesting against the opening of the gates on Sunday. This is true of hundreds of thousands who have already spoken on this subject. Better wait until they are heard from. They are abundantly able to speak for themselves. In England and some other countries they have spoken with emphasis in favor of their rest day.

3. The working-men of Chicago and vicinity are not asking in any considerable numbers for the gates to be open on Sunday. On the other hand, large numbers are opposed to it, and have organized to prevent it. They well know that open gates on Sunday means more labor and additional burdens for them. They are asking for half holidays during the weeks instead of Sunday opening. They have rights, and should be heard and respected. They should not be enslaved to accommodate pleasure venders and pleasure seekers on the Sabbath.

4. Thousands of employees of railways would be compelled to run Sunday excursion and special trains into Chicago from suburban points. Besides the additional work imposed, their lives would be jeopardized. Already a large number of railroad employees are killed annually, and perhaps more are maimed. Better decrease rather than increase this great mortality. Souls as well as bodies are involved.

The other special reason urged in favor of open gates on Sunday is, that it will keep the people from worse places—"from going to the devil," as *Puck* suggests. In reply I deny it, and offer my reasons:

1. Not all who will visit Chicago during the fair would frequent *worse places*. I resent the charge in the name of multitudes who will be in Chicago over Sunday, and who need no counter-influence, such as open gates on Sunday, to prevent them "from going to the devil." I, for one, will not stand under the imputation. Neither do I think others will fail to deny the charge. If any one belongs to this class who are said to visit "worse places" he should now speak, so that we may know who he is and what are his peculiar characteristics and temptations. Or, if any person knows of others who belong to this class, let him step forward

and declare his constituency before he assumes to champion their cause. It is time that some candid and fair discriminations should be made. Any one who does not belong to this class, or who has not become an advocate of their cause, certainly has nothing to say.

2. Persons who resort to places of vice will do so whether or not the gates of the fair are open on Sunday. Besides, the proprietors of such places will do all they can to reach and influence their votaries.

3. We have no authority to offer one evil in order to prevent another. Of two wrongs choose neither. Much more, authorize or create neither. Evil does not contain its own remedy. It is better by far to do something to overcome existing evils. If the ability and energy which are lost in "beating the air" were directed in a combined and determined effort to remove or destroy "worse places," something of lasting benefit would be accomplished.

4. Instead of controlling the vicious, open gates on Sunday would add to the number of that class and increase the difficulty. Sunday excursion trains would convey into Chicago vast numbers of Sabbath-breakers and objectionable persons. Such a condition of things would be disastrous.

5. It is inconsistent. The plea of "keeping the people from worse places" is used to secure a certain result. This result thus secured is then used to further other ends even more objectionable. This was true in the case of opening the Metropolitan Museum of Art, in New York city, some time since. Those who favored the opening of the museum on Sunday urged that the open museum would keep many from "worse places," that it would benefit greatly those who were prevented by their vocations from visiting the museum during the week, and that it was no worse, and, in some instances, less harmful to visit the museum on Sunday than to do many other things allowed and practiced on that day. Now that the museum is open on Sunday the champions of the Sunday opening of the World's Fair point to the Sunday opening of the Metropolitan Museum as a violation of Sabbath laws, and suggest that the "Sabbath-breaking people of New York" would better correct their own evils before protesting against the Sunday opening of the World's Fair. Such are the methods usually followed by the abettors of iniquity when they do their work.

ADDIS ALBRO.

Utica, N. Y.

PROBATION.

"AT least six months on trial" is the disciplinary phrase to which attention is invited. We propose to so much amend this law that it will read, "at least *three* months on trial." We recognize the value of an adequate probation as essential to the success of the Church in spreading and maintaining scriptural holiness.

There are three classes of probationers in the Methodist Episcopal Church—baptized children, penitent seekers, and adult converts. The

first and second classes may require a longer term than six months to prepare them for intelligent and spiritual membership. This paper, however, has in view the mutual welfare of the Church and her adult converts.

"On trial" is not used to describe a judicial relation—rather that of a religious apprenticeship. The probationer is more than a catechumen, he is enrolled with veteran saints, having all their religious privileges, and is in training as a Christian of the Methodist Episcopal type. He is seeking membership in this human organization as a true Church of Christ.

The Church requires of him, before he is admitted, first, that he shall have "saving faith;" and, second, "willingness to observe and keep the rules of the Church." The first is met, for the adult convert has saving faith. And a large majority need only to read the "Articles of Religion" to be able to give an intelligent assent to them at once. Surely three months is sufficient time to read the Discipline and reveal a true Christian character.

Observation proves that a large majority of those who lapse during the first year drop out in the first two months after they join on trial. Again, the length of time now required tends to defeat the end sought, many pastors delaying to baptize and train the converts because "there is time enough yet." If obliged to begin at once, the pastor, aided by the zeal of first love, would gather a larger per cent. into full membership.

The fall and winter is the season of our greatest ingathering. Wherever the change of pastors occurs in the spring very many probationers are lost, who, with a three months' term, would have been gathered in by the pastor instrumental in their conversion.

The minimum period was first (1784) two months, but in 1789 it was extended to six months, where it has ever since remained. Methodist doctrines, usages, and discipline were then new to all the people, and they needed this longer time to prepare for membership. Now both are well and favorably known. Let the term be fixed at three months, and each pastor made responsible for the immediate training of all "on trial;" and let all those who give evidence of fitness be received to full membership at the earliest time possible under the rule.

St. Joseph, Mo. JAIRUS J. BENTLEY.

THE TRIAL OF TRAVELING MINISTERS.

A CAREFUL study of the laws of the Methodist Episcopal Church shows that prior to 1796 the presiding elders had the power to suspend preachers until the session of the General Conference.* There having been some very serious objections to this. Bishops Coke and Asbury say, "The trial of a minister or preacher for gross immorality shall be in the presence of at least three ministers. These ministers have, of course, full liberty to speak their sentiments either in favor or disfavor of the person accused. This must always serve as a strong check on the presiding elder." †

* Asbury and Coke's *Notes*, chap. 1 sec. 5. † *Ibid.*, chap. 1, sec. 19.

It thus appears that the original design of the "Investigating Committee" was merely to be present when the presiding elder examined into complaints or charges. But for years past this seems to have been changed, and this committee has now, in effect, become a committee of trial, more critical, formal, careful, and thorough than the committee appointed at the Conference, and the investigation does not differ from a trial before the Select Number, except in extent of power. And, where an investigation is requisite between the sessions of the Conference, we sometimes have the anomaly of two trials for the same offense.

Instead of a preliminary investigation why not place the accused at once on trial, empowering the committee of trial to censure, suspend for a definite time, or to exclude from the Conference or from membership in both the Conference and Church, subject, of course, to an appeal to the Judicial or General Conference?

As a minister is seldom, if ever, tried by the entire Conference, but by the Select Number, why await the session of the Conference for a final settlement of the case? In fact, during the session of the Conference is a very unfavorable time for a trial, as the Select Number is dependent upon the lifeless, cold, written testimony taken before the investigating committee, and has not the advantage of listening to the living witness and judging from his manner as to the truth of his testimony, whereby an injustice may be done the accused. In addition to this, the members of the Select Number are not in condition of mind, especially if they expect to change appointments, to listen to the details of a trial, nor do they wish to be deprived of either a participation in the business or social enjoyments of the session, or be debarred from listening to the addresses delivered in the evenings. Other reasons could be given, but it is not necessary.

Two methods of relief are suggested, namely:

1. At each session have the Annual Conference select seven elders, to be designated a "Committee of Trial," and whenever a charge or complaint is made against a member of the Conference let the presiding elder notify the bishop having charge of the Conference, and let him proceed to call together a committee of trial to consist of not less than eleven nor more than fifteen from among those selected by the adjoining Conferences, appoint the time and place and preside at the trial, the finding of this committee to be final, subject to an appeal to the Judicial or General Conference. Or,

2. (1) Change ¶ 72, question 28, so as to read: Who are the fifteen selected to be the triers of members of the Annual Conference? Change question 28 to 29, and question 29 to 30. (2) Change ¶ 222, § 1, so as to read: It shall be the duty of the presiding elder of an accused member of an Annual Conference to give the accused a certified copy of the charges and specifications, and reasonable time in which to prepare for his defense, and to fix time and place for the trial of the accused, and to call together the triers of the members of the Annual Conference, of whom not less than nine nor more than fifteen shall constitute the committee for trial; and,

further, he shall notify the bishop having charge of the Conference, who shall preside at the trial or appoint a traveling preacher to preside; and the records shall be kept by the secretary of the last Conference or one of his assistants. (3) Omit ¶ 223 and ¶ 229, and leave out of ¶ 230 "either an investigation or," and conform § 2 and § 3 under ¶ 222 to § 1 under same ¶.

D. S. MONROE.

Altoona, Pa.

APPROACHES TO UNION.

DR. HARRISON, the able editor of the *Quarterly Review* of the Methodist Episcopal Church, South, presents a plan in his January number for the organic union of the Methodisms of the country. It is to divide it up into four sections, each having its own General Conference, one being the Colored Methodist Episcopal Church. Additionally he would have a Methodist Council, also meeting every four years, and composed of members of the four General Conferences.

We rejoice at this proposition from so high a source. It is significant for any one of Dr. Harrison's Church, in high position, to speak at all upon the subject. The oracles of that Church, as if by a preconcerted arrangement, have hitherto been silent on this matter. Even when forced to speak out there is unwillingness, if not fret, attending the utterance. Outside of that Church, even in secular camps, the fact has been noted with wonder and regret. At the Ecumenical, where all other hearts were aglow, this silence was observed, and of course variously interpreted. There is a time to speak and a time to keep silence; and when the silence law is violated an explanation is naturally expected: but even this was not given. This additionally intensified the surprise.

Again, Dr. Harrison's utterance, in the advance to which it goes, even to the submission of a "plan" of organic union, is not only significant, but hopeful.

What is the response that "parties of the second part" should make to it? We would urge its acceptance as a provisional basis of deliberation. This course we think better than to fly at each other's propositions, especially when the possibility of organic union begins to manifest itself in the camps of both parties.

Additionally we would urge its acceptance because it virtually comes from the Methodist Episcopal Church, South,—from its highest organ of contact with the public. Whatever the character of the plan, whatever may be the motives that underlie it, we are willing to go into court with it. It is a *step*—an approach to union.

Individually I might prefer another plan, any one of two or three others, but this will do to start with. It is a starting-point, and such is now the *desideratum*. The thing to do is to get down to business.

It might be best at the start only to bisect Methodism, making the great Father of Waters the line between the two families. On it might be found that representation in the General Conference can be so cut down, and

the number of Annual Conferences so limited, that there would be no need of dividing at all. Indeed, after the best deliberation, it might appear that a divided Methodism in the same country would be exposed to more perils, geographical and sectional, than a united and indivisible Methodism. All such matters would have to be reached by the deliberations of the pre-continental Conference.

Dr. Harrison's proposition will have to be considered. It is the thought and idol of many, and as an *a quo* we might as well start from it as from any other. What the *ad quem* will be, no man can foresee; but, for one, I believe it will be the best thing for our common American Methodism in the present age.

In the meantime let us hail the right spirit in all plans. Thus advances will go on steadily and safely. All impeachments and suspicions and hard speeches should be kept in abeyance. The press of the two Churches should speak only words of wisdom. "One sinner [editor] destroyeth much good." The wisdom that is from above is the wisdom that is in demand now. This will in due time suggest the "Court" in which all plans must pass review.

B. F. Rawlins.

Cincinnati, O.

AN ECHO FROM THE METHODIST EPISCOPAL CHURCH, SOUTH.

I am not a subscriber to the *Review*, but have had an opportunity of reading the article, "Methodism: Centripetal or Centrifugal?" in the January–February number, and I write to thank you for that part of it that refers to union of the various Methodisms. I have for several years, as far as my influence would go, been encouraging the union sentiment, and I am glad to have such help as I find in the article referred to above. I want organic union. Not simply fraternity, but organic union; and I am not alone, but think there are a great many preachers in the Methodist Episcopal Church, South, that want union of the two Churches. I was glad to read on page 116, "The Methodist Episcopal Church is ready for union to-day." Now, my dear doctor, suppose you submit some plan on which the two Churches can unite, and we can go to discussing that. I do hope your General Conference, as it represents the larger and more powerful of the two Churches, will take some action looking to the uniting of the two Churches. I believe it will meet with a more hearty response than it did in Washington last October.

Thos. H. Gibson.

Milledgeville, Ga.

THE ITINERANTS' CLUB.

QUESTION DRAWER.

WITH the next number of the *Review* we shall open a Question Drawer. But we hope only such questions will be asked by our Itinerant Club members as are the occasion of real perplexity. A question that is asked merely as a puzzle, or from curiosity to find what answer can be given, may be dropped from the drawer into the basket.

READING BOOKS.

WE have books, regiments of them. We have made, as we may presume, from this legion a judicious selection. The room at our command in which to do our reading is well lighted, and is, of course, on the sunny side of the house; it is quiet, of agreeable temperature, and well ventilated. We are ready for our pleasure or our task.

At this moment the most perplexing question that confronts us, the most perplexing to not a few persons, is this: How shall one read? Ah, my friend, much is at stake! As good intentions will not make amends for having wasted much time with unprofitable literature, so good intentions will be no compensation for having read excellent literature by pernicious methods; though we have a sort of undefined theory that it is better, on the whole, to read in any way rather than not at all.

But no one doubts the importance as well as the perplexity of the question before us. There are those who affirm that as much depends on how one reads as on what one reads. Good readers are few, not many, is a common remark. "We are now in want of an art," says D'Israeli, "to teach us how books are to be read." In the same vein Professor Atkinson quotes, with evident approval, the saying of Goethe, "I have been fifty years trying to learn how to read, and I have not learned yet."

Advice on this subject is so various and even diverse, and, too, from high authorities, that one is left, even after much listening, quite at sea. There are those who say read slowly, but others as confidently advise rapid reading. And the methods of distinguished men are as diverse as their advice.

De Quincey tells us that the great German philosopher, Kant, never read a book through in his life, unless it might have been Virgil, which he could recite from memory. His agile and comprehensive mind outran most writers, after he had read a few of their pages, so that what remained of their books possessed for him no interest. De Quincey himself was a prodigious reader, and could assimilate book-food with almost incredible rapidity. Slow reading was to him impossible. It is reported, too, of Madame de Stael that she devoured six hundred novels in three months—more than six per day.

"A man must be a poor beast," says Dr. Johnson, "who should read no more in quantity than he could utter aloud."

Mr. Gladstone is able to master the contents of a book with the utmost dispatch. It is claimed that he can extract the pith of any average book in a quarter of an hour.

One of the associates of the Hon. Caleb Cushing expressed the opinion that he must have read at least five thousand novels. He could master one of ordinary size in three or four hours, and has been known to get through with a dozen a week as mere recreation. It need be no matter of surprise that he knew multitudes of books, for it is said of him that he could read sixteen hours a day for a month, and that he never forgot an important fact obtained in that time. While attorney-general, he had his meals brought and laid on his writing-desk. His custom often was to eat the entire meal without looking at it or resting from his reading.

Now, these readers, Kant, De Quincey, Madame de Staël, Dr. Johnson, Gladstone, Cushing, and numerous others, would assure us that the art of reading consists principally in being able to "skip judiciously."

But, on the other hand, the skipping method will not do for all readers or for all books, and by many men who are eminent in scholarship is condemned. Horne Tooke, for instance, had no sympathy with this reading of books at a glance. He says: "I read all books through; and bad ones the most carefully, because I intend never to look into them again."

Macaulay's words, too, are full of wisdom:

> It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined. A man of letters must now read much that he soon forgets, and much from which he learns nothing worthy to be remembered. The best works employ, in general, but a small portion of his time. Demosthenes is said to have transcribed six times the history of Thucydides. If he had been a young politician of the present age he might in the same space of time have skimmed innumerable newspapers and pamphlets. I do not condemn that desultory mode of study which the state of things, in our day, renders a matter of necessity. But I may be allowed to doubt whether the changes on which the admirers of modern institutions delight to dwell have improved our condition so much in reality as in appearance.
>
> Rumford, it is said, proposed to the Elector of Bavaria a scheme for feeding his soldiers at a much cheaper rate than formerly. His plan was simply to compel them to masticate their food thoroughly. A small quantity, thus eaten, would, according to that famous projector, afford more sustenance than a large meal hastily devoured. I do not know how Rumford's proposition was received; but to the mind, I believe, it will be found more nutritious to digest a page than to devour a volume.

Says the Rev. F. W. Robertson, one of the most royal of preachers: "I never skim over books, nor turn aside to merely inviting books. Plato, Aristotle, Butler, Thucydides, Sterne, and Edwards, like the iron atoms of the blood, enter into my mental constitution." It is said of Burke, who was pre-eminent as a statesman and orator, that he read a book as if he were never again to see it. We are told that it was a strict rule in the family of Goethe the elder that any book once commenced should be read through to the end. Mr. Ruskin, who stands among the first of art critics, once remarked that a person might read every book in the British

Museum—and they are counted by the million—and yet could come forth from the reading an uneducated and illiterate person; but that no one can read ten pages of a good book, *letter by letter*, and not thereby attain some good degree of education.

"I resolved," said the distinguished jurist, Sir Edward Sugden, "when beginning to read law, to make every thing I acquired perfectly my own, and never to go to a second thing till I had entirely accomplished the first. Many of my competitors read as much in a day as I read in a week; but at the end of twelve months my knowledge was as fresh as on the day it was acquired, while theirs had glided away from their recollection."

The question now recurs, How shall one read a book? The answer is, That depends on the person and the book. There is no universal rule. The child reads by letters, spelling out the words; later he reads the words, never minding the letters; later still, when he becomes a man, he often reads by paragraphs and pages; after years of reading, and when in possession of much information, he can "browse round," and, entering a public library, can read books as Dr. Johnson did, by the titles on their backs. Sidney Smith said of this same Dr. Johnson, that though he never read a book through he knew more books than any other man alive. We creep, then walk, then run, and at length must fly through literature, and get more from it when flying than we did when creeping.

At this point we cannot forbear saying that the preacher who aspires to the highest scholarship should not linger with the daily newspapers. Even weekly religious papers and the popular magazines should not be read by letters. Rather, their contents must be devoured late in the day and quickly. A glance at the head-lines in nine cases out of ten will do.

But we return to our subject—book reading. Many books must be read by deputy. A preacher's wife may read certain books for him and give an abstract, pointing out or extracting the forceful and pivotal passages. One, too, may often get a fair idea of a book by drawing on the judgment of two or three persons who have read it. Reviews, newspaper and magazine, though often far from accurate, may be the only reading he need give to many a book. One's knowledge of a book, though obtained in this way by proxy, may put to blush often that of scores who say they have read it.

There is a bit of error, yet a vein of truth, in this saying from *The Tale of a Tub:* "The most accomplished way of using books at present is to serve them as some do bonds—learn their titles and then brag of their acquaintance."

Not all books, however, can be read either by studying their titles or by flying through them, or by proxy-work. The familiar quotation from Lord Bacon—so familiar that we beg pardon for using it—is nevertheless wise and to the point:

> Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. That is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.

There are books that have what is termed a "springing and germinant accomplishment." The longer you linger with them the more perennial they are.

Epigrammatic writers, too, like Emerson in all his books, like Carlyle in some of his pages, and like Victor Hugo in some of his novels, cannot be read by the page or paragraph. They must be read line by line, word by word, and between the lines and words.

We may close this article, which is to be followed by another on the art of reading books, with this rule: Read and skip. Skip the known only, not the unknown; and skip nothing because difficult, but much because comparatively useless and irrelevant.

THE STUDY OF SCIENCE.

We have in mind a young man who has not had the advantages of a liberal and professional education, whose Conference appointments have been on the prairies or among the mountains, back-woods and the brier-wood districts, who nevertheless wishes to do noble work for the Master, who has a laudable ambition to extend hereafter as far as possible his sphere of usefulness, and who is willing to climb the hill, though beset in a measure with downright difficulties. Have we now the eye and ear of one such young Methodist preacher? We dare say not of one, but of one hundred.

In the first place, under the topic before us, we may say that clergymen, except in rare instances, are not expected to be experts or masters in science; for this, at the present time, would require one to give one's self entirely to scientific subjects, and to make "original investigations." This the preacher cannot do; his professional duties demand his chief attention. But by conversation with men of science, and by the reading of the recent literature of the scientific world, together with an occasional excursion in fields and on hill-sides, he may acquire in a briefer time than he imagines that amount of scientific information which the pew has a right to find in the pulpit.

It may be a matter of encouragement for our young friends to be assured that scientific men will gladly talk with clergymen who are seeking for information; popular scientific treatises, too, are within easy reach of almost every one; and the appliances required for field or hill-side excursions need not at the outset be either elaborate or expensive.

With some elementary treatise, for instance, on mineralogy, a hammer, a few chemicals, and a pocket magnifying-glass, the preacher is prepared to begin work on the soils, sands, rocks, and ledges of his neighborhood. With *Lessons for Beginners in Botany*, a close tin box for collecting flowers, and a magnifying-glass, he is prepared to study the world's flora, and to find much pleasure and profit in every valley and on every hill-side. More than one distinguished naturalist laid in his school-days, with such a kit of instruments, the foundation for his future cabinet of minerals or of natural curiosities.

The following encouraging words are from one who is well qualified to speak them: "Half an hour a day for ten years would make you fit company for philosophers. Are you willing to pay the price? If so, advance and conquer; if not, you must remain ignorant."

As in the study of other subjects, so in the study of science, there are three general methods open to the preacher.

The first method is to select one branch of science, and then master it, both by reading every thing written on it, and by conversation with persons who are well acquainted with it. Other things being equal, the preacher would better select some science which is involved in religious controversy.* Still, if for a time the preacher has for a neighbor or a parishioner one who is a specialist, for instance, a botanist or an astronomer, or if at a given time he has rare library privileges, it may be wise for him to avail himself of such providential advantages and map out his studies accordingly.

The second method is to aim at a general acquaintance with such scientific matters as are of interest to the public mind. In carrying out this method a deservedly popular writer and preacher gives the following directions:

By the aid of a good dictionary let the student thoroughly comprehend the root ideas in names of the great leading sciences.

Let him next procure elementary school-books, or science primers, such as the Appletons have published, and, without haste, master them one by one.

Then if he has access to a good cyclopedia, the American or British, let him master the articles in them.

Next let him classify in his mind the scientific miscellany which he reads in magazines or papers.

In addition to this let him hear scientific lectures when he can, or read them when published.

The third method combines the other two. That is, a preacher may be specially devoted to one branch of science and at the same time keep up a general reading acquaintance with other branches. Which is the best method is a question that cannot be settled arbitrarily, for much depends on one's mental peculiarities and on one's surroundings. As a rule, however, this third method, if the preacher has time, is the best one.

The next thought relates to the methods of using in sermons this class of materials. They are to be used, if we may employ the terms, poetically or popularly, rather than scientifically. The preacher is not to take his audience into the laboratory; nor is he in didactic speech merely to state facts; he is to popularize scientific matters. He is to present the results, not the methods, of scientific investigation. He is to show the audience a picture on the canvas, rather than the clutter of the studio. In other words, the processes in the study and in the pulpit are essentially different. In the study one is an investigator and a critic; in the pulpit one becomes an expounder; the method of the study is inductive, that of the pulpit deductive.

*At present there is less controversy between natural science and Bible theology than there has been before for the last three quarters of a century. The war-cry of rationalistic scientists is well-nigh silenced. The questions of chief importance now relate to Bible authority.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

JOHN JANSSEN.

In the death of this ultramontane church historian, on the 24th of December last, the Roman Catholic Church lost one of its ablest literary defenders, and the Protestant cause one of its most dangerous foes. The estimate placed upon him by his Church may be seen in the fact that had he wished he could have been the successor of Cardinal Hergenroether, the continuator of Hefele's *Conciliengeschichte*, as keeper of the archives of the Vatican. This honor, however, was certainly not deserved, except as he was an uncompromising papal partisan; for as a scientific historian he falls far below both Hefele and Hergenroether. In fact, he wrote not as an historian but as a partisan. His principal work was, *The History of the German People Subsequent to the Middle Ages*, in seven volumes, of which six have been published, and the seventh would have appeared in the latter part of 1891 but for the author's fatal illness. The leading purpose of this work was to stamp the Reformation—which, from the Protestant standpoint, was the grandest product of the German spirit—as the most ruinous revolution which ever took place in the domains of the Church, politics, civilization, and culture; to show that it broke in without regard to consequences upon the magnificently unfolding civilization of Germany, and brought to an end the luxuriant growth of science and the arts. The work deceives the unwary reader by its apparent gigantic learning and the astounding evidence of wide reading, especially in the first volume, which appeared in 1877. Janssen was a master in the choice of his resources. He was very careful in his use of Protestant material, skillfully hiding some facts and barely mentioning, in a casual way, some others. As the volumes increased in number this partisan tendency grew. In fact, his method was at the farthest remove from historical honesty, and the judgment of succeeding generations will rank him as one of the learned demagogues of the world. His historical falsifications have already been largely exposed by such men as Köstlin and Ebrard. Now that his work is done it will be subjected to the merciless sifting of scholarship, and it will be disastrous to his fame. It is a pleasure to add that as a man he was congenial and benevolent. But this gave him all the more influence with those hesitating souls who are controlled by external appearances, and who are unable to penetrate to the real truth.

PROFESSOR DOCTOR JULIUS KAFTAN, OF BERLIN.

Among the younger systematic theologians of Germany Professor Kaftan holds a deservedly high place. He is not proving himself as yet a voluminous writer, although he has published several works which exhibit the keenest insight into the great problems of theology. Probably his most important work thus far is *The True Nature of the Christian Religion*. Kaftan rightly insists that the question concerning the true nature

of Christianity is the most important with which theology has to deal. Indeed, it may be said that the answer to this question determines all Christian theology. And it is doubtless true, as Kaftan says, that among theologians there is as yet no agreement as to what Christianity is. It may be possible, indeed, that theologians never will perfectly unite upon an answer, since every one comes to the study with certain preconceptions which he introduces into his system. That it will be a benefit to theology to study Christianity afresh from the doctrinal stand-point there can be no doubt. Heretofore systematic theology has not been so much concerned to show that its tenets are the teachings of the Gospel as that the doctrines proposed by the other school or party are not true to Christianity in its inmost character. Our doctrines have been a system of semi-philosophical deductions from certain general and generally accepted concepts, rather than the outgrowth of the study of Christ and his character, life, and utterances. Logic has but little to do with dogmatic theology, except to save us from error in the interpretation of our fundamental fact—the Gospel of Jesus Christ. In view of these considerations Kaftan's method of research is highly commended. Fortunate is it, indeed, that he does not have the field to himself, but that his mistakes are subject to correction by discussion at the hands of others. Personally he is a follower of Ritschl, with a decided conservative tendency. He believes that the question of the truth of Christianity follows rather than precedes that of its nature. His method is rigidly scientific, but is modified by the nature of the matter to be treated. In the examination of the phenomena of religion he remembers that these are the phenomena of the human mind, and not of unintelligent matter. This will serve to show how thoughtful he is in all that he writes or says. He is a good preacher as well as a learned theologian.

PROFESSOR A. KUENEN, OF LEIDEN.

THE recent death of this brilliant Dutch theologian demands that he be mentioned as one of the leaders of thought of his time. He was an originator and firm supporter of those ideas of the Pentateuch of which Wellhausen is the best-known representative in this country. In reality the late Strasburg professor, Eduard Reuss, was the founder of this school. He was followed by Graf, he by Kuenen, he by Wellhausen. The brilliancy of the last-named scholar's work has made him more famous than any of his predecessors in the same line of thought. Kuenen's ideas were outlined in his *History of Israel*, and more fully in *The Hexateuch*. In this latter work he intimates that the destructive critics can no longer be arrayed against each other, and that whoever gives thorough study to his and his coadjutor's investigations will become a convert to them. But this is far from the truth. While the number of those who coincide with the newer critical school has largely increased, the list of those of equal ability who still hold to the long accepted view does not diminish. In fact, the newer theories produce more difficulties than they settle; and while men who judge from the stand-point of scientific research alone may

be won over, those who see in the book a revelation to their own souls can never accept the results of the destructive critics. In fact, therefore, we can sympathize with Wellhausen when we must condemn Kuenen. The former is not a professor of theology, but of history, and must look at the Old Testament documents as a historian. But the latter was a theologian, and was supposed to look upon the Old Testament as a source of his faith. In destroying the credibility of these records he destroyed the foundations of his faith. If he felt the truth of his faith he ought to have been assured that its source must be essentially what it gave itself out to be. The great difficulty with these critics is, in many cases, either that they forget that they are Christians and think purely as scientists, or else that their faith has been so altered as that they no longer need any sure foundation upon which to erect it. Of the honesty of Kuenen there is no doubt. Of the injury he did to the cause of religion there is equal certainty. As a scholar he stood in the first rank, and he has left several monuments of his learning.

RECENT THEOLOGICAL LITERATURE.

AGRAPHA, BY ALFRED RESCH.

THIS is one of the most interesting as well as valuable publications of Harnack & Gebhart in their *Texte und Untersuchungen*. Resch defines *Agrapha* as those words of our Lord, and related utterances, handed down to us by the earliest Christian literature, but which are not contained either in the canonical nor the to-us-known apocryphal gospels. An example of one of the utterances is found in Acts xx, 35. The name *Agrapha* is scarcely correct, since, far from being unwritten, as the word suggests, they are all found in literature, and many of them cited as having been discovered in documents which are not handed down to us, as in 1 Cor. ii, 9; ix, 10; Eph. v, 14; Jas. iv, 5. Hence these *Agrapha* are unwritten only with reference to our canonical and apocryphal gospels. Resch finds sixty-two which, to him, seem genuine, while there are one hundred and three which appear to him doubtful or entirely spurious. The author's care in the determination of the genuineness of these *Agrapha* may be seen in the criteria by which he is guided, as follows: 1. The trustworthiness of the author who cites them. 2. Whether the citation is found in several authors. 3. The stability of the citation by the same author. 4. Whether the citation was intended to advance any particular theory. 5. The definiteness of the form of citation. 6. The language of the *Agrapha*, whether related to the synoptical gospels, whether Hebraisms are present, whether variations of translation appear which indicate a common ancient Hebrew text. 7. The contents of the *Agrapha*, their relationship with the canonical words of Christ, whether their contents coincide with the New Testament doctrinal writings, whether a satisfactory exegesis is possible, and whether a significant thought is expressed by them. That sixty-two reported utterances of our

Lord not found in the gospels can stand such a test as this illustrates the wide extent of our Lord's teachings of Christ. We may safety take these sixty-two *Agrapha* as almost equally authentic with the words of our Lord in the New Testament. It is doubtful whether the first and second points in the seventh test might not exclude as spurious words of our Lord which we ought to receive. For they go on the supposition that in the gospels and epistles we have every variety of thought expressed by our Lord. This certainly attributes a wonderful completeness to the New Testament. On this supposition the *Agrapha* would only be helpful in the interpretation of the New Testament. They would add nothing to the treasures of truth contained in the words of Jesus. The subject is one which should attract the attention of American scholars.

THE CHRISTIAN DOCTRINE OF DIVINE PROVIDENCE.

Professor Beyschlag here forsakes his own special department—that of the New Testament—and enters the domain of doctrine. He defends himself on the ground that nothing on this subject had been produced by the dogmatic theologians which satisfied his mind, and yet he felt he must understand the doctrine. Beyschlag makes no pretensions to skill in philosophy, but he does lay claim to an understanding of the teachings of the New Testament. And after all, in the Bible, if anywhere, we have a portrayal, though not a philosophical explanation, of the doctrine of divine providence. It is interesting to observe Beyschlag's use of the Scriptures in this discussion. While the dogmatists are trying to explain just how far and where providence is possible, Beyschlag reminds them that Jesus claimed a providence so minute that even the hairs of our head are numbered, and which includes even the birds of the air, and, by implication, every thing in the universe. Nevertheless he denies that every thing that occurs is God's act. He points out that while we pray, "Thy will be done," we also are taught to pray in such a manner as to indicate that God does some things at his own suggestion and some others at the suggestion of men. As a matter of fact, if every thing which occurs were from God, the world would be a mere revelation of himself, and would have no existence as distinct from him. Human freedom would be a mere fiction, and the distinction between right and wrong would be effaced. As against the naturalist, he emphasizes the fact of a conscience which ought to teach us all that there is something higher than mere physical being. Men can interfere with the laws of nature and control them by combinations for their purposes. Besides, it is plain that nature is not a mere set of laws, but a somewhat which exists independent of laws, and upon which laws operate, so that there is room for the interposition of God in nature. The same he shows to be true in history and in individual life. Two things are made clear by the reading of this work. First, that the closer we stand with the Bible in the discussions of the great questions of theology, the more sure will be the foundation and superstructure of our thinking; and, second, it is an advantage to have

one who is not accustomed to think in given lines turn his attention thereto. He comes with no trammels upon his thought. His mind plays freely about his theme, and the result is, if not perfectly satisfactory conclusions, at least new stand-points and new lines of thought helpful to solutions.

REASONS FOR CONFIDENCE IN PRAYER.

Out of the wide field of literature we have chosen this work by Köhler, and the preceding one by Beyschlag, that somewhat of the practical side of German theology may appear also. It is really delightful to find the two great Halle professors, so different in many respects, combining to show us that God's providence is really over all, especially over those who love him, and that our prayers will not go unheeded. Köhler's treatise is rather popular than scientific, although the latter characteristic is not wanting. He begins by the examples of prayer in the Old and New Testaments. Then he shows that prayer is the most natural expression of the Christian's sense of dependence upon, and humility before, God. As to the question of the possibility of answers to prayer, he rejects as insufficient the proof from the fact that such answers have been given, on the ground that however well sifted these cases of answer to prayer may be, and however numerous, they only prove that prayer and event frequently go together. We doubt whether this point is well taken. The frequent concurrence of any two sets of phenomena inevitably compels to the belief that they are connected with each other as cause and effect. But he is correct in saying that our confidence in the efficacy of prayer is dependent upon the consciousness of the reality of our relation to God. Köhler does not believe that we have any biblical reason for expecting with more confidence an answer to prayer for the salvation of the soul, or for the spread of God's kingdom, or for the general good, than for many other things. He rightly asserts that it is impossible to tell any one what may with confidence be prayed for who is not himself taught of the Spirit, and whose heart is not in perfect unison with God. He briefly touches the subject of prayer for the healing of the sick. But he rejects the idea that sickness ought not to exist in those who are redeemed, and hence thinks that it would be out of place to pray for healing by faith alone unless we were sure that God did not wish the sickness to be unto death. On the whole, he is decidedly inclined to attribute to prayer a supernatural origin. In this he is not far wrong, if wrong at all. But so long as this is the case it will be necessary for us to be cautious about asserting in any given instance that our prayer is inspired. The principle lies very close to the borders of fanaticism.

AN INTERESTING CONTROVERSY.

Almost immediately after Zahn published the first part of his learned *History of the New Testament Canon*, Professor Harnack came out in a little work in which he severely attacked the Leipsic professor's positions

concerning the time when a New Testament of like authority with the Old Testament was recognized. Harnack, in his *Dogmengeschichte*, with many other theologians, attributes the origin of the collection of books known to us as the New Testament to necessity forced upon the Church by the appearance of Montanism and other heresies and schisms. In the confusion of the times toward the close of the second century it became necessary to have some authority to which to appeal. Hence, the bishops claimed to be the successors of the apostles, the doctrines held by the Churches of apostolic foundation to be the true doctrines, and the books attributed to the apostles as of unquestionable authority. These theologians furthermore claim that certain books which were not of apostolic origin, but which had had more or less general recognition among the Churches, were now given out as having been written by Paul [Epistle to the Hebrews], Jude, James, and Peter. Furthermore, that the actual books of apostolic origin, in some cases, at least, experienced free handling as to changes in the text, verses and paragraphs being freely inserted to suit the purposes of the Church. Zahn took the position, that while some books were not read in all the Churches, there was no essential change in the teachings of the books admitted, after the year 150 A. D. He proposed to prove this by Irenæus, who accused Marcion of eliding books from the New Testament, and of decimating their contents according to his own choice, but asserted that the Church had always had the same books which they had when he wrote against heretics in A. D. 185. Harnack in his strictures upon Zahn disregards this testimony of Irenæus. He declares that if Irenæus is a trustworthy witness in this respect he is also in others. But since he claims apostolic authority for all the novelties introduced about that time into the Church, belief of his testimony would compel us all to become Catholics. Zahn replies that there are other methods of escaping the force of this conclusion. He even goes so far as to say that there is a continuous tradition from the times of the apostles down to Irenæus in 185, and intimates that in this old Catholic faith there is little or nothing to which a Protestant need object. Harnack, on the other hand, and we think rightly, asserts that even as early as the days of Irenæus, about all that was afterward wrought into what we know as Roman Catholicism had made its appearance. He furthermore affirms that Irenæus, as a child of his age, was incapable of giving unbiased testimony. Zahn says, that in that case we must make Irenæus a liar, since he must have known what the facts were; and furthermore, he shows by Irenæus's accusations against Marcion that the Church claimed to preserve the New Testament books unmutilated and unchanged. This brief and partial outline of the controversy gives but a faint idea of the literary struggle between these two giants. And we hesitate to act as umpire between them. But it would seem that Irenæus could not be deceived in regard to the books generally recognized. If he could not have been deceived he was a willful deceiver, unless we allow the truth of his assertions. A man may be deceived as to the interpretation of a passage of Scripture, or as to the character of the offices held in a church,

but as to a book with which he is familiar, and as to whose authorship he is instructed, he could not be deceived if the name of the author were changed or its contents materially altered. Hence we must conclude that in this respect Zahn has the better of the argument. Yet, before all the questions at issue are answered, a vast amount of study will be necessary. The whole history of the early Church fails of a proper understanding because, until a comparatively recent period, the traditional views of the Roman Catholic Church have been accepted with but few and trifling modifications. Probably any one who reads the whole controversy with unbiased mind will reach the conclusion that Harnack misunderstood, and hence misrepresented, Zahn. And it is perfectly clear that so long as the New Testament has such defenders as Zahn, those who are willing to sacrifice it to their theories will have up-hill work. Harnack will probably be obliged to change somewhat his method of opposing Romanism. The victory over Rome would be too dearly bought if it cost us the Holy Bible.

RELIGIOUS.

SPREAD OF CHRISTIANITY IN JAPAN.

In the Japanese parliament, according to recent reports, there are thirteen members who profess to be Christians. A Japanese journal, commenting upon this fact, says that if this is an average for all Japan, the whole number of Christians in the empire must be about 1,500,000. From another stand-point these figures excite a still greater interest. Heretofore the idea has prevailed that the progress of Christianity, although considerable in the lower classes of the population, has had no prospect of success among the higher grades of society. The number of Christian members of parliament contradicts this supposition. It has been thought that there are not more than twenty-seven Christians to every 10,000 of the population of the empire. Even if this be true the number of thirteen in the parliament would indicate that among the classes from which the parliamentary delegates come the number of Christians must be 434 to every 10,000. Thus it would seem that among the higher classes of Japan the progress of Christianity is more rapid than among the lower.

SUCCESS OF GERMAN MISSIONS IN INDIA.

The Missionary Society of Saxony has just issued a report of its labors among the Tamils of India. To the twenty-seven mission stations belong 613 minor points, in which 14,084 evangelical Lutheran Tamil Christians live, partly scattered, partly combined into larger or smaller congregations. The workers consist of 25 European missionaries, 17 native pastors, 56 catechists, 86 congregational elders, and 38 other servants of the Church. This mission, whose head-quarters are in Leipzig, maintains its own press and an industrial school. For all purposes these Tamil Christians have collected during the past year more than 10,000 marks. Although the most of these Christians are poor it is being planned gradually to make

these missions self-supporting. The English-school supervisors report that the 183 schools, with 4,357 pupils, are in a satisfactory condition, and have appropriated for their assistance 1,500 marks from the funds of the State. During the last year 207 heathens were baptized. The mission suffers from the apostasy of not a few to their old heathenism, and from the fact that others allow themselves to be converted to Roman Catholicism.

CONGRESS OF SOCIALISTS AND STUDENTS.

This congress began on the 20th of December, 1891, in Brussels. Several well-known social democrats of Brussels were present. From the university there were present Professors Denis, Degreef, and Rosseau. The sixty students present claimed to represent most of the universities of Europe. The students in regular session decided that wherever a regular socialistic party exists the socialistic students should lend it their support. They also favored the opening of a propaganda among the citizens and in the secondary schools, and the founding of scientific and artistic societies for the benefit of the laborers. The congress demanded that industrial education should be given in all grades of all schools, that all reference to religion be excluded from the schools, and that the children should not be trained to patriotism, but to universal brotherliness. These are radical propositions indeed. This persistence in opposition to religion will wreck the whole socialistic movement if adhered to. And while it is right to train children to believe in universal brotherliness, it can only be stamped as absurd to oppose the teaching of patriotism. The socialists will find, too, that the universal brotherhood of man can only be successfully based upon the doctrine that God hath made of one blood all the nations of the earth. The religion which they would abolish is the firmest support of the universal brotherhood of man.

OPPOSITION IN FOREIGN LANDS TO EXISTING IMMORALITY.

Not only does the German emperor lift up his voice against the frightful immorality throughout his empire, and especially in Berlin, but various organizations are engaged in the effort to do away with social vices. The British and International Society for this purpose recently held a meeting in Brussels, at which many laboring men indicated their sympathy. The Romanist episcopacy were also very favorable, as well as many others of high position. The whole Belgian ministry seemed to favor the reforms urged by the society. The President of the Cabinet attended the sessions of the congress, and invited the delegates to a banquet at his hotel. In the presence of the laboring classes the Minister of Justice spoke eloquently in favor of the reforms. Public sentiment on this important subject is far behind that of America; but it looks now as though even slow-going Europe were waking up to see that there is such a thing as purity in women, and that the honor of even the poorest and lowliest of humanity should be protected.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE fact that the age and infirmities of Pope Leo XIII. indicate that the time of his departure is at hand causes a feverish anxiety respecting his successor throughout the Roman Catholic Church. The probable action of the "Conclave," in which a score or two of *fallible* men will transmute one of their number into an *infallible* pope, is quite freely discussed in Catholic periodicals, notably in the *American Catholic Quarterly Review*, which addresses itself to "the educated Catholic mind of the United States and of Europe."

In the January number of this intellectually strong *Review* one finds three elaborate papers touching different phases of the coming election of a successor to Leo XIII. Concerning the place of the meeting of the Conclave, it claims that it is morally certain to be in Rome. Its reasons for this strongly pronounced opinion are: 1) That it is of the greatest possible interest, a political necessity, indeed, to the Italian government, that the "sacred college" should meet in Rome in order that none but a native of Italy may succeed the present pope. 2) That the cardinals are also personally interested in its being held in that city. 3) That the Italian government guarantees the absolute freedom of the Conclave from interference. 4) If it should meet elsewhere "the troops of King Umberto would most surely enter the Vatican and hang the tricolor from the papal apartments of St. Peter. It further claims that France, Germany, and Russia all favor Rome, and are hoping that an Italian of a conciliatory temper, of moderate sentiments, and likely to make reconciliation with Italy may be chosen. These reasons seem to justify the claim of the *Review* that the Conclave will meet in Rome.

Another question which is discussed is, "Will the next pope reside in Rome?" This is also answered affirmatively, for 1) "nothing less than a European war could make it safe for the pope to abandon the Holy City in search of a temporary home outside of Italy;" 2) the Roman Catholic Church is a vast spiritual empire having Rome for the center of its manifold activites; 3) the pope is bishop of Rome by a special disposition of Providence; it is only as bishop of Rome that "the popes succeed St. Peter, and possess the plenitude of apostolical power;" 4) "that the primacy, *jure divino*, belongs to the end of time to the bishop of Rome *alone*, and cannot be transferred even by the pope to any other see." These reasons, if not valid from a Protestant view-point, are certainly of great practical force, seeing that if a pope should quit Rome for an episcopal throne out of Italy, and the churches in Rome should see fit to elect a bishop for their own city, the pope would, on his own principles, be superseded! Hence he is not likely to quit the Vatican unless

exasperated Italy forces him to do so. That this Nemesis may even now be standing behind the papal chair is not improbable, since in another article this *Review* shows that the claim of the papacy to the temporal sovereignty over Rome is not likely to be set aside, but pressed as a divine right, obligating Catholic kings, governments, and people every-where to give it their support, even with the sword, should the so-called vicar of Christ see fit to summon them to do so. Thus the very Rev. Mgr. Schrœder, D.D., says in his article, "The Roman pontiff must have *exclusive* legislative power over Rome! . . . Will it be brought about amicably and peacefully, or must the crime be expiated in blood? God alone knows." Yes, and God alone knows whether, if this intimation ever becomes a reality, the Roman people will or will not, in their fury, apply the torch to the papal palace and bury the insignia of the hateful papal dominion beneath the waters of the Tiber! But this writer further intimates that "an international Catholic congress on the Roman question is likely to be held." Should such a congress meet, and call on all good Catholics to restore the temporal power by force, they must obey the summons, for this reverend Catholic doctor says, in a note, that "Divine Providence does not recognize the so-called principle of non-intervention." This cunningly worded sentence implies a purpose to introduce the temporal power of the pope into the politics of the nations, America included, with a view of making the said governments a party in an armed international effort to restore the scepter of Rome to the wearer of the tiara. Assuredly this plan will not succeed; yet inasmuch as it may introduce a new phase of the Catholic question into our already seething political caldron it becomes every patriotic American citizen to oppose the first step in this direction.

THE *Edinburgh Review*, or Critical Journal, for January, treats of: 1. "The Correspondence of Count Pozzo Di Borgo;" 2. "Riding and Polo;" 3. "The Life and Writings of Döllinger;" 4. "Sidgwick's Elements of Politics;" 5. "Memoirs of General Marbot;" 6. "The Acts of the Privy Council;" 7. "Rodney and the Navy of the Eighteenth Century;" 8. "Froude's Catherine of Aragon;" 9. "The Fate of the Sudan;" 10. "The Coming Crisis." Of these articles we note the third, which is a brilliant and comprehensive review of the career and writings of Dr. Von Döllinger, whom it fittingly describes as "the greatest Catholic theologian and the most learned Church historian in Germany during the present century." After unfolding the methods by which Pius IX., directed by the Jesuits, packed, corrupted, and controlled the Vatican Council which made itself infamous by decreeing the dogma of papal infallibility, this incisive reviewer claims that "it is Döllinger's undying merit to have stood forth—eventually single-handed and alone—against the most astounding infatuation in which any religious community in civilized times has ever indulged." The fourth paper has suggestive value for students of "the theory of politics" and of "the proper functions and structure of governments." The eighth is a vigorous critique of

Froude's "Divorce of Catherine of Aragon," in which that writer's unsavory defense of the immoral monster, Henry VIII., is analyzed with a keen and just severity which Mr. Froude will regard as more peppery than agreeable.

THE *Bibliotheca Sacra* for January discusses: 1. "Authenticity and Inspiration of the Scriptures;" 2. "Socialism in its Bearings on Capital, Labor, and Poverty;" 3. "Resurrection and Final Judgment;" 4. "Science and Prayer;" 5. "Prophetic Testimony to the Pentateuch;" 6. "Miracles of the Bible;" 7. "Critical Notes." Of these papers we note the first as a clear, forcible, discriminative presentation of the arguments for the historic truthfulness of the Bible and for its inspiration as written, not by "mere amanuenses," but by men having their faculties so energized by the Holy Spirit that they were enabled to write the thoughts of God with essential correctness. Their inspiration is proven by the excellence of their writings. The second article is a strongly-written contribution to the literature of sociology. The fifth recognizes the works of God in the universe to be so plastic that they can be modulated by his will when, in answer to the prayers of his children, he sees fit to change his purpose. But its writer, finding the doctrine of the divine foreknowledge, which must include every divine as well as every human volition, irreconcilable with the scriptural theory of prayer, boldly denies that "God's foreknowledge is all-comprehending." Then, accepting the full logical content of this denial, he proceeds to give such an ultra anthropological concept of God that one shrinks from it as irreverent, and prefers the mystery which hangs like a thick cloud over the philosophy of prayer to a conclusion which requires one to think of the Deity only as an immensely magnified man.

THE *Presbyterian Quarterly* for January has: 1. "The Christo-centric Principle of Theology;" 2. "Dr. Briggs's Biblical Theology Traced to its Organific Principle;" 3. "The Scriptural Limits of Denominationalism;" 4. "Bearings of Socialism on Morality and Religion;" 5. "The Four Gospels: their Distinctive Characteristics;" 6. "Robert Browning: the Man." These are all ably written papers. We note the first, which caustically reviews a book by Dr. J. L. Girardeau, entitled *The Christo-centric Principle of Theology*, in which "the Christ-idea is made the fundamental law of theological science." The reviewer objects to this principle chiefly because, if accepted, it prostrates the "two main pillars of the Calvinistic system—unconditional election and federal representation." In working out his objection, especially when treating of the respective parts taken by the Father and the Son in the plan of redemption, Dr. Girardeau's critic takes positions which logically land him in Tritheism. Most certainly the divine character stands out with brighter beauty and with inexpressibly higher moral grandeur in a theology which makes Christ its central and unifying thought than in one which is centered on the revolting theory of absolutely sovereign election. In the second

paper Dr. Watts, of Belfast, Ireland, discusses the principle avowed by Dr. Briggs in his inaugural address, that "righteousness comes only by discipline and heavenly training," and his claim that "there are historically three great fountains of divine authority—the Bible, the Church, and Reason." The consequences of this principle the doctor demonstrates to be in conflict with the teaching of Scripture concerning the righteousness in which man was created, with the doctrines of the incarnation, of original sin, and of regeneration by the Holy Spirit. He then finds the key to Dr. Briggs's *post-mortem* sanctification to be the fundamental canon of Pelagianism, and proves that the principle, if admitted, would supersede the necessity of the office of the Holy Ghost in the work of human redemption. Thus, with the hammer of his pitiless logic, Dr. Watts literally pulverizes Dr. Briggs's theology into ill-shapen granules, and makes it clear to his readers that the utterances of the Professor's notorious inaugural belong to the category of "words better left unsaid." As to Dr. Briggs's boasting of the service rendered to theology by modern biblical criticism, Dr. Watts points to the fact, first stated in our own *Review*, that of 747 theories invented by the so-called higher critics concerning the origin of the books of the Bible, with few exceptions they are already either dead or moribund. Yet Dr. Briggs calls on his fellow-critics "to blow traditionalism to atoms!"

THE *North American Review* for March is filled with able papers on topics suited to the times. It opens with a Symposium on the Issues of the Coming Presidential Campaign by seven gentlemen of high character and well acquainted with the political aspects of both parties. The substance of their prediction is, that the Tariff or the Silver Question will mainly engross the thought of the country. In a paper entitled "The Antislavery Conference," the Belgian minister exults over the recent settlement of questions relating to the occupation of the Congo country, because it is an augury of the complete destruction of the slave-trade and of the triumph of modern civilization over the barbarism of Africa. Another paper deserving attention is Dorman B. Eaton's Historical Sketch of the rise of the "Tammany Society," of its descent into corruption, and of the machinery by which it controls its members and secures its ruinous political grip on the administration of the government of New York city. In "The World's Columbian Exposition," Director-General Davis graphically depicts what the Exposition promises to be. In "Spending Public Money," Hon. T. B. Reed and Hon. W. S. Holman, two political athletes, wrestle with the question of spending public money with wasteful extravagance or with judicious economy—a question easily settled if political aims, instead of patriotic considerations, did not enter into it. In a very interesting article Edith Blake describes the "Highlands of Jamaica," as not only one of the loveliest, but one of the healthiest spots in God's creation. In still another paper Captain Codman contends that but for a mistaken policy the American flag might cover the commerce of our country. His cry is for free American ships to do our vast carrying trade.

THE *Quarterly Review of the Methodist Episcopal Church, South*, for January has: 1. "Wilbur Fisk;" 2. "Simon Peter—A Study;" 3. "A Lucky Mistake and Two Narrow Escapes;" 4. "How Do I Know?" 5. "Richard Malcom Johnston;" 6. "Can It be False?" 7. "The Denominations;" 8. "After the Battle of the Swords;" 9. "The Fifth Restrictive Rule;" 10. "The Epic of Jesus;" 11. "The Study of Greek;" 12. "Ideas—Their Nature and Uses." Of these papers we note the seventh, which treats denominationalism as a logical outcome of Protestantism, "better than stagnant uniformity," yet "not in itself a good thing," as involving the danger of sectarianism and leading to the undue exaltation of unimportant truth at the expense of vital principles. It pleads for, and predicts the coming of, some practical plan of comity between the denominations, combining the benefits of individualism with the real unity of all the Churches; but its writer is unable to give it shape. The eighth paper treats of the South and of the Negro in grandiloquent style and in a spirit of antipathy to Northern philanthropists and to the North generally, which cannot contribute to the solution of the Negro problem nor to the increase of friendly feeling either North or South. The tenth paper claims that though Dante, Tasso, Milton, Pollok, Bickersteth, and Arnold have each made Jesus the subject of their songs; yet the ideal epic of Jesus remains to be written. Tasso sang of an unknown Christ; Dante of Christian mythology; Milton of Christian theology; Pollok of humanity; Bickersteth of Christ with tenderness but not with strength; and Sir Edwin Arnold of Christ with his redeeming work left out. Hence, the ideal epic of Jesus awaits a poet combining Milton's grandeur, Tennyson's eloquence, Bickersteth's tenderness, and Arnold's naturalness.

THE *Fortnightly Review* for February discusses the Government of London, which appears to be honestly administered at an annual cost of £2. 7*s.* 9*d.* per head of population, while our own New York costs £6. 3*s.* 4*d.* per head per annum. A scientific paper on "Some Possibilities of Electricity," by Professor Crookes, accepting as sound the alleged discovery that ethereal vibrations or electrical rays reach "from wave lengths of thousands of miles down to a few feet," claims that when fitting instruments, already in their experimental stage, are perfected, "telegraphing without wires will be possible." He also predicts new methods of electrical illumination, and the possible application of electricity to agriculture, to sanitary improvements, to the sterilization of water, and to the control of the weather. A paper on the "Irish Education Question" shows that in Ireland, as in America, the Roman Catholic bishops are striving to capture the national schools. "The Future of Marriage" is an article which but for a very low moral tone in English society assuredly would not have found a place in such a magazine as the *Fortnightly*. Its main point is that the State should not enforce the marriage contract. It contends that marriage should be viewed not as a religious rite, but simply as an agreement between the parties to be publicly notified by registration, but subject to dissolution or renewal after one year as the parties might deter-

mine. To this morally atrocious theory a lady replies in another article with a force of statement, a breadth of view, and a strength of argument which, if her opponent have any moral sensibility, any perception of truth, must cover his face with blushes of shame. The lady views marriage as God appointed it, a life-long contract, a guardian of human purity, a builder of homes, a source of happiness, and a necessity of Christian civilization.

THE *Westminster Review* for February has: 1. "Bibliolatry;" 2. "Girolamo Savonarola in History and Fiction;" 3. "China: A Far Eastern Question;" 4. "A Study of Mr. Thomas Hardy;" 5. "A Teaching University for London;" 6. "Lord Rosebery's 'Pitt;'" 7. "Is Compulsory Education a Failure?" Of these papers the first is a battery of plausible quibbles aimed at men's faith in the word of God; the second outlines the career and portrays the character of Savonarola, and claims that he lost the opportunity of "making an epoch" largely through his failure to oppose the execution of Bernardo del Nero; the third paper intelligently discusses the problem of China's capability to adapt herself without convulsion to the influences of modern civilization. It contends that she cannot, and coolly claims that the best thing western nations can do for China is to take military possession of the country and "divide it into four, five, or six protectorates" under suitable commercial conditions. This proposed subjection of three hundred millions of souls to a foreign yoke is easily achieved—on paper; but Europe will probably pause awhile before she attempts to realize it. The fifth paper objects to a proposed scheme for "a teaching university for London" because it does not include all the educational institutions of that great city in its management and is not sufficiently democratic in its methods. It calls for a plan which will meet the needs of persons who, though employed in daily occupations, are yet eager to acquire a liberal education. The sixth paper pleasantly criticises Lord Rosebery's "Life of the Younger Pitt," giving it a qualified approval. The seventh paper, finding that one child in every four is growing up in almost total ignorance, claims that the compulsory system of education in Great Britain is a failure, owing not so much to the system itself, as to the very general neglect to administer it with becoming vigor.

THE *Nineteenth Century* for February has two papers which law students may find valuable: one of them treats of "Cross-examination," the other considers the "the Accused as a Witness." In "The Traffic in Sermons" abundant evidence is furnished either of the indolence or incompetency of many English clergymen. It cites numerous specimens of advertisements of ready-made discourses for all occasions and at all prices, taken from religious journals and from book-sellers' catalogues. A paper on "The Ideal University" pleads strongly for such a blending of the educational institutions of London into a university provided with means sufficient to educate not only students who can command both time and money for regular courses of study but also for those who, having to spend their days in business and being unable to pay for instruction, yet

desire to devote their evenings to the attainment of a liberal education. A paper on "Cardinal Manning" sketches his early career and character, describes the causes which gradually alienated him from the English Church, and led him in 1850 to enroll himself among the followers of the man who blasphemously pretends to be the vicegerent of Christ. In still another paper Admiral E. H. Seymour gives a lucid and comprehensive statement of the history, cost, present condition, and future prospects of the Panama Canal. Reckless extravagance has thus far characterized its management and bankrupted its treasury. Great, yet not absolutely unconquerable, difficulties hinder, and may prevent, its completion, at least for the present. The Nicaragua route, the admiral thinks, is more practical, and therefore likely to succeed. By one or the other route, perhaps by both, the day will come when "the ship of the canal" will pass across the isthmus to "the broad waters of the Pacific."

THE *Contemporary Review* for February treats of: 1. "The Foreign Policy of Italy;" 2. "Reminiscences of Cardinal Manning;" 3. "Colonial Questions;" 4. "The Unhealthiness of Cities;" 5. "The Reign of Terror in Persia;" 6. "The Genius of Plato;" 7. "Principal Cave on the Hexateuch;" 8. "Conversations and Correspondence with Thomas Carlyle." The first of these papers explains the causes which led Italy to enter the Triple Alliance. Its writer, lately deceased, thinks her policy was a mistaken one, but is hopeful that the political wisdom of Rudini, the present head of her ministry, may guide her to peace and prosperity; the second, which is a symposium by four writers, is anecdotal. It presents the attractive features of the cardinal's character so charmingly that one is moved to wonder how so good a man could have been so unwise as to give his great personal influence to a Church which in spirit and practice is anti-Christian. The fourth paper has suggestive value to the residents and civic authorities of every American city.

THE *New Englander* for February treats of: 1. "The Half-way Covenant;" 2. "Some of Ibsen's Women;" 3. "Apologetics in the Pulpit;" 4. "In Early September with the Birds;" 5. "Does the Church Believe in the Incarnation?" 6. "Distinguishing marks on Ballots;" 7. "Taxation of Church Property;" 8. "Independence in Politics—a protest." Of these we note the third as containing suggestions to preachers respecting the best method of treating the rationalistic criticism of the times in their pulpits; and the fifth as an illustration of the unwisdom of even elaborate attempts to explain the mystery which infolds the doctrine of the incarnation. Its writer, in contending for the absoluteness of Christ's humanity, involves his relation to the divine in perplexing mist.

THE *Andover Review* for February has: 1. "Ethnic Religion in its Relation to Christianity;" 2. "Our Ethical Resources;" 3. "The Duty of Scientific Theology to the Church of To-day;" 4. "The Figures of Homer;" 5. "Rembrandt as Educator;" 6. "Life in Himself." Of these

ably written papers theologians will prize the first as bringing into view evidence of the fact that nearly all the characteristic mysteries of the kingdom of God are anticipated by the shadowy counterparts of paganism. The third article finds the originating spirit of modern scientific criticism of Holy Writ in Luther's assertion of the right of the individual to test the teaching of ecclesiastical tradition by comparing it with the word of God. Unfortunately, however, modern scientific theology claims the right to eliminate from that word whatever is not in accord with its own concepts of what that word ought to be, forgetting that much which men call wisdom is foolishness in the sight of God.

Our Day for March is unusually rich. It opens with "Signs of the Times in German Theological Faculties." After giving the substance of its writer's interviews with leading German theologians, its writer hopefully concludes that "the Fatherland is having a spiritual uplift." It also contains Mr. Cook's highly appreciative outline of Mr. Spurgeon's character and career.——*The Missionary Review of the World* for March treats of the Salvation Army; of the persecution of the Russian Stundists, and of mission work in every part of the earth. Its vigor is unflagging.——*The Century* for March has among its many attractive papers a continuation of Dr. Wheatley's very interesting account of the Jews of New York, a lively description of the pioneer days in San Francisco, and a strong article on that grand swindle, the Louisiana Lottery. As usual its illustrations are superb.——*Harper's New Monthly* for March contains Mr. Bridge's "Personal Recollections of Nathaniel Hawthorne" and Mr. Bigelow's "From the Black Forest to the Black Sea." Its study of "Our Gray Squirrels" is elegantly illustrated, as are several other papers.——*Lippincott's Magazine* for March has for its complete novel "A Soldier's Secret, A Story of the Sioux War of 1890," by Captain Charles King, U. S. A.——*The Catholic World* for February has two eulogistic papers on the late Cardinal Manning, whose strange defection from the pure Gospel and entrance into an organization which has been for ages, and still is, a stupendous obstacle to the success of Christianity, is a matter of high jubilation among Catholics. We note also an essay on "The Attitude of the Educated Protestant Mind toward Catholic Truth," by Professor W. C. Robinson, which illustrates the hallucination of the intelligent minority in that Church concerning the dispositions and views of cultivated American Protestants respecting the Papal Church.——*The Methodist Magazine* for March has several finely illustrated articles. One from the *Methodist Times* on the persecution of Russian Methodists painfully sets forth the persecuting spirit and methods of the Russian czar, who may yet be made to tremble at a divine handwriting on the walls of his palace. This magazine is admirably edited.——*The Gospel in all Lands* for March, besides many other good things, has a strong article on "The Fate of the Heathen," and a long list of books on missions and mission lands, which will be helpful to writers and readers seeking for sources of missionary information. This is a capital number of a valuable magazine.

BOOKS: CRITIQUES AND NOTICES.

PRIVATE READING.

It is a common opinion that Shakespeare "owed his learning rather to private reading than to the public universities," which in part explains the fact that though indebted to others he always appeared original in information and creative in the products of his art. The secret of the resources of scholars is not genius, not inheritance, not opportunities, but private reading and appropriation of its results, under the law of literary assimilation. The following books should be reserved for "private reading:" *Systematic Theology*, Vol. I, by John Miley; *The Races of the Old Testament*, by A. H. Sayce; *The Natural History of Immortality*, by J. W. Reynolds; *The Organic Union of American Methodism*, by Bishop S. M. Merrill; and (*Sixty*) *Living Papers Concerning Christian Evidences, Doctrine, and Morals.*

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Systematic Theology. By John Miley, D.D., LL.D., Professor of Systematic Theology in Drew Theological Seminary, Madison, New Jersey. Vol. I. 8vo, pp. 533. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $3.

It were needless to write another book on theology if it were only to observe the logical processes or echo the conclusions of previous writers. One of the needs of the times is a new theology—new in its systemization of doctrine, new in its discovery of the biblical consensus, new in the ascertainment of the involution and evolution of biblical truths, and new in those conclusions that a profound study of the Holy Scriptures will warrant. In general terms it may be said that Dr. Miley has given theology a new attractiveness, rescued it from unfortunate logical dilemmas, advanced it beyond the fossilized interpretations that have too long prevailed with theological scholars, and extended its authority by arguments that recover the hidden meaning of the Scriptures and place truth at an advantage in its contests with error. It may be added that by the clearness of his conceptions, the perfection of his definitions, the conciseness of his expression, the strength and elegance of his diction, and the literary glamour with which he has invested the entire development, he has relieved the great subject of a certain tedium and metaphysical opaqueness that have been considered indispensable in its treatment. In these particulars the work substitutes itself for all that have preceded it. Necessarily adopting a scheme of biblical interpretation, he frequently confronts opposing views in Augustinianism, rationalism, agnosticism, positivism, pantheism, and naturalistic evolution; but he aims to be just in representing them, and then hews them into pieces as Samuel did Agag, resuming thereafter the more delightful task of elaborating the truth in question. In this process he often withers an error by a sentence and

blasts a theory by a word—the word of the Lord. For the materials of theology he confines himself to nature and revelation, abjuring mysticism, imposing a time-limit on the Romish theory of tradition, and relying only upon what God has declared in the unwritten and written volumes from his hand. The advantage of this limitation is, that he has written his work, if we may so speak, from the Godward side of things as he understands them. In this high attempt at interpretation he employs the reason, not as sole and final arbiter, but as guide and teacher, subordinating it to that supernatural dictum which, with the Christian believer, is seldom an open question. The function of reason in interpretation is admitted, but he condemns its prostitution to the service of deism and rationalism. He holds that the doctrines of the Scriptures, while answerable to reason within limits, cannot be under the dominance of the rationalistic spirit, making it clear that one may be rational without being rationalistic—a distinction that opens the way for a rational investigation of the biblical doctrines, and for a degree of scientific certitude in matters of religion that hitherto has been absent. It also is this rational spirit that suggests the logical order of arrangement and the synthetic construction of the theological system which it is his purpose to unfold in the two volumes of his work.

With this broad and comprehensive view of his task, and in the belief that he may aid truth-seekers in their findings, he enters upon his labors, giving to the public, as a partial result, the magnificent volume now under review. In absorbing its contents we have been impressed that if he has not exactly discovered new doctrines, the signs of which, however, are striking, he has supported the Arminian conceptions by a class of arguments that will arrest attention because of their originality, aptitude, and conservation of moral truth. Certain it is, that though he has at times followed in the footsteps of other explorers, he has not hesitated to walk alone, even in the densest wilderness, when he believed that truth would be found within its boundaries. This is quite manifest in his elaboration of the theistic conception, in which, affirming the validity of the ontological, cosmological, teleological, and anthropological arguments, he exhibits in a most masterly way the dialectic impotence of all antitheistic theories, proving in the end that, contrary to all of them, God is knowable, and knowable as being and personality. Nor is this conclusion reached by a single process, but from several view-points, and always without circumlocution or indirection. But in this cumulative argument he startles us with removing "eternity" and "unity" from the category of divine attributes, holding that while they are divine predicables, they so inhere and so cohere as to be irreducible to the common classification. This may evoke dissent, but it opens a new window into the theistic sphere. In his treatment of divine attributes he is brief but cogent, explanatory and defensive, but more suggestive than didactic. He recognizes that omniscience is incompatible with the doctrine of divine nescience respecting future contingencies, his chief thought being that "an acquired omniscience is not a thinkable possibility." His exposition of the Trinity,

able and clear, does not advance us beyond the accepted apprehension, though his explanation of the "generation of the Son," that it consists in a generation not of nature but of personality, is a relieving aspect in the theological darkness. Nor in this explanation does he resort to mediæval speculation, or any questionable proof, but determines the doctrine by the facts and then rests the case. If in these theistic discussions he is in the full tide of his strongest thinking it appears in his views of creation and providence, in which he demonstrates not only the scientific legitimacy, but the historicity and absolute trustworthiness of the narrative of the Mosaic cosmogony and of all that appertains thereto. And with equal mental grasp he specializes the providential government of God in its relations to man, removing the difficulties that it suggests, and giving the ground for faith and prayer in that providence which apparently is in contrariety with human freedom and human interest.

Of exceeding interest is that portion of the volume devoted to anthropology. The discussions on the origin of man, the scientific claim of his high antiquity, the theory of pre-Adamites, and many other questions, are most valuable, the author deserving congratulation for assigning them a conspicuous place in his system of theology. The consideration of man as a moral creature, with all the problems involved in his fall, receives the attention that belongs to a theme of so supreme dignity and importance. In no dogmatic manner, but indirectly, the author intimates a preference for dichotomy in his expositions of the nature of man. From this view we are obliged to dissent, holding that the doctrine of trichotomy enables us more clearly to understand man in his place in nature, to interpret various Scripture terms which on any dualistic theory are inexplicable, to comprehend more satisfactorily the secret process of regeneration, and to inject plausibility into a rational theory of the resurrection. Dr. Miley admits that the tendency is to trichotomy; it seems to us that the argument for it is invincible. Adam is a troublesome factor in theology, as he was a disturbing personage in history; but the author deals with him fairly, and, what is of equal importance, with the race of which he was the first. Calvinism has eulogized Adam at the expense of the race; Arminianism saves the race in spite of Adam. Dr. Miley is on right ground in his wonderful defense of the Arminian conception of the fall and its consequences, and, in cleaving Augustinianism to the core, elevates man and blots darkness from the Scriptures. Adam's holiness is described as a subjective state, in harmony with moral relations and duties, but without ethical quality—a distinction that solves some difficulties. Original sin—a term deserving banishment—is not emphasized in the Augustinian sense, but held to be, like any other sin, a violation of law. Native depravity is a subjective moral state, implying deprivation of moral force, characteristics, and impulse, and has descended to all mankind. The entailment of sin is one of the great problems of theology which the author, with all its perplexities, has most skillfully solved. The Calvinistic theory, that depravity is a punishment, implying the personal guilt and participation of every human being in the sin of Adam, the author destroys in the

consuming fires of a logic born of sympathy with the Scriptures, and of a perception of the truth. The resolution of the matter in the genetic transmission of sin is so satisfactory that even Calvinists should be willing to accept it in exchange for their realistic and representative theories on the subject. Calvinism holds to the native demerit of mankind; Dr. Miley maintains the native depravity without demerit of the race. Native demerit makes sin unintelligible; native depravity is self-explanatory. This of course overturns the whole system of predestination, with its false views of Adam, and its mischievous influence as a religious teaching on mankind. The temptation to indulge in extended reflections on this masterly treatise is great, but we resist it with the declaration that in all the essentials of a theology—logical method, biblical knowledge, cognizance of opposing systems, spiritual insight, scientific sense, intellectual conviction, and unanswerable conclusiveness—it has not been surpassed by any work from the pens of scholars during the century, and the prediction that it will make its way into the living thought of the Church as the standard authority on all questions of theology.

The Genesis of Genesis. A Study of the Documentary Sources of the First Book of Moses in Accordance with the Results of Critical Science, Illustrating the Presence of Bibles within the Bible. By BENJAMIN WISNER BACON. With an Introduction by GEORGE F. MOORE, Professor of Andover Theological Seminary. 8vo, pp. 352. Hartford: The Student Publishing Company.

In the evolution of the "higher criticism" it has advanced from a condition of nebulosity to that of transparency and simplification, enabling students of biblical literature to understand its processes and to test the validity of its high-handed claims. It is now known what it rejects and what it retains, and the arguments for its decision in all cases. One of the merits of the author's work is its honest statement of all that the extreme critics claim with respect to the origin of the Pentateuchal books and the grounds of their departure from so-called traditional opinion respecting the Bible generally. At the same time, with its clearness and definiteness the work is vulnerable from at least two view-points, for which there is an explanation. The author is unaware that nearly every position of the critics has been considered by the conservatives, and in most cases has been completely overthrown. He writes of a Hexateuch as if its existence were scientifically established, whereas it has no footing in history, philology, or the Bible itself. He dates Deuteronomy in the time of Josiah, when the theory is ridiculed in Germany, from which he obtains most of his data. He is sure that the Pentateuch is composite, when, while there are some proofs of it, and the theory may not be essentially destructive, according to the latest investigation it cannot be maintained. He denudes the Pentateuch of Mosaic symptoms, while Roediger, Professor of Oriental Languages in Berlin, in his last (21st) edition of Gesenius's *Hebrew Grammar*, in speaking of the Hebrew literature observes: "The point of beginning of this period, and of the Hebrew literature in general, is surely indeed to be placed in the time of Moses, even if the Pentateuch

is regarded in its present shape and form as the work of a later revision" (p. 12). Evidently this great scholar and liberal critic did not believe in the documentary hypothesis, and was not affected by the school of Graf. The explanation of the author's failure to recognize the overthrow of some of these positions is in the fact that he writes largely as an historian of one phase of the controversy, and does not feel bound to record the achievements of the side to which he does not belong. It is also noticeable that he openly follows Wellhausen, Kuenen, Dillmann, Kittel, Budæus, all of the rationalistic school, and proving that the higher criticism which the Church refuses to accept is rationalistic. Even these exceptions do not compromise the work; on the contrary they enhance its value as an exposition of the principles and methods of the critical theory, and as a hand-book of the higher criticism it is invaluable. Without circumlocution, without modification, under the witching belief that there are "Bibles within the Bible," the author proceeds to trace the books to their sources, dealing with oriental facts in a way that sustains his purpose. He states fully the field and function of the documentary hypothesis, and seems to establish its certainty. But having in view the results of historical criticism, he dwells minutely on the date and authorship of the Pentateuch, finding it in existence circ. 300 B. C., and that rational tradition at that time attributed it to Moses. The "rational tradition" he proceeds to extinguish by an argument *e silentio* from history and the prophetic literature, and also by a nullification of the post-Mosaic evidence which refuses to submit to the process of nullification. The only astonishment that the work really excites is its conclusion, that the critical theory results in an inductive doctrine of revelation and inspiration, which, being true, harmonizes with traditional belief, but which is a *non sequitur* from the premises of criticism. The work is as able in plan as it is masterly in execution; and if conservative scholars must dissent from its views and contend for other conclusions, they will cheerfully acknowledge the scholarship of the author in the preparation of a volume that honestly sets forth one of the great movements of the nineteenth century.

The Natural History of Immortality. By JOSEPH WILLIAM REYNOLDS, M.A., Rector of SS. Anne and Agnes with St. John Zachary, Gersham Street, London, Prebendary of St. Paul's Cathedral. 12mo, pp. 389. London and New York: Longmans, Green & Co. Price, cloth, $2.25.

The title of this book suggests speculation, but on examination of its contents it proves to be an attempt to demonstrate the reasonableness of faith in immortality both from a scientific view-point and the more trustworthy teachings of revelation. It is therefore characterized by broad study of a great problem, and carries the conviction of the reader by the appositeness of its arguments, the strength of its inferences, and the harmony of its conclusions with the essentials of Christian faith. While the source of information is exclusively biblical, and on an *a priori* argument for a future life would be of uncertain worth, it is conceded that a sci-

entific confirmation of revealed truth is both desirable and possible; and trusting in scientific data the author unfolds an argument of no small force in behalf of the cherished doctrine. The tendency of the highest aims of man; the truthfulness of his faculties; the symbolical value of physical facts; the threefold existence of man, and the prospective enlargement of his powers, are suggested as indications of immortality, and prepare the way for the more abstruse discussion that follows. In the analysis and treatment of dreams as hinting immortality, the author exposes himself to criticism, for our psychology is in too immature a state to allow an accurate interpretation of those imaginative experiences so common to men; and yet the argument is neither trivial nor baseless. He may not be on surer ground, though the argument is apparently more tenable, when he discusses the "school of Satan" and the miracle of casting out devils, discovering in the various instances of demoniacal cure the spiritual presentiments of another world under the dominion of other natural laws. He likewise is fortunate in the use he makes of the facts of divine healing as recorded in the Bible, seeing in them the proof of subordination of the physical to the spiritual world. It is not surprising, therefore, that abjuring mystical discussion and confining himself to facts, mysterious or otherwise, that are on record, he should conclude that the doctrine of a future state is a scientific as well as a revealed doctrine, and that it may be enforced on grounds satisfactory to human intelligence. We welcome such books, for they add to knowledge, and support a faith that standing alone sometimes trembles and falls. Differing with the author on some points, it is just to say that he has contributed something to the study of a subject the interest in which is as enduring as the race.

Gideon and the Judges. A Study Historical and Practical. By Rev. John Marshall Lang, D.D., Minister of the Barony Parish, Glasgow, Scotland. 12mo, pp. 201. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

The general statement of the author, that he has written of a period in the history of Israel that is destitute of attractiveness, is refuted not only by the facts in the case, but also by the charm with which he has invested his descriptions and historical suggestions—a charm as inherent in the period itself as in his style of portraying its leaders and tracing its developments. The period of the judgeship, covering over four centuries, was an epoch in Israel differing from the patriarchal dispensation in its lack of paternal force, unity, and enthusiasm, and from the monarchical *régime* of Saul and his successors in its temporary accidents and limitations of power. It had a meaning of its own, and its relation to the integrity of the Jewish people was vital and permanent. The author does not fail to recognize it in its varied history, especially acknowledging its providential character, and that its heroes accomplished an enduring work in Israel. He draws for information chiefly on the Book of "Judges," the authorship of which he notices incidentally, and then proceeds to a discussion of the events under the reigns of Deborah, Gideon, Jephthah, and Samson,

with brief allusions to the unimportant activities of the people under the influences of the obscure judges of the long period. Interest centers in the conspicuous leadership of Gideon in the critical period of Israel, to the elucidation of which the author devotes his skill and learning, finding in him a combination of heroic elements and an intuitional discernment and sagacity that partook of the nature of inspiration, and fitted him for the onerous tasks of the crisis. Nor does he suspend with a general analysis of his character, but probes him to his innermost life in search of the power that qualified him to command armies and cement the people into national unity. He deals with a man whose high sense of justice permitted him to commit no wrong; whose monotheistic impulse forbade idol-worship; whose faith in God discounted numbers for service; whose boldness was great enough to demand tests from Jehovah of his call to government. Interwoven with the history of the man are those philosophic conceptions of a human career, and those theological reflections on the divine guidance of consecrated leaders, that excite admiration for Gideon and thankfulness to the author for his discriminations and careful study of the essential results of that far-away period, that, deficient in the refinements of civilization, possessed some leaders who knew God and walked in his ways. The book is entertaining, instructive, and is on a level with the books of the series to which it belongs.

An Introduction to Ethics. By J. Clark Murray, LL.D., F.R.S.C., Professor of Philosophy, McGill College, Montreal. 12mo, pp. 407. Boston: De Wolfe, Fiske & Co.

The ethical concept is a favorite theme of thinkers. In their effort to discover its origin and trace its development they meet with unanticipated and embarrassing difficulties, because, in most instances, they refuse to take knowledge of all the facts, or of the sources of all the facts, involved in its history. The philosopher considers it as an endowment of nature, and treats it as any other physical or psychical fact within his province. He does not rise to an apprehension of its supernatural origin and character, nor does he recognize the influence of outside forces except as they condition its evolution. He deals with it as he does with language, or music, or psychological phenomena, granting it a human origin with a human history. This is the defect of the philosophical discussion of ethics, but we admit that it is natural and inevitable, and so must be estimated, not from a universal view-point, but from the narrower standard of philosophy itself. The present work is strictly philosophical, and within its limits accomplishes a preparatory work that is neither defenseless nor misleading. Grounding the ethical idea in man's physical, psychical, and moral natures, the author develops it according to the principles of naturalistic evolution, bringing up in the end to the conclusion that any further enlargement of the moral life of man must be in accordance with the natural law by which it exists. In his critical analysis of the Epicurean and Stoical theories of morals he overlooks no essential fact or teaching, and furnishes reasons for their repudiation. In his discussion of social and personal

duties he confines himself to those obligations which one owes to the family, the state, and the church with those one owes to himself, enforcing them by those considerations of personal loss and gain that with most men have great weight. It is questionable if virtue, a generic term for moral excellence, should be regarded as a habit, varying in its power according to the fluctuations of its intensity and dependent for cultivation on those laws that govern habits in general. Still, considered as a natural product and amenable to natural law, the position of the author is not objectionable. The book enlightens, and with its lucid style holds the reader to the end.

Our Lord's Life. A Continuous Narrative in the Words of the Four Gospels, according to the Common Version. Arranged by JAMES STRONG, S.T.D., LL.D. 16mo, pp. 218. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 45 cents.

Professor Strong has condensed his *Harmony of the Gospels* into *Our Lord's Life*, giving a closely connected narrative of our Lord's whole career, private and public, so far as it is of record in the gospel histories. It is not only accurate in its general following of the evangelists, but it evinces the skill and patience of the arranger in connecting periods and events, and in giving historic unity and wholeness to a life so obscure and apparently miscellaneous as was the life of Jesus. The record is fragmentary; the gaps to be filled are wide and deep; and only one versed in reading between lines could recover missing links and supply omitted facts so as to secure fullness and preserve homogeneity of representation. Great as were these difficulties Dr. Strong has mastered them so far as it was possible. Contrary to an old opinion, but on sufficient grounds, he holds that the birth of Christ occurred B. C. 6, and the crucifixion A. D. 29, and therefore that he was about thirty-five years old when he finished his earthly career. The little book explains itself and is its own recommendation.

Jesus Christ the Proof of Christianity. By JOHN F. SPAULDING, S.T.D., Bishop of Colorado. 12mo, pp. 220. Milwaukee: The Young Churchman Co. Price, cloth, $1.

In these discourses—twelve in number—the author attempts to magnify the character and office of the Lord Jesus Christ, and thereby establish the veracity and mission of Christianity. He sets him forth in his various aspects and relations, first as the subject of prophecy, and then in succession as the God-man, the heir of the world, the founder of Christianity, and the great revealer of character. To these no exceptions are urged, as they are canonical in style and substance and furnish an argument that compels consideration. The title of the last discourse—"Jesus Christ Speaking of the Church to his Apostles"—arrests attention and invites criticism. Restricted to the recorded teachings of the "forty days," the author guardedly infers a phase of apostolical dogma, but this is not enough. He holds that the Master taught many things that are not re-

corded, the proof being drawn from the subsequent conduct of the apostles respecting the polity and usages of the Church. From this unrecorded teaching he infers the three orders of the ministry and succession in the apostolate, with distinct functions and prerogatives. He says there was no controversy in the apostolic Church over the threefold order, inferring from this fact that it was in existence and accepted; but common sense requires us to believe that the absence of controversy is proof that the "order" did not exist. To base the threefold division of the ministry on unrecorded teaching is shifting the ground hitherto occupied by Churchmen, opens the door to all sorts of dogmas and theories, and strengthens Christendom against the acceptance of the ground-doctrine of a Church that has been entirely too boastful of a position now admitted to be an inference, and that from unknown and unrecorded suppositions. The last chapter is the fly in the ointment, and condemns it.

Baptismal Remission; or, the Design of Christian Baptism. By Rev. G. W. Hughey, A.M., D.D., of the St. Louis Conference, Methodist Episcopal Church. 12mo, pp. 134. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 60 cents.

The baptismal question requires now and then new and independent treatment. The common evangelical view has been vindicated times without number; but the fanatical and unlearned in the Scriptures persist in theories destructive alike of New Testament teaching and vital piety. Dr. Hughey, prompted by a study of these fallacies, in particular as advocated by Campbell and the Church of Rome, exposes the error of the doctrine of "baptismal remission;" showing that water baptism as prescribed in the New Testament is symbolical, that Jesus never taught its sufficiency for remission, and that remission is always the result, not of man's act except so far as his faith is a condition, but of the divine work in man. This view he finds in the apostolic writings, Paul developing it more extensively than the other apostles. It is difficult to detect a flaw in the author's argument, so free is it from partisanship, from one-sided perceptions of truth, from denominational bent, and from the manifest purpose of an advocate to defeat an opponent. In his hands the New Testament suffers no manipulation, but is permitted to speak soberly, truthfully, triumphantly, in defense of the high ground of remission, not through ordinances, but through the power of faith in a pardoning God. The style is polemical, as is proper, and the spirit is heroic and charitable. The book deserves the recognition of the ministry and laity, and should invade those sections of the country where the error it confronts is exercising an unwholesome influence.

Natural Religion. By the Rev. Theo. W. Haven, Ph.D. 12mo, pp. 200. New York: Twentieth Century Publishing Company. Price, cloth, $1.

The author repudiates scriptural religion as a finality, and proceeds to frame a system of faith, some parts of which are borrowed from the materialists, and other parts of which are as original as they are curious and insufficient. He says (pp. 9, 10): "This religion of our nation, whose

documents are the Scriptures, beginning with Genesis and closing with Revelation, is not final truth. No infallible teacher appears therein. . . . The works of Paul seem not to bear the marks of absolute truth. The Son of man, himself holy and wise, has not said the last word that can be said nor given every truth in the religious range." Repudiating the sacred teachers, it is useless critically to pass judgment upon what follows; for while Mr. Haven says some excellent things respecting the body and health, mind and its relation to the body, and is picturesque in his descriptions of nature, he fails both in ethical and religious concepts to suggest any thing of value that is not a reflection of the Scriptures or was not antedated by pagan and classical moralists. The task of constructing theories against Christianity is infatuating; but no form of natural religion has ever made progress, while the supernatural religion is enswathing the race with its radiance and influence. We do not seriously object to proposed substitutes for the divine system, knowing that however bold and strong they may be they will come to naught, and prove again the folly of man in fighting against the stars. The author writes with a fair degree of earnestness, but evidently not from convictions born of profound investigation or prolonged meditation on the outcome of his proposition.

(*Sixty*) *Living Papers Concerning Christian Evidences, Doctrine, and Morals.* In Ten Volumes. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, $1 per volume.

The series of papers comprising these volumes, of which five have been issued, include critical, historical, doctrinal, ethical, and scientific subjects prepared by eminent scholars in Great Britain and America, and adapted to every grade of culture in the Christian ministry. With Christian theism as the primary doctrine the writers discuss all correlated questions, including non-theistic theories, with great ability and in harmony with the latest discoveries and facts in science and history. Nearly every current question in biblical criticism has impartial and satisfactory elucidation by writers of acknowledged influence at home and abroad. Of the thirty papers in the five volumes at our hand no one is below the level of high scholarship, and all confirm, with many striking proofs, the "faith once delivered to the saints." Such subjects as the miraculous element in Christianity; monotheism and the witness of Palestine to the Bible; the antiquity of man; agnosticism; Ernest Renan and his criticism of Christ; the Mosaic authorship and credibility of the Pentateuch; modern materialism; the authorship of the fourth gospel; the origin of the Hebrew religion; the philosophy of Herbert Spencer; and the Christian argument from prophecy, are discussed by great thinkers, and furnish proof of the range and character of Christian culture. Taking into the account the variety of these papers and the high-toned and elaborate discussions by scholars who have already won distinction, the volumes are indispensable to those who would be informed on present-day themes and the developments of Christian thought. They are a library in themselves —compact treatises on great subjects. The Methodist enterprise that

introduces them to American readers deserves the appreciation of the Church, and should be rewarded with a patronage that will make itself felt in advanced ministerial culture.

The Place of Authority in Matters of Religious Belief. By VINCENT HENRY STANTON, D.D., Fellow of Trinity College, and Ely Professor of Divinity in the University of Cambridge. 12mo, pp. 229. London and New York: Longmans, Green and Co. Price, cloth, $1.75.

One class of writers holds to the necessity of authority in matters of religious belief; another class holds to the necessity of free inquiry in such matters. Seemingly, authority and liberty are incompatible. Dr. Stanton undertakes to adjust these opposite views to a standard of reconciliation and compatibility by insisting that while authority is as indispensable in religious belief as in any thing else, it should not trespass on the right of individual judgment and inquiry. One may be free and yet bound. This is not a compromise but a guardianship, on the one hand of the rights of the Church, and on the other of the rights of the individual. Without authority the Church cannot propagate itself; without liberty the individual cannot progress in knowledge. Neither, however, as the author shows, conflicts with the other. As to the authority of the Bible, according to the consensus of the ages, whatever variation of view may obtain as to the evidences of its origin, it is supreme over the conscience and life, and yet amenable to history and criticism. As to the authority of the Church, while repudiating the infallibility of Rome, we accept the testimony of the early Church to the apostolicity of the New Testament Scriptures, of the rule of faith, and of her definition of doctrine. The authority of the Church rests on history, or, as the author says, on testimony. It must be admitted that the authority of the Church in these times rests chiefly on the New Testament, which witnesses to the Church as a divine institution, and invests it with right of moral dominion in the earth. This right is in perfect harmony with intellectual inquiry; and, so far as the author has demonstrated the necessity and possibility of an adjustment between these views, he has rendered special service to both sides of a great controversy. He is calm in spirit, self-poised in inquiry, and, though under the authority of the Church, is free enough for practical work.

The Races of the Old Testament. By A. H. SAYCE, LL.D., Author of *Fresh Light from the Monuments, The Hittites, or, The Story of a Forgotten Empire*, etc. 12mo, pp. 180. London: The Religious Tract Society. New York: Fleming H. Revell Company. Price, cloth, $1.20.

In the hands of such a scholar as Professor Sayce biblical ethnology is rapidly advancing to the position of a science. Though still in its infancy, it has discovered some facts that give strength to its processes of thought and authority to its conclusions. Professor Sayce, recognizing the incompleteness of the data at hand, and that diligent searching must go on in the future, modestly undertakes in this little work only an

account of certain discoveries, principally in Egypt, of those monumental remains that indicate racial distinctions as they existed three thousand years ago. He makes particular use of the oriental pictures and sculptures, the photographs of which were taken by that prince of archæologists, Mr. Petrie, and reproduces them in the pages of this book. From these the story of racial types is clearly traced and otherwise confirmed by scientific measurements and the application of such tests as are used now in discriminating races. With these various helps, besides the explanation of scientific terms, the narration of the author is easily understood, and the mind refreshed with the facts of a new subject, which, with its bearing on some Old Testament problems, is doubly interesting. It is a significant point which the author emphasizes, that in the study of races a knowledge of their languages avails little for final judgment. Language is neither a characteristic nor a test of a race, for it is a characteristic of all races. This simplifies the subject and reduces the test. Biblical students will be specially grateful for the elaborate exposition of the tenth chapter of Genesis, by many considered the oldest ethnological record in existence. He disputes the assumption, and proves that the chapter is rather ethnographical than ethnological. By this distinction he removes the great difficulty of interpreting it as a true historical record, and vindicates it from a view-point that demonstrates its integrity. We have not the space for a full description of the book, the name of whose author is a guarantee of its faithfulness to fact and the legitimacy of its deductions from observations in a field new, difficult, and yet promising the largest and most satisfactory returns. It is enough to say that he includes in his studies the Semitic race, the Egyptian, the people of Canaan, the Hittites, and the people of Africa, Europe, and Arabia, declaring their racial differences with exactness and fidelity to the inscriptions and photographs placed at his disposal. As an original work it needs but to be examined to be appreciated.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Art and Criticism. Monographs and Studies. By THEODORE CHILD. Illustrated. Large 8vo, pp. 343. New York: Harper & Brothers. Price, ornamental cloth, $6.

Art criticism is one of those sciences that appeals less to the multitude than to those whose intelligence leads them to sympathize with beauty as it is written on the face of nature. Great paintings are beyond those who prefer the commonplace, and are unaffected by the charmful side of things. To be appreciated they must be studied, and only artists know how to study art. Mr. Child's work is of that high order that separates it from the ordinary text-book, and from many of the critiques of the subject. It may be suspected that he writes from the subjective view-point, having announced his standard of art; but the reader will discover that he has subordinated a personal interpretation to such rules of criticism as justify the conclusions he has reached in every case. He does not allow his enthusiasm to

betray him into a narrow or one-sided judgment. In sketching Botticelli, Millet, Munkacsy, Barye, Rodin, and others, he is as quick to discern their limitations as their excellences, and shows in these examples, besides in general observations, the wide range of the world of beauty and the variety in which the artistic talent has found expression. Whatever belongs to painting, whether color, perspective, sensitiveness, form, logic, natural charm, beauty, is appropriately but usually indirectly discussed in these pages. Nor does the author omit an acute analysis of the virtues of sculpture, especially the products of French artists. The book will introduce the reader to a new world, as real, though a world of imitation as well as originality, of imagination as well as logical reflection, as the coarse tangible world in which flesh and blood are related to mind and spirit. It ministers to the art in us, and while under its spell transforms us into artists, or interpreters of those forms of nature that hold the mystery of power and exist as symbols of the thought that supervised their creation.

Poetry, with Reference to Aristotle's Poetics. By JOHN HENRY NEWMAN. Edited with Introduction and Notes by Albert S. Cook, Professor of the English Language and Literature in Yale University. 8vo, pp. 36. Boston: Ginn & Co. Price, 30 cents.

In analyzing the principles of poetry as enunciated by the Greek writer, Newman is as instructive on the general subject as Aristotle himself. Neither, perhaps, interprets correctly nor exclusively, but the two critics, bating the errors each points out in the other, say nearly all that may be said on poetics. Newman is acute in his detection of defects in the Aristotelian canons; but he does more than criticise. He feels bound to emphasize the function of poetry, which he holds to be a representation of the ideal. Idealization, therefore, is its true element, and differentiates it from history and biography and allies it with metaphor and music. He insists that description, narrative, character, customs, opinions, philosophy of mind and action, in order to attain poetic dignity must pass through the idealizing process. Illustrations from ancient and modern poets confirm this putting of the case. His suggestions on originality and composition, together with the notes and introduction of the editor, are valuable. Familiarity with this essay will enable one to comprehend the mystery of poetics, and this is its highest commendation.

Wells of English. By ISAAC BASSETT CHOATE. 12mo, pp. 310. Boston: Roberts Brothers.

No department of study is richer in its materials, more abundant in its resources, more related to all inquiries, or more inspiring in its influence on the intellect than that of literature. It is the key to human progress in culture and the mental elevation of the race. Any book, therefore, that introduces us to the history of letters, or presents it in a new aspect, is worthy of close and immediate attention. Impressed that he must deal with his subject in new relations, the author has produced a volume the chief characteristics of which recommend it to the thoughtful considera-

tion of those of literary spirit. He makes it clear that literature has a history, and that its evolution has been methodical rather than irregular, and according to law rather than the result of accident or environment. He holds that it is indebted for this regular progress, not alone to great writers, but to a large extent to obscure though not the less genuine thinkers and scholars, who stooped in poem and prose to the multitudes, and were satisfied rather with usefulness than fame. The book is a faithful recognition of the services of forty writers, the majority of whom are unknown to the world at large. We may congratulate the author upon his emphatic indorsement of that honest class of writers who have contributed so much to the course and character of literature, and yet are without monuments or eulogies. This is the chief value of his work. In this recovery of obscure poets from too long neglect he has not only rendered justice to whom it was due in their life-time, but he has shown the wide range of literature and its relation to all the affairs of life. As they wrote for the people they indulged not in metaphysics or the mysteries of theology, but chose those themes that ministered to patriotism, religion, the purity of social customs, and the utilitarian side of life. It is not of Shakespeare, Milton, Homer, Macaulay, Carlyle, or Emerson that he writes, but of such men as John Barbour, Robert Henryson, George Puttenham, Joshua Sylvester, James Shirley, and others: some of them eccentric, some without passion, some fanatical, some sagacious. These engage his attention, and with discriminating judgment win his admiration. Read from the view-point of the author the work is most satisfactory in style, tone, accuracy, and general purpose.

Diseases of the Nasal Organs and Naso-Pharynx. By WHITEFIELD WARD, M.A., M.D., Ten Years Surgeon to the Metropolitan Throat Hospital, late Clinical Assistant to the London Throat Hospital, Member of the New York County Medical Society, etc. 16mo, pp. 165. New York: G. P. Putnam's Sons.

Occasionally a medical treatise is of great value to the family. Usually such books are loaded with technical terms which only physicians understand, and with suggestions and remedies that laymen cannot apply. Dr. Ward's *brochure* is of a different type, though written in a scientific spirit. Technical in anatomical description, he discusses the diseases of the nasal organs so clearly, indicates so briefly the instruments and remedies to be used in particular conditions, and with the help of illustrations makes the entire subject so plain, that, after reading the book, one feels more confidence in those who profess to heal the various forms of catarrh and nasal conditions that are annoying and dangerous. It is not a book of theories, but contains results derived from observation and experiment in hospitals both in New York and London. It may be added that the instruments and treatment suggested by Dr. Ward are those preferred by specialists after years of trial and conviction of their utility. In view of the fact that the general suggestions of the author have been tested we recommend the book to the consideration of those who suffer from diseases of the nasal organs.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Letters of Field-Marshal Count Helmuth von Moltke to his Mother and his Brothers. Translated by CLARA BELL and HENRY W. FISCHER. With Illustrations. 8vo, pp. 317. New York: Harper & Brothers. Price, cloth, $3.

Letter-writing is an art involving skill, conscience, judgment, knowledge of human nature, and familiarity with forms of speech. In private correspondence great men, forgetful of etiquette and literary rules, usually contradict the general impression of their greatness: they write with freedom, but at the expense of dignity; they indulge in personal items rather than questions of statesmanship; they are careless in composition, hasty in criticism, and reckless of consequences. The publication of the correspondence of some distinguished men has resulted in a changed public estimate of their standing in literature and of their services to their age and country. In a narrow view the test of a man is his correspondence, because it is a source of self-revelation unequaled by any other source of information. Count Moltke is not responsible for the appearance of these letters, which were written to his mother and brothers, and were never intended for the world's perusal. They do not, however, compromise him or disturb the public judgment of his character or services. He meets this perilous test with safety to himself and without peril to his fame. The letters to his mother, though of absorbing interest from their affection, and containing a general account of his military ambitions and trials, cover the least eventful period of his life. He writes freely of experiences in Poland, Berlin, and Constantinople; tells of his translation of Gibbon's *Decline and Fall* and its failure, and of the prospects of a general war among the nations. In his letters to his brother Adolph he discusses great national questions, such as Prussia's position in Europe, the situation in the Crimea, the Luxemburg question, and the Franco-German war. In letters to his brother Ludwig he is occupied with his journey to Rome, and comments on the Pope and the situation in Italy. Though writing to kindred he rises above the considerations of relationship, and reveals a knowledge of political conditions that shows how well prepared he was to offer to Germany the wisest counsel in the process of consolidation. To know Moltke on his unknown side, this volume of letters should be read with the interest that attaches to the life of one who was as faithful to little duties as he was heroic in action and eminent in service.

William Lloyd Garrison. The Abolitionist. By ARCHIBALD H. GRIMKE, M.A. 12mo, pp. 405. New York: Funk & Wagnalls. Price, cloth, $1.50.

Biography in competent hands reaches high-water mark in heroes. A great leader makes history which cannot be written with his relation to it ignored. The antislavery movement without Mr. Garrison had not gone forward with the impetuosity and steady persistence that characterized it from the time he espoused the project of emancipation, for in some respects he was the movement; he gave it direction; he stimulated its weakness; he declared his convictions and suffered for them; he was courageous and

spoke only for liberty; he had faith and triumphed. Mr. Grimke describes him according to facts, showing that he was a prophet to his generation, and so far as the abolition movement contributed to freedom he is entitled to credit. It is an enchanting story—his early impressions, his fearless editorship, his master-strokes for the rights of man, his imprisonment, his variable experiences, the discouragement and encouragement of abolitionism, his miscellaneous works, the shifting of scenes, the dawning of the day, the victory, his death—materials these that the author has woven into living truth. No fiction is equal to this "life," and the average biography will not compare with it.

The Organic Union of American Methodism. By Bishop S. M. Merrill. 12mo, pp. 112. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 45 cents.

To secure organic union it must be advocated, and on grounds that will compel assent, though they may not immediately effect the object. Bishop Merrill, with clear knowledge of our historic past, and comprehending the situation as it now exists, proposes union on the ground of its desirableness and for the removal of the reproach that ecclesiastical divisions usually entail, and for which there are no compensations. He writes, not as a controversialist, but as an historian and logician, evincing a spirit of candor that must commend itself even to those who prefer separate organizations, and offering a challenge of love that will have its effect in finally bringing together the several branches of Methodism. He recites the history of the organization of independent Methodist bodies, stating the grounds of their action, and upon the affirmation that the causes of separation no longer exist he builds an argument for union that is irresistible. As to plans and suggestions for fraternity, the Methodist Episcopal Church, being the largest body, took the initiative, and is equally ready to open the way for the consideration of the greater question of organic unity. No presentation of the subject has appeared which is so stimulating; and it so agrees with our own convictions, as expressed in the January–February (1892) number of this *Review*, that it can only receive our most cordial indorsement, in connection with the hope that though it awaken controversy its final fruit may be peace and unity.

The Story of Jane Austen's Life. By Oscar Fay Adams, Author of *Poet-Laureate, Idylls*, etc. 12mo, pp. 277. Chicago: A. C. McClurg & Co. Price, cloth, $1.25.

Only incidentally is Jane Austen the novelist considered, the author's main design being a delineation of her character, associations, habits, tastes, and the history of her progress in letters. For his purpose he had a good subject, Miss Austen having been a woman of marked and lovable qualities, the discussion of which had been more or less omitted in the estimates of her work; and, as to the attempt of the author, it will be conceded that merely as literature it possesses a charm that insures its popularity, and as a biography it will be accepted as worthy of the highest rank. Her childhood, though uneventful, is invested with beauty, and

her earliest essays in writing are quoted in proof of the exquisite literary taste and the fine imaginative impulses which governed her more permanent work. She was fond of reading; and though without romance in her life, eagerly absorbed fairy tales, and was led step by step into those attractive creations that had their perfection in her greatest work, called *Persuasion*. It is enough to say that this biography is as valuable for general reading as any of the novels she wrote, which gave her the fame that still survives.

The Irish Element in Mediæval Culture. By H. ZIMMER. Translated by JANE LORING EDMANDS. 12mo, pp. 139. New York: G. P. Putnam's Sons. Price, cloth, 75 cents.

The author justly rebukes written history for its neglect of the Irish element in mediæval culture. From a review of the influence of Christianity on the Irish people, from the fourth to the twelfth centuries, it is evident that they were prepared to extend missionary operations over the continent, and the proof is abundant that they contributed to the educational forces of Germany, France, Italy, and Switzerland. Ireland was not invaded by the Romans, and the early Christianity of the people was not contaminated with the barbarism of the hordes of Europe. Monasteries flourished and sent forth pious monks into the great cities of the continent, who, besides exercising their special offices, became teachers and authors, and were welcomed by crowned heads as promoters of letters and civilization. Irish monasteries were also established in Europe, the author regarding one in Lombardy and another in Germany as representative of true Irish culture. The Irish monks opened libraries, founded schools, wrote books, many of the manuscripts of which are still in existence, and were for a time the scholars and thinkers of Europe. The facts that the author employs in defense of his thesis are abundant and undisputed, and the showing he makes of the remarkable indebtedness of mediæval Europe to Irish culture should astonish that class of readers who see nothing in Irish history but the traces of sedition, and regard the Irish character as vulnerable ethically, religiously, and intellectually. The book is timely and challenges investigation.

The Evolution of Life; or, Causes of Change in Animal Forms. A Study in Biology. By HUBBARD WINSLOW MITCHELL, M.D. 12mo, pp. 460. New York: G. P. Putnam's Sons. Price, cloth, $1.75.

The theory of evolution, proclaimed by its early advocates as an explanation of universal phenomena, is still in process of change and development. Scientific students have anticipated growth of views, for it must advance from its primordial condition or collapse. In its present form it satisfies neither science nor religion, though it has amassed facts and offers some acceptable tentative solutions. It is on the way to a correct adjustment with truth, and any contribution to such an adjustment is welcome. The author, discerning the limitations of naturalistic evolution as hitherto maintained, proposes an inquiry that may relieve it of some difficulties,

and make its path smoother and easier to travel. The common notion, however true, that in the gradations of matter and life lower forms preceded higher and newer forms, does not by any means include all the facts or answer all those inquiries that inhere in the subject. The fact of gradation is one thing, which evolution has emphasized; the cause of gradation is another, which evolution has not determined. The author, confident of scientific accuracy, elaborates an inquiry into the physiological cause of the various changes in the anatomy of the animal kingdom, carrying the mystery of the evolutional process somewhat further than the pioneers of the theory, and making plausible a view of nature that cannot but be helpful in investigation. It is too soon to pronounce upon the finality of his inquiry, but it is in order to say that it deserves scientific consideration. Beginning with the doctrine of cosmogony, he traces the earth's history through the paleozoic, mesozoic, cenozoic, and post-tertiary periods, applying his physiological tests wherever they can serve his purpose, and preparing the way for his exposition of man as a product of evolution. It is interesting to note his attempt to place man in the same line of development as other animals; and it is equally awakening to read his prognosis of the terrestrial sphere, a part of which is as speculative as it is scientific. From none of these inferences do we dissent, except to say that his physiological inquiry at these points needs buttressing. On the whole the book is a valuable development of an inquiry that may suggest a profounder and wider research into the great mystery.

Memorabilia of the New World. By W. Fotsch. 2 Vols., 8vo, pp. 365 and 367. Price, cloth, $1.25 each.

These volumes in the German language were, as their author expressly states, written for the instruction and entertainment of youth. They cover a wide field and discuss subjects which must forever prove Memorabilia. A hasty glance at the captions of the various chapters will afford a conception of their range: "Columbus and the New World;" "The Land of the Montezumas;" "The Land of the Incas;" "Huguenots in the New World;" "Concerning the Mormons;" "The Struggle for the Emancipation of the Slaves." The author purports only to give panoramic views of some of the more remarkable phenomena the New World has to offer; wherefore the chapters of his work take on rather the appearance of detached essays. A real connection there is not between them; a progression, however, is traceable, and the materials necessary to fill out the gaps have been appropriately sketched in introductions to the several volumes. The essay on Columbus is timely, and sums up briefly what is known of his remarkable career. German readers especially will be attracted by the chapters on Mexico and Peru. For American readers none of the essays will perhaps possess quite the interest aroused and sustained by that on the Mormons. Much of the information here offered on this topic was hitherto not readily accessible to German readers even in America. Altogether these books are uncommonly replete with instruction; and, intended for the young, they are quite adapted to their purpose in their

arrangement, succinctness of details, and general attractions of style. To be sure, the critic may take exception to some things in the work, but it will do good in spite of blemish or criticism, which cannot be said of thousands of works offered in these days to the public.

MISCELLANEOUS.

My Mother. An Appreciation. By BISHOP JOHN H. VINCENT. 16mo, pp. 45. Meadville: Flood & Vincent.

This tribute to a mother's character and influence by a distinguished son is a model biography, being dignified in its relations, exquisite in its literary taste, and effective in the impressiveness of the lessons it teaches. Bishop Vincent, under the impulse of a reverential memory and in recognition of the strength of the filial relation, portrays his mother in her house-life, with her domestic habits, in her association with neighbors, in mutual acts of kindness, and in her religious experiences and activities, that indicate a decided Methodistic spirit from her conversion to the day of her death. The brief history reveals a Christian woman whose earnestness was in proportion to her knowledge, whose faith was undisturbed by doubt, whose stability was unmarked by vicissitude, whose love never wavered, and whose devotion to duty was only eclipsed by her growth in those virtues that raised her to the elevation of the saints. In these things she was a pattern, and therefore the appropriateness and value of the setting forth by one whose judgment was not impaired by love and whose discriminations were not lessened by appreciation.

Samson and Shylock; or, A Preacher's Plea for the Working-men. Himself a Day Laborer. By the REV. JOHN M. DRIVER, Pastor of Simpson Methodist Episcopal Church, Fort Wayne, Indiana, U.S.A. 12mo, pp. 271. Chicago: Patriotic Publishing Company. Price, cloth, $1.50.

A series of discourses—sixteen in number—on the rights, obligations, and privileges of the working-men—a class of men whom the author rightly holds to have been in subjection to capital long enough. As a remedy for the existing condition he discountenances the more violent methods of socialism and nihilism, and recommends the religion of the Nazarene carpenter to the consideration of the class whom he would help. Occasionally he is extravagant in description and claims, but the subject is an exciting one and likely to beget inflammatory speech and action, the excuse for which is the motive of sympathy with those who are wronged. The earnestness of the author has not compromised his sense of justice or blinded him to a recognition of the other side. The book is comprehensive in plan, exhibits a unity not usual in miscellaneous addresses, and will be useful in proportion as it is circulated.

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